

## Janab Hazrat Farooq Khan Razvi Sb Qibla

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أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdolillaah, Alhamdolillahil lazi faddla ala sayedna wamolana mohammadin  
sallallho alaihi wasallama alal alameena jamia

Wa aka mahuyaumal qayamatelil muzlebeenal mutalavve seenal khattaeen  
haleykeena shafiya

Fasalallaho tabarakwatala alaihi wa ala kulle manhowa mehbubum wa mardiyul  
ladaiy

Salatan tabka watadu mebewada wamil maleykil haiyyal qayyum

Wanashhadoallaa ilaha illalaho wahadahu la shareekala, wa nash hadoanna  
sayedna wa maulana mohammadin abdohu warasulahu bilhuda waadeenil haqqey  
arsalah

Fasalallaho tabarakwa'tala alaihi wa aala aalehi, wa ahlebaithehi, wa zurreyyatehi,  
wa ajwajehi, waashabehi ajmayeen, ammabaad

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[specific ayat from quran]

Sadaqal lahulazeem

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى  
النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا  
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٩٦﴾

durud sharif :

allah humma salle ala sayedna moulana shafiana, wa habibana, wa tabibana,  
nabiana moulana mohammadin, waala alahih, waashabehi, wabarik wasallim, salato  
wassalama alaikey ya rasulallah, sallallaho alikey wasallam

1. Nabi ﷺ ke zamane me koi firqa nahi tha, sab ek millat ek jamaat thi, Sarkar ﷺ ke wisale zahir ke baad firqe banna shru hue, musalmano me ikhtelaaf hue, Sarkar ﷺ ke wisal ke foran baad hi ikhtelaaf shru hua

Tarikhe Islam ka sabse pehla ikhtelaaf aur sab se pehla fitna – munkereen e zakat ka hua, ye kehte ke hum Rasulallah ﷺ ke zamane me tax de diya karte the hum unhe mana nahi kar pate the, lehaza ab wo ba-hayat nahi hain, ab hum nahi denge, Hazrat Abu Bakr Siddique رضى الله تعالى عنه ne is firqe se jung ki, jinhone tauba kar li aur unse zakat wasul ki gayi.

Hazrat Farooqu e Azam رضى الله تعالى عنه ke doare khilafat me koi fitna nazar nahi ata, kisi bhi shakl ka fitna ho uska paida karne wala Iblees hota hai, aur Nabi ﷺ farmate the ke Umar ko dekh kar shaitan bhag jata hai apka zamana bara azeem zamana tha.

Hazrat Usman e Ghani رضى الله تعالى عنه ke zamane me ek fitna “Balwaiyon” ka uthta hai, jisne Hazrat Usman رضى الله تعالى عنه ko shaheed kiya, dawa ye tha ke ap khilafat ke haqdar nahi hain, inse hukumat cheen leni chahiye, bahot se jhuthe ilzamat lagaye gaye

Hazrat Ali ibn Talib رضى الله تعالى عنه ka doar bahot hi fitno ka doar hai, isme apsi ikhtelaaf bhi nazar ate hain aur saath hi Islam ke naam me khuch naye firqo ka bhi wajud hota hai, jaise ke

- (a) Firqa e Nuseri = ye Hazrat Ali رضى الله تعالى عنه ki mohabbat me itne mulaw'wis hue jo Maula e Qayenat ko khuda kaha, Hazrat Ali ne is firqe ko khatm kiya
- (b) Kharji Firqa = is firqe ne Maula e Qayenat se itni nafrat ki ke maazallah Hazrat Ali رضى الله تعالى عنه ko kaafir tak keh diya, apne is fitne ko bhi khatm farmaya
- (c) Shia Firqa (Ahle Tashi hazraat) = inka dawa tha ke hum Hazrat Ali رضى الله تعالى عنه se aur Ahle Bait se mohabbat karne wala hain, lekin dawa jhutha tha, Imam Hasan رضى الله تعالى عنه ke saath inhone dagabaziyan ki aur Imam Hussain رضى الله تعالى عنه jab Karbala tashreef le gaye to yehi wo firqa tha jo pehle mohabbat e Ahle Bait ka dawedar tha baad me usi ne nawase Rasul ko qatl bhi kar diya

In firqo ke baad aur bhi bahot se firqe paida hue, isme khuch khatm ho gaye khuch bache hue hain

- (a) Firqa e Qaderi = ye firqa taqdeer ki munkir tha

- (b) Firqa e Nazvi = ye firqa Ahle Bait ko kaafir jaanta tha
- (c) Firqa e Mijas'samiya = ye Allah ke jism ka qayal tha, ke Allah jism rakhta hai
- (d) Motazali Firqa = is firqe ka manna tha ke khilafat ke asli haqdar Hazrat Ali the
- (e) Tavzili Firqa = inhone Hazrat Ali رضى الله تعالى عنه ko fazilat ke aitbaar se pehla darja diya, Abu Bakr رضى الله تعالى عنه ko afzal nahi mana Huzur ﷺ ke baad
- (f) Hazrat Shah Abdul Aziz ke zamane shia firqe me bahot sare firqe aye, mukhtalif shako me batey, jaise ke Khoja, iske andar se Zaidi, Ismaili, Dawoodi nikle
- (g) Ghaus e Azam ke zamane me khud Ghaus Paak ne "Ghunyatut Talebeen" me shia ke 32 firqe ginwaye, magar aaj 4 ya 5 mojud hain

### 1. Sayedna Abu Bakr Siddique رضى الله تعالى عنه ki fazilat

Hadees: Huzur ﷺ ne irshad farmaya, ke agar meri puri ummat ka imaan ek palley me rakh diya jaye, aur ek taraf tanha Abu Bakr ka imaan ho, to meri ummat ki puri imaan par Abu Bakr ka imaan sab par bhari hai

### 2. Deoband aur Ghair Muqallid ka aqeeda:

Is dono firqe ki buniyad Abdul Wahab Najdi, magar in dono me taqleed ko lekar ikhtelaaf hai, deobandi taqleed ke qayal hain magar Abdul Wahab Najdi jo Maulana Ismail Dehlvi ko apna peshwa mante hain, lehaza wahabi bhi in dono ko apna peshwa mante hain magar taqleed ke qayal nahi hain

### 3. Jhuth ke ta'aaluk se Hadees

#### (a) Mishkat shareef, Vol 3, Kitabul Adab, Hadees no 4844:

Sahebe Mishkat kehte hain ke Hazrat Umar رضى الله تعالى عنه se riwayat hai, kehte hain ke Huzur ﷺ ne irshad farmaya, jab koi banda jhuth bolta hai to uski jhuth ki badbu se farishte usse 1 mile door hat jate hain

#### (a) Imam ibn Abi Shaiba رحمه الله عليه, Vol 3, Pg 149 , Hadees no 26113:

Abdullah ibn Masud رضى الله تعالى عنه se riwayat hai, kehte hain ke Huzur ﷺ ne Sahaba Ekram عليهم رضوان se irshad farmaya, ke jante ho jhuth kya hai, Sahaba ne arz kiya ke Allah aur uska Rasul behtar janta hai, irshad farmaya, har jhuth fisq hai, fisq yaney gunaaah, chahe chota jhuth ho ya bara jhuth ho, aur har jhutha Jahannami hai

#### (b) Imam ibn Abi Shaiba, Al Musannaf, Vol 13, Pg no 150, Hadees no 26116

Abdullah ibn Masud رضى الله تعالى عنه se riwayat hai, kehte hain ke Huzur ﷺ ne irshad farmaya, ke ai logo, momin jhutha aur khayanat karne wala nahi hota.

(d) Sahih Bukhari, Vol 1, Pg 10, Baab – Alamatul Munafik, Hadees no 32

Imam Bukhari puri sanad byan karte hue kehte hain ke Hazrat Amir Ibn Abi Sohail رضى الله تعالى عنه apne walid se riwayat karte hain, ke Hazrat Abu Huraira رضى الله تعالى عنه se riwayat hai, kehte hain ke Rasulallah ﷺ ne irshad farmaya, Sarkar kehte hain logo Munafik ki 3 nishaniyaan hain

- (i) Jab baat karega to jhuth bolega
- (ii) Wada karke wada khilafi karega
- (iii) Aur jab amanat do to loatane me khayanat karega

- Sahih Muslim, Vol 1, Baab – Khesaril Munafik, Hadees no – 121
- Tirmizi Sharif, Hadees no 2621
- Imam Nasai, Hadees no 5021
- Musanade Ahmed, Imam Ahmed ibn Hanbal ne, Vol 2, Pg 357

(e) Mishkat Sharif, Vol 3, Kitabul Fitan, Baab ka naam Ashratis Saa, yani Qayamat ki Nishaniyan, Hadees no 5438

Jabir ibn Samara رضى الله تعالى عنه se riwayat hai, kehte hain ke maine Allah ke Nabi Rasulallah ﷺ ko kehte hua suna, ke Sarkar ne irshad farmaya, logo, ke Qayamat se qabl bahot jhuth bolne wale paida honge, lehaza jab tum unko pao to unke kareeb mat jao unse door raho

4. Ghair Muqallid ka ilzam hai ke Hanafi jhuthe hote hain aur Bareilly Hazrat sab ko kafir kehte hain, inke paas daleel ke naam khuch bhi nahi, bus jhuthe ilzamat jhuthi tohmaten hum par lagate hain maslan ke ‘Ghous ka daaman nahi chorenge, Ghous ko khuda mante hain’

Jiska daaman hota wo khuda nahi hota, jo daaman wala hota wo khuda ka banda hota hai, Ghous ki taleemat nahi chorenge, Ghous e Azam ki mohabbat nahi chorenge, daaman se ye murad hai

Ye khud humko mushriq keh dete hain aur badnaam humko karte hain, mazar par jate hain, niyaz fateha dilate hain to kehte hain ye mushrik hain, ab ye mushrik bol bol ke jhuthi tohmat lagate hain iski wajah ye hai ke inke nazdeeq, khuda jhutha hai aur jhuth bol sakta hai

5. "Tehzirun Naas" me Qasim Nanatavi ne, Rasulallah ﷺ ke baad bhi koi Nabi paida ho jaye to Huzur ki khatiyat me fark na ayega
6. Hum ibadat Allah ki karte hain aur buzurgo ka hum adab karte hain, hum buzurgo ki tazeem karte hain

7. Deoband ka aqeeda Allah ke ta'aaluk se

(a) Fatawa Rashidiya - Rasheed Ahmed Gangohi Sb (Deobandi), Pg 97

Likhte hain ke Allah ke liye jhuth bolna uske kudrat me hai, wo jhuth bolne par bhi qadir hai, isliye ke wo khud Quran me farmata hai, **وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** har chahe par cheez par qadir hai, iska matlab ye hua ke wo jhuth par bhi qadir hai

(b) Risala Yakruza - Maulana Ismail Dehlvi (Deoband), ye ek risala hai, ye likhte hain ke Allah ka jhuth bolna na mumkin nahi hai, aur ye agar nahi mana ke Allah jhuth nahi bol sakta to qudrat e insaani bar gayi Allah se ke banda jhuth bol sakta hai par Allah nahi, to Allah bande ke muqable me kamzor ho gaya

Baaz deobandi Hazrat ye mashur karte hain ke Ala Hazrat ne apni kitabo me likha ke deobandi ka khuda wo hai jo jhuth bolta hai, wo hai jo nachta hai thirakta hai, wo zinaah karta hai

Iska pasmanzar ye hai ke jab Rasheed Ahmed Gangohi ne Fatawa Rashidiya me jab ye baat likhi ke Allah jhuth bol sakta hai, to Ala Hazrat ne inpar hukm e kufr lagaya, aur kaha ke jo shaks Allah ko jhutha maane wo shaks kafir hai, aur aisa kafir hai ke jo uske kufr par shak kare wo bhi kafir hai, aur is fatweh par Arab ke bare bare Ullema ki dastakhen li gayin, tasdeeq ki.

Ab Rasheed Ahmed Sb ke chahne walo me se ek Mahmudul Hasan Sb the unhone Ala Hazrat ke is fataweh ka radh karte hue jawab likhte hain, ke Maulana Ahmed Raza Khan Sb, ap kehte hain ke Allah jhuth bolne par qadir nahi hai, are jhuth bolna hamare liye aib hai, Allah ke liye nahi hai, Allah to is par bhi qadir hai, ke wo chahe to zinah, kare wo chahe to chori kare, wo chahe to gheebat kare.

Jab Mehmudul Hasan ne ye likha tab Ala Hazrat ne kitaab likhi 1360 hijri me, "Subhanas Subhu an Aibe Qisbe Maqbub" 75 wajuhad ke bina par luzume kufr ginwa kar bataya, ke jo ye aqeeda rakhe ke Allah jhuth bol sakta hai, to wo kaafir hai, ye tumhara aqeeda hai, ap farmate hain, ke hum jisko khuda mante hai, hamara jispar imaan hai, wo jhuth bolne se paak hai, wo gheebat karne se paak hai, chori karne se paak hai, aur deobandi ka khuda hoga koi aur, jo chori karta hai, gheebat karta hai, zinah karta hai. Ye baat Ala Hazrat ke taraf mansub karte hain

8. Allah ki sifat Quran me



- (a) Para 5, Sura Nisa, Ayat 87

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

Allah farmata hai, ke Allah se zyada sacchi baat karne wala kaun

- (b) Para 10, Sura Yunus, Ayat 64

لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ط

Aur Allah ki baton me koi tabdili waqey nahi hoti

- (c) Para 22, Sura Ahzab, Ayat 53

وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ط

Allah fermata hai ke Allah haq baat karne me kisi ka lehaz nahi karta

#### 9. Taqwatul Imaan ka darjah aur isme jhuth

- (a) Darjah: Iske likhne wale hain Maulana Ismail Dehlvi, iska Pg No 9, iske muqaddame me inke bahot bare aalim Maulana Mukhtar Naqvi Sb is kitaab ki tareef karte hue kehte hain ke is kitaab se Hindustan ke musalman ko bara azeem nafa pahoncha aur iski awaaz ghar ghar goonji aur iske jumle ko logo ne hifz kiya, ye Quran ke baad sabse zyada pari jaani wali kitaab hai

Iski tareef me Maulana Rasheed Ahmed Gangohi Sb bhi apni kitaab Fatawa Rashidiya me Pg No 80 me likhte hain, ki ye umda kitaab hai, raddey shirk aur biddat me lajawab hai, iska rakhna aur parna aur 'amal karna ain Islam hai (ain Islam ka matlab - jisne is kitaab ko apne ghar par rakha, isko para, amal kiya wohi Islam me hai, warna Islam se bahar hai), yaney jisne is kitaab ko ghar me nahi rakha aur para wo Islam se bahar hai

- (b) Jhuth likha hai Taqwatul Imaan me jisey Ismail Dehlvi ne likhi hai, Pg 100, me ek Hadees nakl karte hain

Hadees: Hazrat Qaiz bin Saad رضى الله تعالى عنه farmate hain ke mai Heera Shaher gaya, wahan maine dekha ke wahan ke log apne badshah ko sajda karte hain, main wapas aya aur ek din Rasulallah ﷺ ke paas akar kaha, ke maine Heera Shaher me dekha ke wahan ke log apne raja ko sajda karte hain, to ap zyada haqdar hain ke hum apko sajda karen

Huzur ﷺ ne irshad farmaya, ai Qaiz, agar tum meri kabr se guzroge to kya meri kabr par sajda karoge, Sahaba ne kaha, nahi, to phir apne apne farmaya, ke phir mujhe sajda na karo. Yahan hogai Hadees khatam - Mishkat Sharif

Magar Ismail Dehlvi Hadees ko agey barate hue kehte hain, 'ke phir mujhe sajdah na karo, "mai" bhi ek din markar mitti me milna wala hun, to kab sajde ke layak hun

Inhone Sarkar ke upar jhuth bandha, aur Allah ke Nabi ki Hadees hai, "ke jisne mujhpar jhuth bandha, uska thikana jahannam hai'

10. GM ka aqeeda hai ke Sarkar markar mitti me mil gaye

Daleel dete hain ke ye aqeeda Hazrat Abu Bakr ka hai, Hazrat Umar ka hai, Hazrat Usman ka hai, Hazrat Ali ka hai aur jo ye aqeeda na rakhe wo kaafir hai.

*Hamara mutalba hai, ke ye Sahaba ka aqeeda kahan likha hua hai, ye kahin nahi hai*

"Hasaisul Qubra" me "Imam Jalaluddin Suyuti رحمه الله عليه nakl karte hain riwayat, ke Hazrat Abu Bakr Siddique رضى الله تعالى عنه ka wisal hone laga, Umar ko bulaya, kaha ke meri namaze janaza ap paraiyega, aur dusri wasiyat ye hai ke meri khawish thi ke Rasulallah ke pehlu me dafan hun, ap mere janaze ko taiyar karke Nabiye paak ke rozey ke paas le jaana aur arz karna ke ai Allah ke Nabi, apka ghulam Abu Bakr apke pehlu me dafn hone ki ijazat chahta hai, agar ijazat mile to dafan karna aur na mile jannatul baqi me dafn kar dena. (ijazat kisse li jaati hai - zindo se ya murdo se)

Hazrat Abu Bakr ka aqeeda tha, ke Nabi zinda hain, ijazat de bhi sakte aur nahi bhi. Quran me Allah fermata hai, ke kaun kahan dafn hoga ye hamare zimme karam par, magar Abu Bakr ka aqeeda kya hai ke Nabi ko ikhtiyar hai ke ap chahen to dafan ho jaun aur na chahen to kahin aur chala jaun. Janaza taiyar hua rozey par laya gaya, darwaza band tha, phir khud ba khud darwaza khula aur kabr se awaaz aati hai ke rafique ko rafique se mila do.

11. "Aaj bhi taskira jiska Surah Qausar me hai

Noor uska wallah behro bar me hai

Aaj bhi ghumbadeh khazra me Abu Bakr Umar

Mustafa ke ghar ki daulat Mustafa ke ghar me hai"

Shaikhain

(a) Hazrat Abu Bakr Siddique رضى الله تعالى عنه (b) Hazrat Umar Farooque رضى الله تعالى عنه

### Panjetan paak:

(a) Nabiye Kareem ﷺ

(b) Hazrat Ali ibn Talib رضی اللہ تعالیٰ عنہ

(c) Hazrat Fatema bint Rasul رضی اللہ تعالیٰ عنہا

(d) Imam Hasan رضی اللہ تعالیٰ عنہ

(e) Imam Hussain رضی اللہ تعالیٰ عنہ

### Khulfa e Rashedeen:

(a) Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ (b) Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ

(c) Hazrat Usman Ghani رضی اللہ تعالیٰ عنہ

(d) Hazrat Ali ibn Talib رضی اللہ تعالیٰ عنہ

### ASWJ ke nazdeeq jo darjaat hain fazail ke aitbaar se wo in tarteeb se hain

Pehla Darja: Khulfa e Rashedeen

Dusra Darja: Ashra e Mubashra

Teesra Darja: Ahle Badar 313 Sahaba

Choatha Darja: Ahle Uhad ke Sahaba

Panchwa Darja: Ahle Bait – Ali, Fatema, Hasan, Hussain, Azwaje Mutaharat

Chatha Darja: Ashabe Awwaleen (wo Sahaba jo Mecca me imaan laye)

Satwa Darja: Ashabe Mahajereen (wo Sahaba jo hijrat kar Madine aye)

Aathwa Darja: Ashabe Ansaar

Nawa Darja: Ashabe Bait e Rizwan

Duswan Darja: Tamam Sahaba

### Sahabi ka martaba

(a) Hadees: Hazrat Abdullah ibn Umar رضی اللہ تعالیٰ عنہ raawi hain, Rasulallah ﷺ ne irshad farmaya ke jab tum dekho ke mere Sahaba ko galiyan baki jaa rahi hai, to un gali bakne walo par Allah ki laanat bhejo

- Jame Trimizi, Kitabul Manaqib, Hadees no 3866

(b) Hadees: Hazrat Abu Sayeed Khudri رضی اللہ تعالیٰ عنہ se riwayat hai, Rasulallah ﷺ ne irshad farmaya, ai logo mere Sahaba ko bura bhala mat kaho, laantaan na karo, ek mutthi joa, Uhad pahar ke barabar sona de do, phir bhi tum mere Sahaba ki barabri nahi kar sakte

- Sunan Abu Dawud, Vol 5, Pg 32, Hadees 4658

- Imam Tirmizi, Hadees 3861

- Ibn Maaja, Hadees 166

- Sahih Bukhari, Kitabo Fazaile Ashabin Nabi, Hadees 3470

- Sahih Muslim, Hadees 6362

- Musanade Ahmed, Hadees 11094

1. Hadees: Rasulallah ﷺ irshad farmate hain, ke jab bande ko kabr me rakh diya jata hai, farishte 3 sawal karte hain:-

pehla sawal, man rabboka - tera rab kaun

dusra sawal, maa denoka - tera deen kya

teesra sawal - maa kunta takulu haqqu fee "hazaa" rajul - kya kehta tha tu duniya me is shaks ke baare me

"haaza" musharun alaih hai jiske taraf ishara kiya jaye aur hazaa kareeb ke liye aata hai, to iska matlab momin ke kabr me mojud hote hain, aur farishte kehte hain, is shaks ke baare me kya kehta hai, to agar Rasulallah agar murda hain maaz Allah, to phir kabr me kaise aate hain

Rasulallah, momin aur kaafir dono ki kabr me aate hain, par farak itna hai ke momin pehchan leta hai, aur kaafir kehta hai "la adree" mai nahi jaanta

- Jame Tirmizi - Kitabul Janaiz - Hadees 1071
- Mishkat Sharif - Hadees 130
- Imam ibn Hibban ne likhi As Sahi me Hadees 3117
- Imam ibn Abi Asim - As Sughna - Hadees 864

2. Quran me aya hai ke jab Rasulallah ﷺ ka wisaal hua, Hazrat Umar رضى الله تعالى عنه ghusse me talwar lekar keh rahe hain ke jo ye kahega ke Nabi mar gaye hain mai uska qatl kar dunga, ye tafaseer aur Hadiso me hai, Hazrat Abu Bakr رضى الله تعالى عنه aye aur unhone Quran ki ek ayat pari, ke mohammad bhi ek Rasul hain inse pehle bhi Nabi aur Rasul gaye, agar Nabi ﷺ inteqaal kar jayen ya unhe shaheed kar diya jaye to kya tum Islam se aur deen se ulte pair phir jaoge. Hazrat Umar رضى الله تعالى عنه wahan dhar se gir gaye aur kehne lage ke mujhe aisa mehsus hua ki jaise ye ayat aaj aur abhi hi nazil hui

Unka aqeeda ye tha ke Nabi ﷺ wisaal ke baad bhi zinda hain, bus unko ehsaas nahi ho pa raha tha aur is haqeeqat ko kabul nahi kar pa rahe the ke Nabi ko ba-zahir hum nahi dekhnge

Sawal: Hazrat Umar رضى الله تعالى عنه bhi keh rahe the ke Nabi zinda hain jo kahega mar gaye to mai uska qatl kar dunga, Hazrat Abu Bakr رضى الله تعالى عنه ne unki islah ki ke nahi, unhe samjhaya Quran se ke nahi

Jawab: jitney dair Umar talwar rekhar ghumte rahe ye kehte hue ke jo ye kahega ke Nabi mar gaye mai uska qatl karunga, utni dair Umar ka aqeeda tha ke Nabi ﷺ murda nahi hain, tumhar aqeede ke mutabik utni dair tak Umar haallate kufr me hain, aur is kufr se tauba kab ki Umar ne ye mujhe sabit kar do

Quran ne jo kaha hai, Nabiye paak ﷺ wisal farma gaye, unko bhi moat aani hai, waadey elahi ke tahet moat ka maza chaka aur ullema farmate hain aur usi aan ke baad apko dobara zindagi waisi ata farma di gayi,

Ala Hazrat ne farmaya:

Anbiya ko bhi ajl aani hai, magar aisi ke faqat aani hai

Phir usi aan ke baad unki hayat misle sabiq wohi jismaani hai

3. Hadees: Anas Ibn Malik رضى الله تعالى عنه se riwayat hai ke Rasulallah ﷺ ne irshad farmaya, beshaq Anbiya Zinda hain apni karbro me aur namaz parte hain

- Imam Bahyqi - Hayatul Anbiya Pg 3
- Imam Abu Yala - Al Musnad, Vol 6 Pg 147
- Imam Haisami - Majma uz Zawaid Vol 8, Pg 211
- Imam Ibn Hajar Askalani - Futuhul Baari Vol 2
- Ibn Taimiya - Mukhtasarul Fatawa, Pg 170

4. Hadees: Anas Ibn Malik رضى الله تعالى عنه raawi hain, Rasulallah ﷺ ne farmaya, mai Musa عليه السلام ki kabr se guzra, maine Musa ko khare hokar kabr ke andar namaz parta dekha, aur dusri Hadees me farmaya, ke jab mai asmaan par pahoncha to Musa choathe asmaan pe mojud the. Burakh ki raftar se pehle Musa عليه السلام pahonch gaye

- Sahi Muslim, Vol 2, Pg 268
- Musnade Ahmed , Vol 3, Pg 348
- Imam Nasai, ne apni Sunan me Vol 1, Pg 242
- Imam Ibn Hibban ne As Sahi me Vol 1 Pg 149
- Imam Abdur Razzaq ne Al Musannaf me Vol 3 Pg 577

5. Hadees: Hazrate Abi Dardah رضى الله تعالى عنه raawi hain, Rasulallah ﷺ ne irshad farmaya, beshaq Allah ne zameen par haraam hai ke wo anbiya ke jismo ko khaye, wo zinda hain aur Allah ke janib se unko rizq bhi diya jata hai
  - Sahebe Mishkat ne Vol 1 Pg 121
  - Imam ibn Maaja, ne apni Sunan, Vol 1, Pg 99
  - Mullah Ali Qaari ne Sharey Mishkat Vol 3 Pg 242 farmate hain is Hadees ki sanad bahot aala darjey ki aur sahi hai
6. Ibn Taimiya ki kitaab hai, "Kitabul Waseela" likhte hain, Pg 69,70, qabr ko budh banana shirk ki ibtida hai, isliye baaz logo ko uske paas kabhi awaze sunayi deti hai, kabhi surten dikhayi deti hain, kabhi koi ajeeb aur ghareeb tasarruf nazar aata hai, isko murde ki karamat samajhte hain, likhta hai ke ye sabh shaitan ki chaaleen hoti hain jo admi ke bhez me zahir hota hai, puchne par kehta hai ke mai fala Nabi ya mai fala sheikh hun
7. Hadees: Abu Huraira رضى الله تعالى عنه se riwayat hai, Sarkar ne irshad farmaya, mere naam par apne baccho ke naam rakho par laqab par na rakho, jisne neend me, khwab me mujhe dekha, goya usne mujhe hi dekha, isliye shaitan meri surat kabhi ikhtiyar kar hi nahi sakta, aur jisne mere naam se jhuthi baat byan ki wo jahannam me dakhil ho gaya
  - Sahi Bukhari, Vol 1, Pg 21, Hadees 110
8. "Shifaus Saqaam Fee Ziyarate Khaire Anam", Pg 187 ke likhne wale "Hazrat Imam Taqiuddin Subqi رضى الله تعالى عنه" jo Ibn Taimiya ke hum asr hain, Rasulallah ﷺ ka kaul naql karte hue Hadees likthe hain
 

Hadees: Allah ke Nabi ﷺ ne irshad farmaya, jisne meri moat ke baad meri kabr ko dekha, goya usne mujhe meri hayat me usne dekha

  - Imam Darqutni ne Vol 2 Pg 278 Hadees 192
  - Imam Bahyqi ne Shoaibul Imaan Vol 3 Pg 488 Hadees 4151
  - Imam Tabrani ne Majemul Ausad Vol 1 Pg 101 Hadees 289
  - Imam Zabybi ne Mizanul Aitedaal Vol 7 Pg 63
  - Ibn Hajar Askalani ne At- Takhleez Vol 2 Pg 266
  - Imam Husamuddin Hindi ne Kanzul Ummaal Vol 5 Pg 135 Hadees 12372
9. Deobandi ka jhuth

“Barahinul Qatiya” me “Khalil Ahmed Ambethvi Sb” ki likhi hui hai, Pg 121, likhte hain, Rasulallah ﷺ ke taraf mansub karke kehte hain, ke Sarkar kehte hain ke mai nahi janta mere saath kya hoga aur tumhare saath kya hoga. Shah Abdul Haque Mohaddis Dehlvi riwayat karte hain ke Rasulallah ﷺ ne kaha ke mujhe deewar ke piche ka bhi ilm nahi.

Deobandi ke aalim se mutalba: ke Shah Abdul Haque Mohaddis Dehlvi ne riwayat kiya ke Rasulallah ﷺ ne kaha ke mujhe deewar ke piche ka ilm nahi, ye kis Hadees me hai, kaun si kitaab me likha us kitaab ka naam bata dijiye

Jab ke Shah Abdul Haque Mohaddis Dehlvi iske barhaqs likhte hain apni kitaab Madarijun Nabuwat, 2 jildo me pharsi zubaan me aati hai, seerat e Rasul par kitaab hai, Pg 7, khuch log to ye behuda baat kehte hain, ye ghumaan karte hain, ye dawa karte hain ke Rasulallah ﷺ ne khuch riwayat me byaan kiya hai ke Sarkar kehte hain ke mai to Allah ka ek banda hun aur mai nahi jaanta ke is deewar ke piche kya hai, iske baare me hamara jawab ye hai ke is Hadees ki to koi sanad hi nahi hai, koi haqeeqat hi nahi hai, ye mangharat baat hai.

Hadees: Hazrat Abu Huraira رضى الله تعالى عنه se riwayat hai, kehte hain, ke Allah ke Nabi ne irshad farmaya, ki ai logo, kya tum ye dekhte ho mera rukh qible ki taraf hai aur mai tumhare haalaat se khabardaar nahi, Allah ki kasam, mai tumhare khushuh ko bhi dekhta hun aur tumhare ruku ko bhi dekhta hun, tumhare dil me kya irade hain usko bhi mai dekhta hun, aur Allah ki kasam jaise mai tumhe samne dekhta hun waise tumhe peeth ke piche bhi dekhta hun

- Sahi Bukhari, Vol 1, Kitabus Salat, Hadees 404, 418
- Sahi Muslim, Hadees 862
- Imam Nasai apni Sunan me Hadees 1054
- Moatta Imam Malik ne Hadees no 399
- Musnade Ahmed, Vol 2, Hadees 8011
- Imam Ibn Hibban ne As Sahi me Hadees 2337
- Musnad Abu Yala me Hadees 6335

10. “Peer Ghous Ali” Deobandi ke buzurg hain, hamare buzurg nahi hain

01. Rasulallah ﷺ ka ikhtiyar, azmat aur fazilat

Surah Anbiya, Para 17, Ayat No 107

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

wa - aur, maa - nahi, arsalnaka - apko bheja, illa - magar,  
rehmatalallil alameen - tamam alam ke liye rehmat banakar

Yahan Allah apne mehbub se mukhatib hai, ke ai mere mehbub, humne apko hargiz hargiz nahi bheja, magar ye, ke jab bheja tamam alam ke liye rehmat banakar bheja. Ap tamam alam ke liye rehmat hain.

Alameen - jama ka saigha hai yahan par, aur aalam wahid hota hai, duniya, chand, suraj, asmaan, zameen, jitni cheezen hain, tamam makhlukat, Allah ko chorkar ye sabh aalam hai, aur Allah wo hai jo na kisi se paida hua, na usse koi paida hua, apni tareef khud batata hai Allah, "alhamdo lil lahe rabbil alameen" tamam tareefen mere liye hain, kyun, mai tamaam aalam ka palanhaar hun, saare aalam ko maine paida kiya, jitney aalam sab makhluk, aur tamaam makhluk me sab se afzal makhluk, Nabi ﷺ ki zaat, aur kaise afzal, Allah fermata hai ke mehbub agar tujhe paida karna makhsus na hota to mai koi alam nahi banata.

Mai "rabbul alameen", alam ka paida karne wala mai, aur tu "rehmatalallil alameen" to jahan jahan alam wahan mai alam ka rab aur jahan jahan mai alam ka rab wahan tu rehmatallil alameen

Rasul ko yahan rehmat kehkar khitaab kiya, ayat par ghoar karen, ye nahi farmaya, ke mehbub ap logo ke liye rehmat hain, ap musalmano ke liye rehmat hain bulke alam ke liye rehmat hain ye farmaya, lehaza jahan jahan alama wahan ap rehmat aur mehbub ne zameen ko apna alam pasand farmaya.

Rehmat ke liye 4 cheezon ki zarurat hoti hai, rehamat, rahem se bana hai, ye 4 criteria mojud aur puri karega tabhi koi rehmat ban sakta hai.

(a) zinda hona zaruri: Mehbub alam ke liye rehmat hain, to alam ke liye rehmat tabhi honge jab ap zinda hoan, issey pata chala Nabi zinda hain, ayate karima se wazey ho gaya, ke hamara Nabi zinda hai

"Tu zinda hai walla, tu zinda hai walla,  
Mere chasme alam se chup jaane waley"



(b) haal aur hallaat se waqif hona chahiye: ap haalat se bhi waqif hain, haal ki khabar hai tabhi ap “rehmatallil alameen” hain, mehub ko ilm e ghaib bhi aisa ata farmaya ke

fariyad jo ummati kare haaley zaar me  
mumkin nahi ke khair e bashar ko khabar na ho

(c) kareeb hona chahiye, tabhi wo madad kar payega: hamara Rasul kareeb bhi hai, Quran ne kaha, “an Nabiyo aola, bil momeneena min an fusehim” - hamara Nabi momino ke jaan se zyada kareeb hai

(d) qudrat bhi ho aur ikhtiyar bhi ho - Quran kehta hai ke rehmat isliye banaya ke sahabe ikhtiyar bhi banaya apne Nabi ko, wo quwaat aur taaqat bhi rakhta hai, ke apne gunehgaar ummatiyo ki madad bhi farmayen

## 02. Quran me tauba, Waseela lena sabit hai Quran se

Para 5, Sura Nisa, Ayat 64

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ  
جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

- “wa la o annahum izzalamu anfusahum jaa ook - “Ai mere bando agar tum apni jaano par zulm karo to mere Nabi ki baargah me pahonch jayo
- fastaghferullah - aur Allah se astaghfaar karo
- wastaghfera lahumur rasulo - aur agar mera Rasul mera mehbub tumhare liye shafaat karle tumhara shafi ban jaye
- lawa jadullaah tawwabar rahima - to tum Allah ko bahot zyada tauba karne wala paoge”

Tauba qabul karne ki shart kya rakhi Allah ne, mai tauba tab qabul karunga jab mere mehbub ki bargah me aao, aur jab mera mehbub tum par rahem kare, aur tumhara shafi ban jaye, aur tumhare liye dua kare ke ai parwar digar, ye tera gunehgaar banda, mere paas aya hai, mera ye gunehgar ummati mujhe shafi banata hai, mai iska shafi bankar waseela bankar teri bargah me arz karta hun, tu is maaf kar de, to tum Allah ko bahot zyada tauba ko qabul karne wala paoge

### Aitrazaat hota hai:

- (a) Nabi ke paas aao Nabi ke qabr par aane ka zikr nahi hai
- (b) Ye daleel dete hain ke, Nabi ke hayat me hi jao Nabi ke wisaal ke baad mat jao - ye kis tafseer me aya hai
- (c) Huzur ﷺ ki Hadees hai ke jisne Quran me apni marzi chalayi usne apna thikana jahannam me bana liya
- (c) is ayat ko kis ayat ne mansuk kar diya hai ab is par amal nahi ho sakta, ke Nabi ke paas sirf hayat me jao, unke rozey par mat jao

👉 Ye ayat mansuk nahi hai, iski dalil hai "Tafseer e Nasafi", Tafseer e Madarik jisko bolte hain, ye Quran ki tafseer hai, Vol 1, Pg 234, Sura Nisa, Para 5, Ayat no 64, Hzrt Allama Abdullah bin Ahmed bin Mahmood Nasafi alaiy rehma, kehte hain ki riwayat byan ki gayi, iske raawi Hazrat Ali رضي الله تعالى عنه hain, ke Rasulallah ﷺ ke wisaal ke baad ek baddu arabi apki qabr par aya, aur us arabi ne apne jism ko qabr e Rasul par gira diya, aur qabr e mitti ko leta aur apne sir par daalta, aur usne kaha, ya Rasullallah ﷺ, (ya nida ke liye aata hai, nida matlab pukarna), apne kaha, humne suna, aur jaisa ki Allah Rabbul Izzat ne ap par Quran e Azeem par nazil kiya, {yehi ayat e kareema pari usne}.

Ai Allah ke Rasul maine apni jaan par zulm kiya, bahot gunaah kiye, aur mai apne gunaaho ki maghfirat apki bargah me hazir hua hun, ap bhi Allah se mere liye astaghfaar kijiye, raawi kehte hain, ke Allah ke Rasul ke qabr se ye awwaz ayi, jaa tujhe baksh diya gaya Agar ye ayat mansuk ho gayi hoti to kya Hazrat Ali رضي الله تعالى عنه is Hadees ke raawi hote, hargiz nahi.

👉 Ek aur wakiya mufasssereen ne likha isi taaluk se, Hazrat Imam Uadbi رحمه الله عليه apne "Asma aur Rijal" kitaab likhi hai, ap Imam Shafeyee ke ustad hain, ye kehte hain ke mai Rasulallah ﷺ ke rozey par hazir tha, ek arabi aya aur Sarkar ke rozey ki jaaliyon se lipat gaya, aur kaha, ya Rasullallah , {yehi ayat e kareema pari usne}, phir wo khub rota raha, khub rota hai, usne 4 ashaar kahe Rasul ki shaan me, phir wo chala gaya, Hazrat Imam udbi kehte hain, ke mujhe neend ka ghalba aya, mai so gaya, maine khwab me Rasulallah ﷺ ki ziyarat hui, aur Sarkar ne mujhe irshad farmaya, ke udbi jao, usey basharat de do ke usey baksh diya gaya hai

### Hawale:

- (i) Ibne Kaseer inke ghar ke allama hain, Ibne Taimiya ke shahgird, aur tafseer me ye ibne kaseer ke tafseer ko sab se mo'attabar mante hain, "Tafseer ibn Qaseer", Vol 1, Pg 461, isme Ibn Qaseer ne isi ayat ki tafseer me likha ke sanad aur tehkeek ke saath zikr kiya ek kaseer jamat ne jinme Sheikh Abu Mansur Sabbab bhi hain aur arabi ki puri riwayat likhi
- (ii) Imam Bahyqi, Shoaibul Imaan ke andar, Vol 3, Pg 95, Hadees no 7187
- (iii) Imam ibn Qadama Hanbali ne Al Mughniyo ke andar, Vol 3, Pg 557
- (iv) Imam Qurtabi ne Al Jamiul Haqamil Quran, ye Quran ki tafseer hai jisko Saudia ne hi chapa hai, Vol 5, Pg 265
- (v) Hazrate Imam Saleh ne Subulul Huda wal Rishaad, Vol 12, Pg 380
- (vi) Imam Samhudi ne Wafa ul Wafa, Vol 4, Pg 1361
- (vii) Imam Iz bin Ja'ama ne Hidayatus Saleqeen Saaliq me, Vol 3, Pg 1383
- (viii) Imam Qazi Aayaz ne As Shifa Kitabus Shifa ke andar, Vol 2, Pg 41
- (ix) Imam Jalaluddin Suyuti ne Tafseer e Jalalain jo Madaris me parayi jaati hai, moulviyo ko parayi jati hai, course me dakhil hai, Pg 80
- (x) Imam Ibn Najjar ne Ad-Dararus Samaniya Samina me Pg 224
- (xi) Imam Shahbuddin Khafaji ne Nassemur Riyadh, Shara e Shifa e Qazi Aayaz, Vol 3, Pg 398
- (xii) Imam Ibn Asaqir ne At Tahafuz Zayir, Pg 69
- (xiii) Imam Qastalani ne Al Mohaiwul Ladunya ke andar
- (xiv) Imam Nabawi ne Al Asqaar ke andar
- (xv) Allama Imam Mohammad bin Musa Al Maraqshi ne Misbauz Za Laam me, jinki wiladat 606 hijri wisaal 683 hijri, isi Hadees par unhone sanad par kitaab likh di hai puri, tamam bhais daal di, aur sabit kar diya ke ye Hadees sahi hai apni snaad ke aitbaar se, matan ke aitbaar se, halaat ke aitbaar se, aur iski sanad kin kin logo se ayi hai

03. GM ke nazdeeq "Ya Rasullallah " kehna shirk hai

Aitraaz: Inke nazdeeq "Ya Rasulallah" kehna Rasulallah ﷺ ki ibadat hai, Ya Ghous kehna Ghous Paak ki ibadat hai

(a) Sabit from Quran: Para 26, Sura Hujurat, Ayat 2

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ  
صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ  
بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ  
لَا تَشْعُرُونَ

- Yaa \_\_\_\_\_ amanu: ai imaan walo jo Allah aur uske Rasul par imaan laa Chuke
- La tarfa oo aswatakum foaqa sautin Nabiyy: is ghaib batane wale Nabi ki awaaz se apni awaaz ko buland mat karo
- Wala tajharu lahu bilqauli kajahri badekum lebaad: jaise tum apas me ek dusre ko pukarte ho, jaise baat karte ho waise Nabi se na karo
- An tahbata aamalukum waantum la tashoroon: tumhare amaal akarat ho jayenge aur tumko shahur bhi nahi hoga

➔ "Tafseer Abdullah Ibn Abbas" -

Huzur ﷺ ke sagey chacha Hazrat Abbas رضى الله تعالى عنه ke sahabzade hain, apne Quran ki tafseer likhi, apko bargah e risalat se "sayedul muffassareen" ka khitab mila, ap Hazrat Ali رضى الله تعالى عنه ke shahgird hain, Sarkar ke zamane me Quran ki tafseer likhi, Sarkar ne apki tafseer khud dekhi aur pari bhi hai aur farmaya ke tum aisi tafseer likhte ho, mujhe andesha hai ke baad wale ise bhi Quran na samajh lain

Ap apni tafseer ke Pg 546, 547 me is ayat ki tashreeh me likhte hain "ke aise na pukaro jaise tum apas me ek dusre ko pukarte ho, jaise tum ek dusre ko naam lekar pukarte ho, Nabi ki azmat ke sath tauqeer ke saath tazeem ke saath pukaro, aur Nabi ko Ya Nabiallah Ya Rasulallah kehkar pukaro"

Agar shirk hai to roohe zameen ka pehla mushrik Abdullah ibn Abbas hue, maazallah. Ye tafseer Sarkar ke zamane me likhi gayi to agar ye kehna shirk hota to Sarkar ne Abdullah ko mana kar dena tha

"Fariyad jo ummati kare haale zaar me;

Mumkin nahi ghair e bashr ko khabar na ho; Aur Ya Rasulallah ki kasrat kijiye; Ghaiz me jal jaye be-deeno ke dil; Ya Rasulallah ki kasrat kijiye "

(b) Hadees: Imam Bukhari, Al Adabo Mufrat, Pg 217, Hadees 990, Imam Bukhari kehte hain ke Hadees byan ki humse Aby Noyem ne, aur unhone riwayat kiya Abi Isaaq se, unhone riwayat kiya Abdur Rahman bin Saad se, Hazrat Abdur Rahman ibn Saad kehte hain, Abdullah ibn Umar رضى الله تعالى عنه Abu Huraira ke baad sab se zyada Hadeeso ke likhne byan karne wale, kehte hain ke Abdullah ibn Umar رضى الله تعالى عنه ka pair sun ho gaya to unke paas ek sahabi aye, farmaya ke ap us shaks ko pukariye, us zaat ko nida dijiye, ussey madad talab kijiye jisse ap sab se zyada mohabbat karte hain. Apne "Ya Mohammad" keh kar pukara ke madad kijiye, raawi kehte hain ke unhone pukara, aur phir pair aisa acha hua ke jaise kabhi sun hua hi nahi

- Imam Munzari ne At Targheeb Wat Tarheeb farmaya ke ye Hadees 'sahi' hai
- Imam ibn Saad ne At Tabqaat me Vol 4, Pg 154
- Imam Qazi Aayaz ne As Shifa Kitabus Shifa ke andar, Vol 2, Pg 23
- Imam Shahbuddin Khafaji ne Nassemur Riyadh, Shara e Shifa e Qazi Aayaz, Vol 3, Pg 355
- Imam Nawawi ne jinhone bari mashur Muslim Sharif ki sharah likhi hai, inhone apni kitaab Al Asqaar me Pg 271 pe likha
- Imam Mohammad bin Mohammad Jazri Shafayee رضى الله تعالى عنه jo Ibn Taimiya ke ustaado me hain, ne Al Hisnu Wal Haseen, Pg 30 par likha

#### Matan, Sanad aur Baab kise kehte hain

- Matan: Sarkar ne jo khuch farmaya, ye keh lati hai Matan aur ye Hadees hoti hai
- Sanad: Rawiyo ke naam ate hain inhone inse suna, unhone unse sun aur unhone unse & so on aur ye Hadees nahi hoti hai
- Baab: Ye Mohaddis ka aqeeda hota hai aur us aqeede ki daleel wo niche Hadees deta hai ya lata hai

#### Haddees ki Kisme:

Sahabi jo bolta hai wo Hadees ban jaati hai, usko "asar" bolte hain, agar apna kaul byan kare to kaha jata hai "asar", aur Nabi ka kaul byan kare to kaha jata hai -

- Hadees e Kauli - jis baat Allah ke Nabi ﷺ ne diya
- Hadees e Faili - Huzur hukm na dain lekin kar ke dikhain, jo Huzur ne khud kaam kiya
- Hadees e Sukuti - Sahaba ne koi kaam kiya, Huzur ne us kaam par roka nahi, aitraaz nahi kiya, khamoshi ikhtiyar ki, wo kaam bhi sunnat ban jati hai

### Moukuf aur Marfu Sanad kise kehte hain:

- Sanad Moukuf – Moukuf use kehte hain jiski sanad sahabi tak pahonche
- Sanad Marfu – Marfu use kehte hain jiski sanad Rasulallah tak pahonche

### Takhreej kise kehte hain:

Jaise ek haddees ki kitaab hai, misaal ki taur pe Imam Bukhari ke al adabo mufrat, jab mai ye chapta hun to haashye me iski takhreej bhi karta hun ke yehi haddees aur kin kin mohaddeseen ne likha, phir ye Hadees sanad ke aitbaar se riwayat ke aitbaar se kaisi hai, us par mai guftagu karta hun tehreer likhta hun

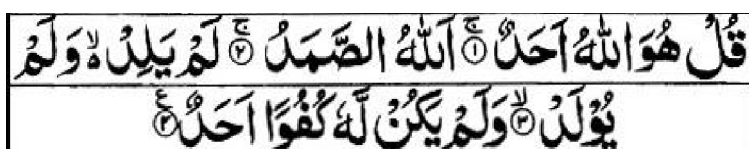
- (c) Al Bani, inke bahot bare allama hain, ki takhreej ke saath Fazlul Salad Alan Nabiye ﷺ, Imam Ismail Qazi bin Isaad, wiladat 199 hijri, Pg 63, Hadees likhte hain Ismail Qazi, Hadees no 99 hai is kitaab ka, Abdullah ibn Dinar kehte hain, maine Hazrat Abdullah Ibn Umar رضى الله تعالى عنه ko dekha ke jab wo Safar se ate to wo pehle masjid me jaate aur kehte, assalamoalaika ya Rasullallah , assalamoailaka ya abi Bakr, assalamoailaka ya ai abi, ai mere baab ap par bhi salaam, aur phir 2 rakat namaz parte, rozey Rasul ke paas

Dusri riwayat likhte hain, Hadees no 100, Nafaiy se marwi hai, ke jab Hazrat Abdullay ibn Umar رضى الله تعالى عنه Safar ke liye nikalate aur phir jab usi Safar se wapas ate to pehle Nabi ﷺ ki qabr par jaate aur kehte, assalamoalaika ya Rasullallah, assalamoalaika ya HabibAllah, assalamoalaika ya NabiaAllah, phir apne walid Hazrat Abu Bakr siddique ki kabr ke paas aate, aur unse bhi kehte, assalamoalaika ya abata, ai mere baap ap par bhi salam ho. Al Bani kehte hain ki iski sanad mokuf aur sahi hai

- (d) Imam Waaqdi رحمه الله عليه Asma aur Rijaal ke bahot bare Imam hain, ap Tabe Tabeyee hain, apne Futush Shaam kitaab likhi, Vol 1, Pg 196, isme apne Mulke Shaam ke fatah par Umar ke zamaane me isme apne uske taalluk se puri Hadeeso ko jama kar diya hai apne, apki wiladat 130 hijri, aur wisaal 207 hijri. Ap is kitaab me Junge Yarmuk ka zikr karte hain, Hazrat Umar رضى الله تعالى عنه ke zamane me hui, sipah salaar the Hazrat Khalid Ibn Waleed رضى الله تعالى عنه, Khalid ne Sahaba ki ek toil ko bheja je kar khuch khane piney ki ashiya le ayen, usme se ek Sahaba Shargil bin Husna رضى الله تعالى عنه ek toli ki qiyadat kar rahe the ke achanak se dushmano ki ek kaseer foaj ne inko chaaaro taraf se ghera aur in par hamla kar diya, inhone khub zor dushmano ka saamna kiya phir jab mehsus kiya ke hamari shikast honi pakki hai

Inki jamaat qaleel thi, mukhtasar, dushman zyada, ab inhone dekha ke muqabla mushkil hai, saath me Qaiz bin Hubaira ek sahabi Rasul bhi hain, Imam Waaqdi riwayat karte hain ke jab unhone dekha jab dushman haawi ho raha hai to unhone usi maidan / jagah se pukar lagayi, “Ya Nasirullahi Inzila, Ya Mansuro, Ummatahu, Ummatahu” – ai Mohammad ﷺ, ai hamare madadgar apni ummat ki khabar lijiye, apni ummat ki khabar lijiye

- (e) Ibne Qaseer ne apni Al Widaya Wan Nihaya, Vol 6, Pg 209, (Tareekh ki kitaab) hai, 20 jildo me likhi hai inhone, Sarkar ka wisaal ho chuka hai, Hazrat Abu Bakr ke zamane me jab bhi koi Sahaba par musibat aati, to ye shiyar ban chuka tha, adat me thi ke wo kehte “Ya Mohammada” – ai Mohammad madad kijiye
- (f) Quran me Allah ne farmaya, “warafana laka zikrak”, mehbub maine tere zikr ko buland kar diya.
- (g) Muqammal Tauheed ka zikr Surah Ikhlaas me hai



Allah fermata hai, ke

Ai mehbub farma dijiye Allah ek hai (1)

Wo be niyaz hai (2)

Usse na koi paida hua, na wo kisi se jana (3)

Uska koi kufu nahi hai koi joridaar nahi hai koi uska sajedaar nahi hai (4)

Allah zikr apne tauheed ka kar raha hai, magar apna zikr baad me pehle nabi ka zikr laya, “kul” keh kar pehle Nabi ko laya, mehbub ap farmaiye

- (h) Agar ya Rasulallah kehna tumhare nazdeeq shirk hai, to phir namaz bhi shirk hai, “assalamoalaika aiyyuhan nabiyo” - Salaam ho tumpar ai Allah ke nabi

Imam Ghazali ne “Hayaul Uloom” me likha ke jab Attahiyat pare aur jab ye paren assalamoalaika aiyyunhan nabi, to ye na tasawwur karen ke farishte salam pahonch chayenge balki tasawwur ye karen, ke nabi mojud hain aur unki mojudgi me tum salaam keh raha hai aur Nabi sun rahe hain

4. Rasulallah ﷺ, Anbiya aur Awliya Ekram ka ikhtiyar

(a) Para 17, Sura Haj, Ayat 73

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ
فَاسْتَعِذُوا لَهُ ۖ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ
اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۖ
وَإِنْ يَسْلُبْهُمْ الذُّبَابُ شَيْئًا لَاسْتَثْقِلُوهُ
مِنْهُ ۖ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

Ye ayat budho par nazil hui, hawale:

- (i) Tafseer ibn Abbas – Pg 357, “zayufat taalib” yaani as sanam, jo kamzor hai issey murad budh hai awliya anbiya nahi, “wal matloob az zubaba, yaani, makkhi paida nahi kar sakte, kaun budh’
- (ii) Tafseer e Madarik – Pg 111, “zayufat taalib” ‘issey murad wo budh hain jinse mushrekeen talab karte hain aur wo de nahi sakte, zubaba se murad makkhi aur taalib se murad budh
- (iii) Tafseer e Baizawi – Imam Bahyqi, Vol 4, Pg 180,  
innal lazina tadoona min doonillaah – ai logo, khuda ke alawa tum jinhe pukarte ho, yaani al asnaam, wo budh hain, awliya anbiya nahi hain  
az zayufut taalib walmatloob – aur jinhe pukara jar aha wo bhi kamzor aur jo pukar raha hai wo bhi kamzor  
abeduz sanam wama budohu – issey murad wo budh jinki puja ki ja rahi hai wo kamzor aur uska pujari bhi kamzor
- (iv) Tafseer Durrey Mansoor – Imam Jalaluddin Suyuti – Vol 10, Pg 549: ya aiyyohan naas - ai logo, yahan khitaab agar awliya aur imaan walo se hota to kaha jata ‘ya aiyyohal lazina amanu’, yahan naas kaha mushrekeen se khitab hai; ab riwayat Hadees likh rahe hain, ikhrraj kiya ibn Marduiya ne Hazrat Abdullah ibn Abbas se Allah ke is kaul ke baar me, ya aiyyohan naas \_\_\_\_ lahu - ai logo tumhare liye ek misaal byan ki jaati hai ke tum jinko pukra rahe ho, kaala – kaha, nazalat fis sanam - ke budho ke liye nazil hui hai, aur dusri sanad se likhte hain, kehte hain ke jinse pukara ja raha hai issey murad mushrekeen ke wo baatil mabud hain wo budh hain, aur jo unke saamne se jo cheen kar le ja rahi hai ussey murad makkhi hai



- (v) Tafseer ibn Qaseer – urdu translated by junagari sb jo inhe ke maulana hai – isi ayat ki tafseer me ibn abbas likhte hain, ke Allah ke siwa jinki ibadat ki jaati hai, inki kamzori aur inke pujariyo ke kam akli byaan ho rahi hai, inke tamam ke tamam budh thakur wagera jinhe ye Allah ka shareek thehra rahe hain jama ho jayen aur ek makhi banana chahen to ye saari aagiz ajayen aur ek makhi tak paida na kar payen. Ibn abbas likhte hain taalib se murad – budh aur matlub se murad makhi hai

(b) Para 3, Sura Ale Imran, Ayat 49

Allah, Hazrat Eesa عليه السلام ka jumla byan karta hai, Hazrate Eesa عليه السلام kehte hain apne hawario se ke ai mere hawario

أَيُّ أَخْلَقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ  
مَنْ رَّبِّكُمْ ۚ أَيُّ أَخْلَقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ  
الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۚ وَأُبْرِئُ  
الْكُمُومَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۚ  
وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ ۚ فِي  
بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ  
مُؤْمِنِينَ

Anni akhluku – mai paida karta hun

- Lakum minattini kahaitat tairi - mai tumhar parinda ek matti ka banata hun
- Fa-anfukhu feehi – phir usme phukta hun rooh
- Fayakunu – bus wo phir jo jaati hai
- Tairam – zinda parinda urta hua
- Be-iznillah – Allah ke hukm se
- Waubrihul akmaha wal abraza wahuyil moata beiznillah – mai shifa deta hun bimaro ko aur madar zaad andho ko aur kodiyo ko aur safed daag wala do aur mai murdo ko zinda karta hun Allah ke hukm se
- Waunab-beukum bematakuna wama taddakheruna fi-buyutekum – aur gharo me kya khate ho aur kya chupate ho uski bhi khabar deta hun

Ab Allah fermata hai,

- Inna fe zaleka leayatil lakum in kuntum momeneen – behaq in baton me tumhare liye bari nishaniyan hain agar tum momin ho

Ye eesa ke ikhtiyar ka zikr kiya Quran ne aur kaha ke eesa ka ikhtiyar wo manega jo momin hoga, aur jo Eesa aur Anbiya ko majbur manega wo momin nahi wo kaafir hoga. Allah ne apne anbiya ko ikhtiyar diya ye sabit ho raha hai is ayat se

(c) Hadees: Ibne Qaseer ek riwayat likhte hain apni kitaab Qasasul Anbiya me, Pg 101

Eesa عليه السلام apne hawarion ke saath baithen hain aur farmate hain, ke aao mai tumhe bataun ke Nooh عليه السلام ki kashti kaisi thi, toofan kaise aya, zikr kar rahe hain, kashti par itne log sawaar hue, zikr kar rahe hain, baaz hawari kehte hain, ke Eesa عليه السلام ap to us wakht mojud nahi the, apko ye khabar kisne di, farmaya, ke mujhe Jibreel ne bataya, kehne lage, ke kitna acha hota ki hume wo shaks toofane Nooh ki khabar batata jo us kashti me sawar tha

Hazrate Eesa عليه السلام muskuraye, aur apne saath hawario ko ke waadi me laye, ap ek jagah gaye mitti uthayi aur lekar rakh di, phir khuch door gaye wahan se mitti uthayi aur lekar rakh di, phir yehi kiya apne, mittiyo ka dhair laga rahe hain, apke hawari ne pucha ye ap kya kar rahe hain?

Farmaya, Qaab bin Haam bin Nooh ki mitti ko jama kar raha hun (Eesa Masi ko ye bhi malum ke Qaab ki mitti kahan kahan bikhri hui hai) jama kiya, haath phera, aur parah "kum beiznillah" Allah ke hukm se zinda ho jaa.

Qaab bin Haam bin Nooh zinda hokar khare ho gaye, sir se mitti jharte hue, salam kiya apko apka naam lekar, hawari ne pucha ke apne kaise jaana ke ye Eesa عليه السلام hain, boley, mere dada Nooh عليه السلام ne mujhe bataya tha ke mere marne ke baad mujhe ek shaks zinda karega, wo "Roohullah" honge aur Allah ka nabi hoga, pucha apne mujhe kyun zinda kiya, apne farmaya, ke ye mere hawari hain inhe batao kasti ka kya mamla tha, Qaab ne puri tafseer byaan kari

Iske baad hawari kehte hain, ke ai Eesa Masi agar ap ijazat dain to hum inhe apne ghar le jayen aur inki dawat karen, apne farmaya, ke inhe ab dawat ki zarurat nahi isliye ke ye ab jannat ke nemato se sarfaraz ho rahe hain. Qaab se farmaya, ke ab ap wapas loat jayen, to kaha Eesa ek wada kijiye, ke jab pehli martaba moat ayi thi uski takleef ab tak mehsus kar raha hun, ab mujhe wo takleef na ho, farmaya, mai wada karta hun aur farmaya, "moatu" mar jayo, wo mitti ka dhair ho gaye

Eesa عليه السلام ka ye bhi ikhtiyar bataya ke wo chahen to moat ki sakhti ko bhi khatm farma dain

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَالِكُمْ

- Innallazina tadoona - jinko tum Allah ke siwa pukarte ho
- Min doonillah - Allah ke siwa jinko chorke pukarte ho
- Ibadun am salekum - tumhari tarah bande hain

Ghair muqallid fit karte ye hain Nabiye kareem ﷺ par, Hazrat Ali رضى الله تعالى عنه par, Ghous paak رضى الله تعالى عنه, ye tumhari tarah bande hain, pukaro inhe ye tumhari awwaz nahi sun sakte, ye tumhe jawab nahi de sakte

- (i) Tafseer e Ibn Abbas, Pg 186, isme Abdullah ibn Abbas رضى الله تعالى عنه farmate hain, Innallazina tadoona - aur jinko tum pukarte ho, tabadoon - jinko puja ja raha hai yaane budh, Min doonillah - Allah ko chorkar, al asnaam - yaani budh, ibadakum amsalokum - tumhare tarah wo bande hain, yaani kehte hain, makhluk hone me wo tumhari tarah hai, tum bhi makhluk ho wo bhi makhluk
- (ii) Tafseer Durrey Mansoor - Pg 706, Vol 6, Imam Jalaluddin Suyuti رحمه الله عليه likhte hain, tum Allah ko chorkar jinhe pukarte ho, iske baare me kehte hain, ke Hazrate Abu sheikh رحمه الله عليه ne riwayat kiya Saeed bin Jubair رضى الله تعالى عنه se, kekhte hain ke qayamat ke din Allah suraj aur chand ko bulayega, aur phir Allah ke samne suraj aur chand ko paish kiya jayega, aur phir unke pujariyo ko bhi laya jayega, aur Allah inse farmayega, ke pukaro inhe ke tumhari pukar sune, yahan pukarne wale mushriq hain, aur jinko pukara ja raha hai wo chand aur suraj hain
- (iii) Tafseer e Saadi, Abdur Rahman bin Nasir As Saadi رحمه الله عليه likhne wale hain, Darussalam, Saudia se chapi hai, urdu zubaan me, kehte hain, ye budho ko pujne wale mushrekeen ko muqable ki dawat hai
- ◆ Hadees: Bukhari Sharif, Vol 2, Pg 1024, Baab 1033, - Kharjiyo ke qatl ka byaan, iske baad ke unpar hujjat qayam ki ja chuki hai. Iske baad Quran ki ek ayat likhte hain Imam Bukhari رحمه الله عليه jiska mafun ye hai, "Allah ki ye shaan nahi, Allah jis koam ko jab hidayat de deta hai, hidayat ke baad us koam ko gumraah kare, yahan tak ke unpar zahir na karde ke kya acha aur kya bura hai"

Is ayat ko likhkar apni daleel ko mazbut karne ke liye, Imam Bukhari رحمه الله عليه ab Hadees likhte hain, Abdullah ibn Umar رضى الله تعالى عنه se ye baat marwi hai, wo kehte, Allah ki makhluk me sab se badtareen kharji firqe log hain, ye kharji Hazrat Ali رضى الله تعالى عنه ko kafir kehte the, iski wajah kya thi, wo kaha karte, jo ayate kuffar aur budho ke baare me ayi hai wo ye momino pe fit karte hain.

- ◆ Hadees: Tafseer ibne Qaseer, Vol, Pg 245, Surah Araaf, isme Ibne Qaseer Ayat 175 ki tafseer me likhte hain. Wo kehte hain is riwayat ko byan kiya Hazrat Huzaifa ibn Yaman رضى الله تعالى عنه ne, Sarkar ne irshad farmaya, logo, mujhe tumme us shaks ka bahot khoaf hai jo Quran bahot kasrat se parega, jhoom jhoom kar parega, yahan tak ke Quran ki raunak uske chehre se zahir hogi, aur phir wo Islam ki chadar odh lega, phir achanak Allah usko gumraah kar dega, aur Allah use jahan chahega phair dega, aur apni Islam ki chadar ko utar kar apni peet ke piche phaik dega, phir talwar apni parosi par khichega, aur usko shirk ka tana dega, kahega tu mushrik hai

Hazrate Huzaifa رضى الله تعالى عنه ne Sarkar se pucha, ai Nabi ﷺ, shirk ka haqdar kaun hoga, irshad hua, jo mushirk kahega wohi shirk ka haqdar hoga

Ibn Qaseer ne likha iski sanad jaiyad hai aur iske saare raawi sacche hain

- Ahmed ibn Hanbal aur Yahya ibn Mo'in ne iski tehkeek ki aur kaha ke iske saare raawi sacche hain
- Sahi ibn Hibban, Vol 1, Pg 248, Hadees 81
- Musnade Bazzar, Vol 1, Pg 99, Hadees 175
- Majemul Kabeer me Imam Tabrani ne Vol 20, Pg 88, Hadees 169
- Imam Tabrani ne yehi Hadees Hazrat Maaz ibn Jabal se nakl ki hai
- Mashkelil Asaar me Imam Tahavi ne Vol 2 Pg 324, Hadees 865
- Kashful Irshaad, Vol 1, Pg 99, Hadees 175
- Musnadus Shameen, Vol 2, Pg 254, Hadees 1291

5. Hadees: Imam Bahyqi رحمه الله عليه ne Sunan ul Qubra, Vol 8, Pg 348, Hadees 16845, Hazrat Huzaifa Ibn Yamaan رضى الله تعالى عنه kaun hain:

Allah ke Nabi ﷺ ne ek din Huzaifa ko bulaya, ke aao mai tumhe ek raaz batata hun, aap "Raazdaare Rasul" ke naam se bhi jaane jate hain. Sarkar ﷺ ne inko munafiko ke naam bataye ek ek ke naam bataya inko.

Hazrate Umar رضى الله تعالى عنه ka doare khilafat aya, janaze ki namaz ke liye maiyat aati, ap Hazrat Umar ko bulaya jata ki aaiye namaze janaz para dijiye, ap puchte ke janaze ke andar Huzaifa hai. Agar awaaz aati ke Huzaifa mojud hain to ap namaz para dete aur agar nahi hote to Ameerul Momeneen farmate ke munafik hai le jao mai namaz nahi paraunga

6. Ghair Muqallid sawal puchte hain ke, Awliya, Anbiya, Buzurg agar sabh khuch kar sakte hain tumhari duain Allah tak le jakar qabul karwa sakte hain to phir unke shehro me hone wali zulm, aafat, sailaab, toofan kyun nahi rok lete

(i) Daleel: Ghaus e Azam ne khud kitaab likhi Futu-ul Ghaib, hashiya aur sharah iski Ibn Taimiya ne ki hai, jo ke khud Ghaus Paak ko Allah ka wali maante the, Pg 68, Ghous Paak kehte hain, "Allah ne apni baaz kitabo me farmaya, ai Adam ki aulad, mai hi Allah hun, mere siwa koi ibadat ke layak nahi, ai Adam ke bete meri shaan ye hai ke jab mai kisi cheez ke liye kehta hun ke ho ja to wo cheez ho jati hai, tu meri itaat kar, mujshe mohabbat kar, mera ho ja mai teri nishaniyan bana dunga, tu kahega ke ho ja to wo cheez ho jayegi, aur ye tehkeek ye shaan ye azmat bahot sare anbiya awliya ko bhi di hai aur Adam ki aulad me se bahoto ko di hai"

(ii) Daleel: Tareekhe Mecca Mukarrama likhi hai Janab Abdul Mohammad Mabud, Pg 303, Mecca Sharif me sailabo ka tafsili taskira, isme Mecca me 86 martaba sailab ke ane ka taskira hai, to phir Allah ne apne ghar ko kyun nahi bacha liya. Jawab: Allah to sahebe kudrat hai, hikmat hoti hai uski, jo chahta hai jaisi hikmat fermata hai, aur rab ki ata se awliya ko bhi sahebe qudrat hai

7. GM ka aitraaz hota hai ke Agar Huzur mojud hain to Karbala me apne nawaso ko kyun nahi bachaya

(a) Para 4, Sura Ale Imran, Ayat 183

قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِى بِالْبَيِّنَاتِ وَإِلَٰذِى  
قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنَّ كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾

Allah irshad farmata hai, mehbub ap farmaiye, ai logo (Bani Israil se khitaab hai) tum mujhse pehle bahot si khuli nishaniyan tum dekh chuke aur jo hukm laye wo tumne dekha aur uske baad bhi tumne Nabiyo ko kyun qatl kiya.

- (b) Wakiya: Jung e Uhad ke liye Rasulallah ﷺ nikal rahe hain, apne logo ko jung ki daawat di, Abdullah bin Obaay bahot bara munafik tha aya kehta hai, Mohammad, saathi hamare kam hain, wo zyada hain, hamari shikast hogi hamare log zyada maare jayenge, mai apse zyada Umar rakhta hun, mujhe apse zyada jung ki samajh hai, meri rai maniye is jung ko taal dijiye, Ap ﷺ ne irshad farmaya, mai jung apni marzi se nahi karta hun, hukm e khuda bandi ke tahat karta hun. Ye nahi gaya jung pe. Kaseer Sahaba shaheed hue, Sarkar jung se loate to inhone kya kaha aur uska jawab bhi Quran hi ata farma raha hai.

Para 4, Sura Ale Imran, Ayat 168

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ط  
قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

Allah fermata hai, mehbub wo apse kehte hain ke agar hamari baat maan lete to itne saare log qatl na hote, mehbub ap farma dijiye ke jab tumhari apni moat tumhare apne ghar me aye to tum apni moat ko taal ke batao

#### 8. Rasulallah ﷺ ko Hazrat Umar Farooque رضى الله تعالى عنه ko shahadat ki basharat

- (a) Hadees: Hazrat Saeed ibn Zaid رضى الله تعالى عنه se nakal karte hain ke Ap Nabi ﷺ Jable Heera par tashreef le gaye aur saath me hain Hazrat Abu Bakr Siddique, Hazrat Farooq e Azam, Hazrat Usman Ghani, Hazrat Ali ibn Talib رضى الله تعالى عنهم pahar hilne laga, Nabi ﷺ ne apna pair pahar par lagaya aur farmaya, ke ai pahar thaher jaa, janti nahi, tujh par ek Nabi hai, ek Siddique hai aur 3 shahid hain.

- Trimizi Sharif, Vol 5, Pg 648, Hadees 3748
- Nasai Sunan e Qubra, Vol 5, Pg 56, Hadees 8195
- Ibn Abi Shaiba - Al Musannaf - Vol 6, Pg 350, Hadees 31946
- Hakim - Al Mustadrak - Vol 3, Pg 498, Hadees 5858

- (b) Hadees: Abdullah ibn Umar raawi hain, ke ek martaba Hazrat Umar safed kurta pahen kar ghar se bahar nikle, Huzur ﷺ ki khidmat me hazir hua, Huzur ﷺ ne dekhkar muskuraya aur irshad farmaya, kya naya kurta liya, arz kiya, ya Rasullallah ye to purana hai, magar naye ki tarah hai, Huzur ﷺ ne apne haatho ko buland diya, ai parwardigar, Umar ko hamesha naye libaaz ata farma, rabbe qayenat Umar ki zindagi khushal guzre aur Allah Umar ko shahadat ata farma

Ibne Maaja - Kitabul Libaaz - Vol 2, Hadees 3558

9. ASWJ ke nazdeeq Nabiye Kareem Rasulallah ﷺ zinda hain

Hadees: Sunan e Darmih, me Imam Darmih, Vol 1 Pg 91 Hadees 94, likhte hain ke Adul Aziz riwayat karte hain, ke Sayeed bin Musaiyab se maine suna ke wo farmate hain ke 40 din tak Masjide Nabawi me koi nahi ata tha, mai deewana aur pagal bana hua Rasul ke rozey par para rehta, kasam wahdahu la shareek ki, jab azaan ka wakht hota mai Rasullallah ﷺ ki kabr se azaan ki awaaz sunta Nabi ki ikamat ki awaaz sunta aur Nabi ki ibtida mai namaz para karta tha. Ye us wakht ki baat hai jab Imam Hussain ki shahadat ke baad Yazeed ne 61 hijri me Madine aur Mecca par hamla kiya tha, 40 din tak qatle aam hua, aurat par ikhtiyar de diya tha Yazeed ne ke jo chahe karlo

10. Mecca pa Yazeed ke lashkar ka hamla 61 hijri me, Haram par teer barsaye, ghilaaf e kaaba jala, seengh jo fidiye Hazrat Ismail عليه السلام ke fidiye me aya tha wo jal kar khaak hogaye, hajre aswad toota 6 hisso me, Abdullah ibn zubair رضى الله تعالى عنه ko ain khane kaabe me shaheed kiya

- Jazbul Qulub Ila Diyaril Mehbub – Abdul Haque Mohaddis Dehlvi
- Al Wafa Ul Wafa – Imam Samudi
- Tarikhul Khulfa – Imam Jalaluddin Suyuti
- Al Widaya Wan Nihaya – Ibne Qaseer

Iske baad 320 hijri Abbasi Khalifa Abu Tahir Qurmati, isne ahle Mecca me ain haj ke zamane me jab haji Khana e Kaaba ka tawaf kar rahe the, 10000 hajiyo ko isne haram me qatl kiya ehram ki haalat me, hajre aswad ukhar kar apni rajdhani hajar le gaya, 20 saal tak isi ke paas tha. 340 hijri me abbasi khalif Motiy ne is par hamla kiya, hajre aswad wapas laya

- Hujjatul Lahe Alal Alameen Imam Allama Ismail Lubahni, Vol 1, Pg 829

654 hijir me mecca me shiao ka kabza hua, kai zamane tak inka hukumat raha, inhi ke zamane me, Motassam Billa ne shiao se hukumat cheene, isi ke daur me khilafat me puri masjid e nabwi me aag lag gayi, mimbar e Rasul jal gaya

- Al Wafa Ul Wafa – Imam Samudi, Vol 1, Pg 429

569 hijri Khalifa Al Mustada iske zamane me Mecca me shadeed qahed par gaya, hazaro log qahed se mar gaye, khaane ko jaanwar ke chamre aur haddi khate the

**11. Kaabe me Kaafir ja sakta hai mushrik nahi**

Sarkar ﷺ ne farmaya, ke shaitan mayus ho gaya is baat se ke ab Kaabe me dubara shirk kiya jaye. Kufr alag hai shirk alag, mushrik nahi jaa sakta, kafir jaa sakta hai iski daleel hai

**Hadees:** Hazrat Umar Ibn Khattab رضى الله تعالى عنه Khana e Kaaba ka tawaaf kar rahe hain, Hajre Aswad ke kareeb aye, bosa diya, aur farmaya, “ai Hajre Aswad, tu mahez ek patthar, na tu kisi ko nafa de sakta hai na nuqsan”, mai jujhe sirf ilsiye chum raha hun ke aisa karta dekha hai maine apne Nabi ko, Nabi ne tujhe chuma hai.

Piche khare the Maula e Qayenat Ali e Murtuza, farmaya, Ameerul Momeneen, ye apne kya keh diya, ye patthar faida aur nuqsan dono pahoncha sakta hai, pucha kaise, famaya, maine Allah ke Nabi ﷺ se suna hai, ke ye Hajre Aswad, Jannat ka patthar hai, iski 2 ankhen 1 dil hai, ye apni ankhon se momin ko bhi dekhta hai aur kafir ko bhi, jo iske kareeb se guzarta hai tawaaf karte hue, ye uske imaan ko bhi dekh leta hai aur kufr ko bhi dekh leta hai

Qayamat ke din Hajre Aswad bator e gawaah laya jeyega, momin ki imaan aur kafir ke kufr ki gawahi dega, to jiske liye ye gawahi kufr ke de de to uske liye naqsan pahonchane wale aur jiske liye imaan ki gawahi de de to uske liye faida baksh hogaya - Mishkat Sharif

**12. Hadees par chalne wala kabhi hidayat nahi pa sakta, wo kabhi haq par nahi.**

Daleel: Nabi ke zamane ka koi wakiya bhi Hadees hota hai, zayeef aur mouzu aur mangharat bhi hoti hai, magar na sunnat mouzu na zayeed na mangharat hoti hai. jo sunnat par chala wo deen pa gaya, hidayat pa gaya

**13. Hadees: Rasulallah ﷺ ne farmaya, meri ummat ke bemal aalim bhi jahil abid se 1000 darje afzal hai. Meri ummat ke be-amal aalim par 1 gunaah ka azaab aur jahil par 2 gunaah azaab. Sahaba ne arz kiya, Ya Rasulallah ﷺ, aalim to ilm rakhne ke bawajud usne amal nahi kiya, aur jahil to janta hi nahi tha, to us par 2 gunaah azaab kyun? Aalim par dughnah hona chahiye**

Irshad hua, suno, Allah ne meri ummat par 2 cheezain farz ki, pehli ilm hasil kare aur dusri amal kare. Aalim e deen ne ilm hasil kiya, 1 farz kar liya aur amal nahi kiya isliye 1 gunaah azaab aur jahil ne dono farz ko chor diya isliye dughnah azaab



01. Imam Malik رحمه الله عليه ki fazilat:

Khalifa Haroon Rasheed ke zamane me ek shaks tha jo jhuthi Hadees garta tha, darbar me laya gaya, ullema ne sabit kiya ke wo jhuthi Hadees garta tha, wo aisa isliye karta tha ke log darain aur ibadat guzar ban jayen, taaki log amal jo chor chuke hain wo amal karen, hukm hua ke iska sir qalm kar diya jaye, usne takreeban 1 lac Hadeesain garin thi, wo hasne laga pucha gaya ke kyun hasta hai, bola agar ap mujhe maar doge to apko kaise pata chalega ki maine kaun si sahi Hadees se me maine jhuthi Hadees mix ki hai, sirf mai hi janta hun ki kahan kahan maine jhuthi Hadees jori hai, ab meri zindagi baksho ge to mai bataun, khalifa ne farmaya, ke jallad iska sir qalam kar de jab tak hamare beech Imam Malik رحمه الله عليه mojud hain, hame koi fikr nahi. Imam Malik wo hain ke 1 lac kya 1 crore Hadees agar gari jayegi to wo usme se sahi Hadees ko chaat ke nikal lainge

02. Fazial e Amal me mangharat, jhuthi Hadees bhari hui hai, jehad ki Hadeesain chille par fit kar dete hain

03. Ala Hazrat ki fazilat, apne haq aur batil ko alag alag kar diya, apne bata diya ke haq hai kya aur batil hai kya. Apke upar Ghair Muqallid ke ilzamat aur unki daleel

(a) Bareillvi ki asl Ala Hazrat ki malfuzat

(b) Deobandi ke aqabir ko kafir kehne se kafir nahi hote, ala Hazrat ne inke aqabir ko kafir ka fatwa diya tha

(c) Ala Hazrat biddati the, jazba e ishq me biddat ki bahot had tak pahonch gaye

04. Kitaab hai, Imam Ahmed Raza likha hai inhi ke Ullema ne Maulana Kausar Niazi Sb, Deoband ke fariq hain, Pg 31 me kehte hain ke Imam Ahmed Raza رحمه الله عليه ka ilm samundar hai aur jab maine us ilme samundar ko dekha aur para to mujhe yun mehsus hua, ke mai apne apko samundar samajhta tha, magar unko dekhne ke baad maine jaana ke mai samundar ke kinare sipiyan chun raha tha, aur Pg 20 par apne aalim ke baare me likhte hain, ke maine sahi Bukhari ka dars mashur Deobandi alim Hazrat Moulana Idris Kandhelvi se liya hai, beech beech me Maulana Ahmed Raza Khan رحمه الله عليه ka zikr ajata to Maulana Kandhelvi farmate, Maulana Ahmed Raza Khan رحمه الله عليه ki bakshish to unhi fatwo ke sabab ho jayegi

Allah farmayega, Ahmed Raza Khan tumhe hamare Rasul se itni mohabbat thi ke tum itne bare bare alimo ko bhi tumne maaf nahi kiya tumne samjha ke unhone tauheen e Rasul ki hai un par bhi fatwa laga diya jao isi ek amal par humne tumhari bakshish kar di hai

Phir age likhte hain ke maine Pakistan ke mufti md shafi deobandi se maine suna, ke jab ala Hazrat ka inteqaal hua to akar kisi ne Thanvi sb ko khabar di, sunte hi Thanvi sb ne be-ikhtiyar dua ke liye haath utha diye, jab dua kar chuke to hazreen e majlis me se kisi ne pucha ke wo to zindagi bhar apko kafir kehte rahe aur ap unke liye dua e maghfirat kar rahe hain, farmaya, ke yehi baat samajhne ki hai, ke maulana ahmed raza khan ne hum par kufr ke fatwe isliye lagaye, ke unhe yaqeen tha ke humne tauheen e Rasul agar wo hum par kufr ka fatwa na lagate to wo khud kaafir ho jaate

05. Hadees: Nabi ﷺ farmate hain abid ko Allah kahega jannat me jaa, zahid ko jannat me jaa, waliyon ko kaha jayega jannat me jao, aalim ko kaha jayega ke thaheer jaa, aalim khoaf zada ho jayenge, ghabra uthenge kahenge ke rabbe qayenat, tere deen ki khidmat ki humne, teri mehbub ki sunnato ka haya kiya, rabbe qadeer hume kyun roka ja raha hai, ai malik, hume buksh de, Allah farmayega, ke tumhe to bakshs diya gaya, tumhe roka isliye gaya hai ke tum jiksi chaho aur jitno ki chaho shafaat karo

Sarkar ﷺ farmate hain, ke meri ummat ke Ullema shafaat karenge hatta ki us shaks ki bhi shafaat karenge, ke jisne kabhi aalim e deen ko wazu ke liye ek loata pani bhi diya hoga, wo aalim qayamat ke din is aiwaz me uski shafaat karta hua nazar ayega, ye to aalim hain, mujaddid wo hota hai jo aalimo ka aalim hota hai, aalimo ka sardar hota hai

06. Malfuzat kise kehte hain: Koi Allah ka wali, koi buzurg apni majlis me jo khuch baten byan karta hai, uske muredeen usko jama kar ek jagah likh dete hain usey Malfuzat kehte hain.

Ye kitaab nahi hoti hai, aur is par usul hai ke is malfuzat ke bina par aalim par koi hukm nahi lagaya ja sakta, isliye ke mumkin hai shubah hai ke kaha khuch ho aur likhen wale ne khuch aur likh diya ho

07. Hadees: Gustakhe Rasul jab kabr me jayega uspar 2 saanp musallat kiye jayenge, jo uski dono nathne par ek ek saanp uski naak ko chuste rahenge jisse usko shadeed takleef hogi azaab hoga

08. Shair kehta hai: “ab aao, aqeedat ki ankhone ko kholo,  
Guzarish hai ke saanpo se mehuz ho lo  
Bareilly ke saaye me aake ye bolo  
Mai mujrim ko ai aka mujhe saath le lo”
09. Ala Hazrat ki shaan me sher:  
“Khauf na rakh Raza zara, Tu to hai abdey Mustafa  
Tere liye amaan hai aur kareem apne karam ka sadqa  
Lain e baqdr ko na Sharma  
Tu aur raza se hisab lena, raza bhi koi hisab leh hai”
10. Ala Hazrat par jhootha ilzamat lagaye gaye hain kitaab me, “ullema e ahle sunnat se roohe ala Hazrat ki fariyad” likhne wale musannif ka naam aisa bataya gaya hai ke wo sunni hai
11. “Ash Shahabaduz Saqib” likhne wale Darululom Deoband ke sadarul modasseren, Arshad Madni ka dada, Ashraf Ali Thanvi ka shahgird, unhone Ala Hazrat ke khilaaf ye kitaab likhi thi, Pg 131 likhte hain ke ala Hazrat Rasulallah ﷺ ka ilm e ghaib mante hain jabke Ala Hazrat ke dada peer Shah Hamza رحمه الله عليه jo Marwah ke buzurg hain, unhone apni kitaab “Fazilatul Auliya” Kanpur se chapi, Pg 15 par likha ke jo Rasulallah ﷺ ka ilm e ghaib maaney wo bedeen hai.
- Pg 132, me likhte hain ke Ala Hazrat ke dada Moulvi Raza Ali Khan Sb ne apni kitaaab “Hidayatul Islam” sitapur press me chapi hai, iske Pg 30 me farmate hain, ke Rasulallah ﷺ ka ilm e ghaib maaney wo bedeen hai
12. Ghair Muqallid ke allama ehsan Ali zaheer shaheed “Barielviyat” kitaab me likhta hai, muqaddama likha hai Masjid e Nabwi ke Imam ne aur Saudi ke sharey adalat ka judge hai, Atiya Salem Sb, likhte hain Pg 30 me, Ala Hazrat ke Ustad Mirza Ghulam Kader Beg, Mirza Ghulam Ahmed Kadiyani ka bhai tha (ye wo jisne nabuwat ka dawa kiya tha)
13. Deoband ke allama Maulana Rab Nawaz Hanfi kehta hai ke inki apni kitaabo me me Al Mizan me, Sawaney Ala Hazrat me, Hayate Ala Hazrat me aur Al Malfuzat me aur bhi inki hayat par likhne janey wali kitaabo me ye baat likhi hui hai ke Ahmed Raza Khan ne saari kitaaben Mirza Ghulam Kader Beg jo Mirza Ghulam Ahmed Qadiyani ka bhai tha se pari hain, yaani ye unke shahgird reh chuke hain, aur yehi wajah ke Ahmed Raza Khan saal me 2 martaba Mirziyon ki masjid me taqreer karte

14. Muqaddama = kitaab ki tareef me khuch kehne wale bare aalim, kitaab kaisi hai, uski shaan kya hai, ek bare aalim se us kitaab ke baare me rai li jati hai aur chapi jati hai use muqaddama kehte hain

15. Maulana Rab Nawaz Hanfi Deobandi, Pakistan me inke manazir hain, ilzam lagata hai Ala Hazrat par ke Ala Hazrat ne Ghulam Kader Beg se parha hai jo Ghulam Ahmed Qadiyani ka bhai tha,

16. Ala Hazrat ke ustado ke naam

- (a) Maulana Laqi Ali Khan رحمه الله عليه (apke walid) apne sab se zyada inhi se parha
- (b) Sayed Shah AleRasul Ma'ar'ravi - ilm e jafar aur ilm e taqseer waghera ka ilm apne inse hasil kiya, ye apke peer o murshid hain
- (c) Hazrat Shaikh Ahmed Behlan Saafi Al Meccai - apne inse ilm Hadees pari
- (d) Hazrat Shaikh Abdul Rahmman Siraj Al Mecci
- (e) Hazrat Allam Shaiz Abu Ali Rampuri - apne inse bahot se marwaja uloom pare
- (f) Hazrat Allama Sayed Abul Hasan Noori Ma'arvi
- (g) Shaikh Hussain bin Saleh Al Mecci
- (h) Mirza Ghulam Kader Beg, ye alag hain, lucknow me paida hue, wo Qadiyan me

17. Para 3, Sura Ale Imran, Ayat 61

لَعَنَ اللَّهُ عَلَى الْكَذِبِينَ ﴿٦١﴾

Allah fermata hai ke jhootho par Allah ki laanat ho

18. Hadees: Sarkar Ghaus e Azam رحمه الله عليه ne "Ghunyutut Talebeen" me Hadees likhi, Hazrat Abu Huraire رضى الله تعالى عنه kehte hain ke maine Rasulallah ﷺ se bahot Hadeese sunta tha, khoob Hadees sunta tha, lekin mai byaan nahi karta tha, inko Huzur ﷺ ne ek martaba bulaya, farmaya, Hadeese sunte ho byaan nahi karte, deen kyun chupate ho, boley, ya Rasullallah , bahot si Hadeesen hain jo mai apse suntan hun us par mera khud ka amal nahi hai, Huzur ﷺ ne farmaya, zaruri nahi, ke tumhara har baat par amal ho, pahoncha de jo bhi tu janta hai, ho sakta hai jis tak tu pahonchaye wo amal kar

01. Ghulam Kader Beg kaun tha:

Inka pura naam, Maulana Hasan Mirza Ghulam Kader Beg ibn Mirza Hasan Jaan Beg, apke walid rehne wale the Lucknow ke, apki paidaish 25 July 1827 Lucknow apke walid Mughliya Hukumat ki fauj me sipahi ki haisiyat se the, aalim nahi the, hakeem the aur sipahi the apke walid, bare audey par Fayez hokar Bareilly tabadla hua, Mirza aur Beg inko khitaab mila Mughliya hukumat se. Apke bhai ka naam Mirza Motiullah Beg, ye Jama Masjid Bareilly Sharif ke mutawwalli the.

Apka wisaal hua 18 October 1917 ko, 90 saal ki umar payi apne aur apki kabr Bareilly Sharif me "Baqarganj Mashallah, Hussain Bagh" mazar mojud hai, apke par potey bhi aaj bhi mojud hain

02. Ilm e Hadees se sab se afzal kitaab Bukhari Sharif aur iske baad Muslim Sharif

Ilm e Hadees sabse pehle bazakta kitaab hai - "Mo-atta Imam Malik" jisey Imam Malik ne likhi, issey pehle kitaaben likhin nahi jaati thi sirf hifz ki jaati thi, aur us zamaane me aalim ka mayar ye hota tha ke jisne Moatta Imam Malik ko hifz kar liye wo aalim e deen wo mohaddis hai

03. GM ke Ala Hazrat par ilzamaat:

(a) Ala Hazrat nisaan ke mareez the, iski dalleel di gayi hai -

(i) Imam Muslim aur Imam Malik ke inteqaal kaise hua

Tareekh e Baghdad me "Khatib Baghdadi" Vol 11, Pg 64 me byaan kiya hai, Imam Muslim, ek martaba Hadees talaash kar rahe the raat ka wakht tha, chiragh roshan the, tabhi unke ek chahne wale ne ek tokra khajur lakar paish kar di, Hadees dhund rahe hain, kitaab bhi dhund rahe hain aur us tokri me se khajur bhi khate ja rahe hain, yahan tak ke puri raat guzar gayi aur tamaam khajurain bhi kha lin. Fajr hui apne dekha ki ap puri tokir kha gaye, usi haiwat me apko attack aya aur apka inteqaal ho gaya

(ii) Hadees: Rasulallah ﷺ ne asr ki namaz parayi aur dusri rakat me hi salam phair diya, aur ap baithe hain dua karne ke liye, ek sahabi khare hue, unka naam tha "Zulyadain", isliye ke unke haath bare lambe lambe the, Sarkar ne unka naam rakh diya tha, zulyadain, do haatho walo, bare adab se arz karte hain, ke, ya Rasulallah, kya namaz me taqfeeq ho gayi hai, Allah ne asr ki namaz me kami kar di hai, farmaya, nahi asr ki namaz to 4 rakat hi hai, to Ya Rasulallah apne to sirf 2 hi to parayi hai, aur dusri rakat me hi apne salam phair diya

Ap Sahaba se, mukhatib hue, ke ye Zulyadain kya kehta hai, sahi kehta hai, haan Allah ke Nabi, farmaya, ke tumne kyun nahi kaha, humne khyal kiya ke shayad Allah ne apke zariye hum par namaz me kami kar di hai, ap to Nabi hain, apse kahan bhul chuk ho sakti hai

Allah ke Nabi ne irshad farmaya, ai logo, beshaq, mai bhi tumhari tarah ek insaan ek bashar hun, mai bhi aise hi bul jata hun jaise tum bhul jaya karte ho, aur jab tum dekho ke mai khuch bhul gaya hun to tum mujhe yaad dila diya karo. Nabi ne kaha ke jab tumme se koi bhul jaye to “Sajda e Sau” karo

- Sahih Muslim, Vol 1, Kitabul Masajid, Hadees 1176
- Imam Abu Dawood, Hadees 1020
- Imam Nasai, Hadees 1242
- Imam Bukhari, Hadees 392

Kya Rasulallah ﷺ bhulne ki bimari me the, nahi, to uski wajah kyat hi, iska jawab Imam Qazi Ayaz ne “Kitabuz Shifa” me likhte hain, farmate hain, ke Allah ke Rasul ki Hadees hai, logo, mai bhulta nahi hun, magar Allah ki janib se baaz wakht mujhe bhula diya jata hai taaki mera wo amal tumhare liye sunnat ho jaye, warna mera haal kya hai, Para 27, Surah Najm, Ayat 1 - 4

Allah fermata hai, ke is chamakte sitare Mohammad ki kasam, jab se ye meraj se utra aur zameen par tashreef laya, hamara ye Rasul na kabhi gumrah hua aur na kabhi gumrahiyat me bhatka na bee raah chala, hamara habib apni marzi se kabhi khuch karta hi nahi hai, kehta nahi hai, us wakht tak jab tak hum uspar wahi na kar dain, ab is ayat ki roshni me, mehbub dusri rakat me salam phair do ye bhi wahi thi, nabi bhule nahi the, hukm e khuda bandi thi, taaki apki umaat ke liye sunaat ban jaye ke jab bhul jao to sajda e sau kar liya karo

(b) Ala Hazrat ka rang kaala tha, bahot duble patle the, dard ki beemari me rehte the, dayin ankh me ek nasq tha, iski daleel di gayi hai -

(i) Hazrate Aswad رضى الله تعالى عنه , asl naam Abdullah (short\_Sahabi Aswad.mp4)

(ii) Hadees: Rasulallah ﷺ ki phuphi Hazrate Safiya ko bukhari hua, Sarkar iyadat ke liye pahonche, phuphi kehti hain, Ya Rasulallah , bahot tez bukhari hai, aur Allah bukhari me barkat na de, Sarkar ne kaha, ke bukhari ko bura mat kaho, ye bare acchi cheez hai, jab ye kisi bande par aati hai, to iske aiwaz jahannam ka azaab kam ho jata hai

(iii) Hadees: ek sahabi aate hain, kehte hain Ya Rasulallah mujhe bara tez bukhari hai, dua kar dijiye ke mera bukhari chala jaye, apne farmaya ke agar tu bukhari ka faida janta to tu tamanna karta ke zindagi bhar bukhari rahe, to kehte hain, ke agar itne faide hain, to phir Ya Rasulallah ap dua kijiye ke mai zindagi bhar bukhari me rahun, magar ye bukhari se kamzori hoti hai kaam nahi kar pata hun, ap isi dua kijiye ke bukhari to rahe par kamzori na rahe, Sarkar ne dua farmayi, haalat ye hui, ke Sahaba ekram kehte hain ke hum unke kareeb se guzarte to humko tapish aisi mehsus hoti jaise ke aag ke kareeb se guzar rahe hain, aur wo apne kaam barabar karte

04. "Tajallilul Yaqeen Beanna Nabiana Sayyedil Mursaleen" kitab likhi Ala Hazrat ne isme Huzur ﷺ tamam Nabiyo se afzal hain iski puri daleel di Quran aur Hadees se

05. Kisi mariz ko dekhkar parne wali dua parne wale ko marz nahi hoga

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ،  
وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا

06. Wakiya: Fatawa Razviya, Vol 4, Pg 308 me Ala Hazrat se sawal kiya gaya ke aik kissa byan karne wale ne ye byaan kiya ke ek martaba Rasulallah ﷺ ne Hazrate Jibreel عليه السلام se daryaft kiya, ke tum wahi kahan se aur kis tarah laate ho, apne jawab arz kiya, ke ek parde se awaaz ati hai, apne farmaya ke tumne kabhi parda uthakar dekha, unhone ye jawab diya ke meri ye majaal nahi ke parda uthaun, apne farmaya, ke abki baar parda uthake dekhna, Hazrat Jibreel عليه السلام ne aisa hi kya, kya dekhte hain, ke parde ke andar khud Rasulallah ﷺ jalwa afroz hain, Imam sir par bandhe hain, aur ishara kar farma rahe hain ke mere bande ko hidayat karna, ye riwayat kahan tak sahi hai, aur ghalat hai to is ka byan karne wala kis hukm ke tahet me dakhil hai. Ala Hazrat is riwayat ka jawab dete hue likha ke jo ye kahe ki, khuda Mohammad hi hai aur Mohammad hi khuda hai aur wo hi wahi karta hai, ye kehne wala kafir hai

07. Ghair Muqallid shariyat ko bhi gaar dete hain, biwi ko maa kehne se nikaah toot jata hai. Jabke tootna nahi hai, kehna haraam hai, ab wo apni biwi ke kareeb nahi ja sakta jab tak ke kaffara ada na kare, aur kaffar ye hai – ke ek ghulam azaad kare, ghulam azaad nahi kar sakta to 60 rozey rakhe, aur 60 rozey nahi rakh sakta to 2 time bhar paith 60 miskeenon aur fakeeron ko khana khila de, jab ye kaffara ada kar dega ab apni biwi ke kareeb ja sakta hai, sohbat kar sakta hai

01. Ala Hazrat ka ek shair hai, jiske jumle hain, “mai to malik hi kahunga”, ghair muqallid yahan is malik ka matlab nikal kar kehte hain ke Ala Hazrat kehte hain ke mai Allah ke Nabi ﷺ ko maalik yaani Allah hi kahunga. Malik ke mainey :

- (a) “Ferozul Lughat” urdu me - sahib, aka, khuda e rab, eeshwar, kisi cheez ki milkiyat rakhne wala, khasam, khawaind, mukhtar, ikhtiyar wala
- (b) “Ilmi Urdu Lughat” – kabza rakhne wala, ikhtiyar rakhne wala, Hakim, aka, shohar, maula, mukhtar asma e husna me shamil
- (c) “Jahangir Urdu Lughat” – milkiyat rakhne wala, kabza rakhne wala, aka, shohar, maula, mukhtar asma e husna me shamil
- (d) “Lughat e Kishori”, ye pharsi ki lughat – malik, sahib, khudaband, aka, naam us farishte ka jo dozakh ka moakkil hai
- (e) “Farangere Aamira”, ye pharsi ki lughat – sahib, khudavand, aka, khawind, dozakh ka moakkil farishta

Ab Ala Hazrat kehte hain, mai to maa ko mukhtiyar e kul kahunga, kyun kahunga, kyunke wo maalik ke habib yaani Allah ke ap Habib hain, jo Allah ka wo apka, aur Allah ne apko ikhtiyar diya, ye nahi ke itna mera itna tera, mehbub jo apne diya wo maine diya, jo maine diya goya apne hi diya

02. Hadees: Hazrat Abu Huraira riwayat karte hain ke Allah ke Nabi ﷺ ne irshad farmaya, ke Allah ne mujhe Jameul Kilam ke saath mabuz kiya (duniya me jitni zubaane hain jitne ilm hain sab ka jaanne wala parne wala samajhne wala mujhe banakar bheja, aur Allah ne mujhe roab ke saath mabuz kiya, aur ek raat jab mai soya hua tha, to Allah ne mujhe tamam zameen ke khazano ki kunjiya mere haath me lakar de di. Ab sahabi apna aqeeda bata rahe hain, kehte hain, Allah ke Nabi to ba-zahir tashreef le gaye, ba-zahir wisaal ho gaya, magar Sarkar ke khazano se hi hum sabh kha pee rahe hain

- Sahih Muslim, Vol 1, Pg 99, Kitabul Masajid
- Sahih Bukhari, Vol 1, Hadees 6845

03. Hadees: Hazrate Ayesha رضي الله تعالى عنها se riwayat hai, farmati hain, ke Rasulallah ﷺ ne irshad farmaya, ke ai Ayesha, Allah ne to mujhe wo ikhtiyar diye, ke agar mai chahun to ye pahar soney ke ban jayen aur mere saath chalen



- Mishkat Shareef, Vol 3, Pg 1622, Kitabul Fazail, Hadees - 5835
- Mishkat Shareef, Vol 3, Pg , Kitabul Fitan, Hadees - 5586
- Imam Baghawi ne Shara Us Sunnah, Hadees 3683

04. Hamare taraf jhuth garte hain ke hum milad ke moake par Sarkar ke liya alag se kursi lagate hain aur ye aqeeda rakhte hain ke Huzur ﷺ is par akar baithenge

05. Sunni masjido me humne halala centre khol rakha hai

06. Hazrat Umar Farooque رضى الله تعالى عنه kaise Mujahid the, apke baare me ullema likhte hain ke jab ap ghore par baithte the to raqaab par pair nahi daalte the, ghore ki peeth par hath rakhte aur uchal kar ghorey par baithte the, ye shaan thi apki

07. Khalid ibn Waleed رضى الله تعالى عنه ka akhri wakht hai, ap beemar aur bistar par hain, ap rote hain, Sahaba puchte hain, ki ai Khalid kyun ro rahe ho, Sarkar ﷺ to tumse khush the, Allah ke deen ko buland karne ke liye tum puri zindagi jihad karte rahe, yahan tak ke kaha gaya, ke jab unko ghusl ke liye laya gaya, aur jab ghussal ne, ghusl dene wale ne jab apke kapre hataye to apke jism ka aisa koi hissa nahi tha jahan talwar, nezey, jaise cheezo ke nishan na hoan, itni junge lari thi

Apne farmaya, ke mai ro isliye raha hun ke meri bari tamanna thi ke mai maidan e jihad me shaheed hokar marun, par afson meri tamanna puri na ho saki aur mera inteqal bistar par ho raha hai, ek Sahaba kehte hain, ke ap shaheed kaise ho sakte the, Rasulallah ﷺ ne apko Allah ki talwar kaha hai aur Allah ko kab gawara tha ke uski talwaar kaat di jaye toar di jaye.

08. Ghair Muqallid ilzam lagate hum par ke milad un Nabi ke moake par aurten aur jawan larke julus me nange jaate hain

09. Malik Faisal ki nazar agar budh par par gayi to wapas ajayega.

Rasulallah ﷺ ka irshad hai, ke agar kisi budh par nazar par jaye, to tum kalma e tawheed parlo to duniya me jitney budh hain un tamam budho ke barabar uske naam e amaal me ajar likha jata hai

10. Hatora inka Deoband ke baad sab se bara madarsa hai, madrasa me diwali ka jashn manate hain, inke nazdeeq milad un nabi manana shirk, is jashn me 5000 rupaiy ka innaam bhi dete hain

1. Hadees: Shaheedo par namaz parna.

Imam Bukhari رحمه الله عليه farmate hain, Vol 1, Kitabul Janaiz, Hadees 1256, Hadees byan ki humse Hazrate Abdullah ibn Yusuf ne, puri sanad byan kari, kehte hain Hazrat Uqba ibn Amir رضى الله تعالى عنه Allah ke Nabi ﷺ Ashabe Uhad ki kabro par tashreef le gaye aur apne unpar aisi namaz pari jaise janaze ki pari jaati hai

Phir Ap ﷺ apni mimbar par tashreef laye aur irshad farmaya, ai logo mai tumse pehle chala jaunga, mai tumhare haalo se waqif rahunga, ye mat samajhna ki mera wisaal ho gaya hai to mai tumhari khabar nahi rakhunga mai wisaal ke baad bhi tumhare halaat ko aise hi dekhta rahunga jaise abhi dekha raha hun, aur is wakht bhi Allah ki kasam mai apne Hauzey Kausar ko dekh raha hun (har asmaan ki raah 500 saal ki motayi)

Iske aagey Allah ke Nabi farmate hain, Allah Rabbul Izzat ne zameen ke saare khazano ki kunji mujhe ata farma diye; raawi ko thora shak hua, ya yeh farmaya, ke mujhe khazane de diye zameen ke, ya ye farmaya ke khazano ki kunjiyan mujhe ata kar di, phir Huzur ﷺ ne farmaya, ai logo, mujhe tum par is baat par ratti barabar bhi khoaf nahi hai, ke tum mere baad shirk karoge, mujhe sirf is baat ka khoaf hai tumhare liye, ke tum mere baad duniya talbi me laroge

- Sahih Bukhari me Imam Bukhari رحمه الله عليه ne apni ye Hadees 6 jagah layi hai :  
Hadees No 1344, 3596, 4042, 4085, 6426, 6590
- Sahi Bukhari, Vol 1, Hadees 1257, Pg 179
- Sahih Muslim, Hadees 5870
- Sunane Nasai, Hadees 1953
- Musnade Imam Ahmed, Hadees 17344, 17532
- Sahih ibn Hibban, Hadees 3198
- Majemul Kabeer me Imam Tabrani ne, Vol 17, Pg 279, Hadees 768
- Sunane Kubra me Imam Bahyqee ne Vol 4, Pg 14, 21, Hadees 6601, 6809
- Dalailun Nabuwah me Imam Bahyqee ne Vol 3, Pg 245, Hadees 1223
- Sunane Darqutni, Vol 2, Pg 65, Hadees 1831
- At Tawheed me Ibnul Bar ne Vol 2, Hadees 302
- Sharhus Sunnah me Imam Baghavee ne Vol 7, Pg 152, Hadees 3717

## 2. Ghair Muqallid, Deoband, ASWJ ka aqeeda

- (a) Ahmed bin Abdul Halim ibn Taimiya, 661 Hijir me Shaam ke andar inki paidaish hui, 728 Hijri me Damish ke andar iski moat hui. Ye pehla shaks hai jisne ek aqeeda naya tarasha aur us aqeede par aaj tak Ghair Muqallid Jamat amal karti hui aa rahi hai aur wo aqeeda ye hai ke Allah jism rakhta hai, aur Allah apne jism aur wajud ke saath arsh par baitha hua hai

“Fatawe Hadisiya” ye “Allama Ibn Hajar Haitami Al Makki” ki kitaab hai, moattabar kitaab hai aur isko Ghair Muqallid bhi mante hain, Pg 116, Ibn Taimiya ka aqeeda byaan karte hue aa rahe hain, kehte hain ke Ibn Taimiya ka ye aqeeda tha, aur wo aqeede ke toar par ye kaha karta tha ke Allah jism bhi rakhta hai, jehad bhi rakhta hai, uske liye simte bhi hain, wo jagah bhi tabdil karta hai, wo arsh ke barabar hai, na arsh se chota hai aur na arsh se bara hai.

Khud Ibn Taimiya ne kitaab likhi, kitaab ka naam hai “Aqidatul Wastiya”, Pg 50 me Ibn Taimiya likhta hai, ke Allah arsh par baitha hua hai, arsh par baithkar makhluk ki nigrani kar raha hai

Hazrat Allama Qausari Misr ke aalim hain, inhone apni kitaab “Taqmirul Radh” me Ibn Taimiya ka ek kaul nakl kiya, ke Ibn Taimiya ye bhi kaha karta tha, ke Allah arsh par baithne par qadir hai aur uski kudrat ke to ye haal hai ke agar wo chahe to macchar ke par par bhi baith jaye

Ye apne aqeede ki daleel late hain, Para 11, Surah Yunus, Ayat no 3 se, jo ke Wahidus Zama Sb ka tarjama Quran, ye Ghair Muqallid jamat ke aaj ke bahot bare aalim maney jate hain, inhone is ayat ka tarjama kiya

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي  
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ

Is ayat ka tarjama kar kehte hain, ke beshaq tumhara malik Allah hai, jisne 6 din me asmaan aur zameen ko banaya, phir apne takht par baitha, duniya ka intezaam wahin baithe baithe kar raha hai

Inke aaj ke Maulana Talibur Rahman kehte hain aasmaan Allah ka headquarter hai, wahan se apne sabh kaamo ki tadbeer karta hai, Allah arsh par hai aur farishte Allah ko logo ki report detey hain ke kis halat me humne unko chora aur usko kis halat me paya

## Quran ki ayat jissey inhe aqeede ki nafi hoti hai

(i) Para 24, Sura Al Mumin, Ayat 7

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا

- ▶ Allah irshad fermata hai, ke Allah ke wo farishte hain jo arsh uthaye hue hain aur jo Allah ki tasbeeh byan karte hain aur uski paaki bolte hain, byaan karte hain, aur jo Allah par imaan bhi laate hain aur momino ke liye maghfirat ki dua karte hain

Ab inke aqeede ke mutabik hue hai ke Allah arsh par baitha hua hai, to phir maazallah ye hua ke Allah ka wazan farishte uthaye hue hain, ye shirk hua ke nahi hua, Allah ki zaat aur sifaat me shareek karna hua ke nahi hua

- ▶ Abhi Allah ke arsh 4 farishte uthaye hue hain, iski rehnumayi Quran ki tafaser aur Hadees karti hai

(ii) Para 29 Sura Haq-qa, Ayat 17

وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ

Allah irshad fermata hai ke hashr ke din tumhare rab ka arsh 8 farishte uthayenge

To inke aqeede ke mutabik ke maazallah hashr ke din kya Allah ka wazan bar jayega jo 8 farishte uthayenge

- ▶ Hamara aqeeda "Qutub e Aqaid" me byan kiya gaya, ke Allah par zamana nahi guzarta, wakht se paak, aur na koi jagah use gherey hue hai, jagah se paak. Hamari Aqaid ki kitaab "Sharah e Aqaid" Pg 59, Allah ki sifat ye hai ke wo makaan se paak hai, aur arsh ek makaan hai
- ▶ "Al Iqqan Fee Alumil Quran", Imam Jalaluddin Suyuti رحمه الله عليه ki kitaab hai, Vol 2, Pg 8, likhte hain sanad byan karte hue likhte hain ke Hazrate Umme Salma رضى الله تعالى عنها farmati hain ke, "summastawa alal arsh" ki kaifiyat akal se parey hai, samajhne se parey hai, aur "istawah" ke maney Allah ke siwah koi nahi janta, hum is ayat par imaan rakhte hain aur is pe quraiz karna aur ye natija nikalna ke wo arsh par baith hai, hum isko kufr jante hain

► “Tafseer e Madarik”, me Hazrate Abdullah bin Ahmed bin Mahmood Nasafi رحمه الله عليه Pg 48, Surah Taha ki tafseer me likhte hain, kabile kabul mazhab wo hai jo Hazrat Ali ne farmaya. Hazrat Ali رضى الله تعالى عنه farmate hain ke “astawah”ghair majhul hai, uski kaifiyat akal se parey hai, uspar imaan lana wajib hai, is baare me sawal karna biddat hai, isliye jis tarah Allah pehle makaan se paak tha ab bhi wo paak hai

(b) Ghair Muqallid ka aqeeda hai ke Allah jism bhi rakhta hai, Maulana Ismail Dehlvi, Deobandi aur Ghair Muqallid dono ke musallam buzurg hain, allama hain, ye apni kitaab “Seratey Mustaquim” Pg 307, inhone apne peer Syed Rai Bareilly ki shaan me ye kitaab likhi, likhte hain, ke Rasulallah ﷺ hamare peer sb ke khawb me aye aur khajur khilayi, jab bedaar hue to kahjur ki chashni mojud thi unke mooh me, issey unko nabuwat ka ibtedayi darja mil gaya, phir kehte hain ke khwab me Hazrat Ali رضى الله تعالى عنه aye inko nehlaya dhulaya phir Khatune Jannat ne inko umda libaz pehnaya, khushbu lagayi, taiyar kiya, issey unpar nabuwat aur kamaal zahir hone laga

Iske baad Allah ne inko direct parana shru kar diya, Allah ne inka haath pakar liya, ke tabhi ek shaks aya bayt karne aya, ke Hazrat mai apse bayt karna chahta hun, Allah se inhone kaha ke banda mujhse bayt karna chahta hai aur apne mera haath pakar rakha hai, Allah ne phir inse kaha ke jao bayt karalo , jo tumse bayt karega hum usko khub nawazenge, chahe wo laakho kyun na ho

(c) “Taqwatul Imaan” me Moulana Ismail Dehlvi likhte hain Pg 86, ke Allah ke makar se darna chahiye, ke baaz wakht banda shirk me para hota hai aur uske ghair se muradey mangta hai, Allah usko behlane ke liye uski murade puri karta hai aur wo ye samajhta hai ke mai sacchi raah par hun  
Makar ke maane “Ferozul Lughat” Pg 1277, me chaalbaaz, dhoka, fareb, daga

(d) Deoband ke founder Malulan Qasim Nanatavi, ke walid ka naam – Sheikh Asad Ali, aur inke Dada ka naam – Sheikh Ghulam.

(e) “Sawane Qasmi”, Vol 1, Pg 131, 132, Maulana Qasim Nanatavi ki sawane hai, isme Qasim ka byaan likha gaya hai, inhone bachpan me khawab dekha tha ke goya mai Allah Shahnahu ke goad me baitha hua hun  
Inke dilo me Allah ki izzat aur waqar aur azmat nahi hai, Nabi ka ehtram nahi inke dilo me inka aqeeda badtareen hai

- (f) Concept of God, Pg 24, me Dr Zakir Naik ka aqeeda- khuda insane shakl me nahi aa sakta (heading), Allah qadir hai aur chahe to insaan ban kar bhi ajaye, phir wo khuda nahi rahega kyunke khuda aur insaan ki khususiat me bahot tazaad hai, Pg 25 – agar khuda insaan ban kar ajaye to dubara insaan se khuda nahi ban sakega, aage likha tha ke agar khuda chahe to na-insaafi kar sakta hai, zulm kar sakta hai, magar ye hai ke jis wakht bhi wo na-insaafi karega wo khuda hi aude se mazul ho jayega
- (g) ASWJ ka aqeeda hai ke Allah ke liye khuch cheezen mahaal aur cheezen Allah ke liye mumkin bhi hai, mumkin aur mahaal explanation given, jaise aurat se baccha paida karta hai, magar qadir zarur hai ke mard se baccha paida kar de, mumkin hai, darakht se phal ki jagah insaan ke bacche ug jayen, mumkin hai. zulm karna uske liye mahaal hai, jitney aib hain uske liye mahaal hai jaise ke jhuth bolna, jo tawheed par zarb lagati ho wo uske liye mahaal hai jaise apni tarah khuda nahi bana sakta, apna beta beti paida karna biwi rakhna mahaal hai. Allah ﷻ ke liye aib mahaal hai, mahaal hai, uski zaat me aib ho hi nahi sakta aur jo uski zaat me aib ka tasawur kare, wo pakka kafir hai
- (h) Kitaab ka naam – Roaz Jama, Al Jamiat Delhi ka shaikhul Islam, Deobandi ke Shaikhul Islam hain Shaikh Hussain Tandvi, asad madni ke abba Huzur. Maulana abdul razzaque sb maliyabdi ne ek mazbun likha maulana tandvi ke baare me Pg 113, hussain ahmed tandvi ko khuda bata diya inhone, zameen par utar aye, gali kucho me ghumte the, tumhare gharo me jakar tumhari khidmat bhi kiya karte, wo aye aur chala bhi gaya
- (i) Concept of God – Dr Zakir Naik, jo khuda ki baat manta hai wo Allah ka beta , ye wohi boli hai jo kisi zamane me yahood aur nassara ki boli thi  
Para 6, Sura Maidah, Ayat 18  
وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ  
Aur boley yahudi aur nasrani (eesai) hum Allah ke bête hain aur uske pyare hain  
قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ ۖ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ  
Allah fermata hai, mehbub ap farmaiye, agar tum khuda ke bête ho to wo tumhare gunaho par azaab kyun tum par nazil karta hai  
tum khuda ke bête hargiz nahi kyun ke tum insaan ho aur uski makhluk ho

- (j) Maulana Abdul Kareem Parekh Sb, Nagpur ke rehne wale hain, ye Abul Hasan Nadvi ke khalifa aur shahgird the aur Abul Hasan Nadwatul Ulma ke bahot bare sheikh the. Parekh sb bahot bare inke allama aur maulana the, Quran ke tajarme inke kai zabano me chapte hain, muft me baatey jate hain

“Insaniyat ke naam Amn ka paigham” inki likhi hui hai, Pg 6 me inhone ghair muslim ki tazeem me jo jumle kahe wo likhe hain, Pg 15, me likhte hain ke Hinduo ke mijaz me daya hai karuna hai mamta hai iska khuch hissa mujhe bhi milna chahiye kyunke mai apka bhai hun, Pg 12 me likhte hain ke jis wakht inki maharaj se guftagu jaari thi ke tabhi azaan ki awaaz ayi, maharaj ne mujhse kaha ke hamare math ke baazu me hi masjid hai azan ho rahi hai, Pg 9 par likhte hain ke inhone namaz usi math me namaz pari, Pg 10 me likhte ke mai ye kehne me koi harz nahi samajhta ke namaz ka lavz ‘namo’ se nikla hai

- (k) “Tafhemaat” me Abu Aala Moududi, Vol 1, Pg 124, likhte hain, sab jagah Allah ke Rasul Allah ki kitaben lekar ayen hain, aur bahot mumkin hai ke boudh, krishn, ram, confuzist, suqrat, Pythagoras wagera inhi rasulo me se hoan, yehi aqeed Dr Zakir Naik ka bhi hai

- (l) “Hadiyatul Mehdi” me Moulana Wahidus Zama Khan, Vol 1, Pg 85 me likhte hain, ram Chandra, Krishna, boudh, suqrat, Pythagoras ye sabh ambiya saleheen me se hain, aur iske baad Arabic me likha, ke hum par laazim hai ke hum inpar imaan layen, aur hum Rasul hone me hum inme farq nahi karte

- (m) Barheney Qatiha me likha ke Rasulallah ﷺ ne farmaya, ke mujhko bhai kehkar pukaro Hadees me hai ke apne shafqat me baad walo ko ‘mere bhai’ farmaya, aur ye bhi likha ke Huzur ﷺ se zyada shaitan ko ilm hai, aur likha ke agar Nabi ﷺ ke ilm ko tum sabit karne jaoge to ye shirk nahi to imaan ka kaun sa hissa hai

- (n) “Taqwatul Imaan” me Moulan Ismail Dehlvi likhte hain ke tamaam insaan apas me bhai hain, jo bahot buzurg ho wo bara bhai hai, uski barey bhai hi jaisi tazeem karo baki sab ka malik Allah hai, ibadat usi ki hi karni chahiye, baki jitney bhi hain Allah ke bebas bande wali, chahe wo Nabi ho ya Wali, koi ikhtiyar nahi diya Allah ne unko. Nabi ﷺ ke ikhtiyar ke baare me kehte hain ke wo chute ke bhi malik nahi hain

(o) "Kamalatey Ashrafiya", Pg 153, 154 me Thanvi sb likhte hain, ke agar gyarnvi ki mithai koi agar de to tum use le lo par khana nahi, phir usey kahin dafn kar do

(p) Maulana Ilyas Kandhelvi ki malfuzat me likha hai, kehte hain ke aajkal mujhe neend me ilhaam aate hain bahot, maine maalish karwayi to neend me barkat hogayi, aur us neend me mujhe ye ilm hasil hua, Surah Baqarah ki ayat hai (kuntum khaira umma) is ayat ki tafseer ye di gayi, ke ai Ilyas, tum is qoam me ek Nabi ki haisiyat se bhejey gaye ho

3. Hadees: Hazrat Abdullah Ibn Umar رضى الله تعالى عنه se riwayat hai, ke Rasulallah ﷺ ne irshad farmaya, jo jis koam ki naql karega wo unhi me se hai

- Sunane Abu Dawud, Vol 2, Hadees 6632
- Musnade Ahmed, Vol 2, Hadees 50
- Tafseer Ibn Qaseer, Vol 8, Hadees 53
- Fataul Bari Sharah ul Bukhari me Ibn Hajar ne Vol 10, Pg 274
- Majma uz Zawaif ke andar Vol 10, Pg 271
- Kanzul Ummal. Vol 9, Pg 10, Hadees 24680

4. Fatawa Rashidiya Pg 104, me Rasheed Ahmed Gangohi likhte hain ke Huzur ﷺ ke waldain kaafir hain, maazallah, aur isi kitaab me likha ke Yazeed momin hai

Hazrat Allama Ismail Haqqi رحمه الله عليه "Tafsiruhul Byaan" me farmate hain, Hazrat Yunus عليه السلام 40 dino tak machli ke paith me rahe, 40 dino ke baad machli ne kinare par akar apko bahar ugla, bahar jab tashreef laye Allah ﷻ ne machli se khitaab kiya, tu mere Yunus ko apne paith me lekar 40 dino tak ghumti rahi, mere Nabi ki hifazat ki, tere shikam me mera Nabi mehmaan raha, inaam kya chahti hai

Machli boli, rabbe qayenat, mai yeh chahti hunk e jot era Khatemun Nabi hai, jo wajah qayenat hai, wo Nabi jo tamam Anbiya ka sardar hai, usey tu jo jannat me Nehrey Qausar ata karega, us Nehrey Qausar me mujhe daal de

Jis machli ke shikam me Nabi 40 din reh jaye to wo machli Nehrey Qausar me jaye, aur jis shikam me Nabiyo ka sardar 9 mahine rahe wo kaafir hoke jahannam me jayegi, kya ye mumkin hai, hargiz nahi



5. Hadees: Madina Munawwara me jo sab se pehle sahabi ka inteqaal hua unka naam tha Hazrate Usman ibn Mazun رضى الله تعالى عنه . Rasulallah ﷺ ko inse bari mohabbat thi, apne khud apne daste mubarak se kabr me rakha phir Sarkar ﷺ ne mitti daali aur phir jab kabr taiyar ho gayi to apne ek bara sa patthar kabr par lagakar nishani banadi, Huzur ne farmaya, key eh nishani hai Usman ki kabr ki, kabr ke nishaan mitey nahi aur Ahle Bait me jiska inteqal hoga mai inke barabar me dafn karunga
  - Sunane Abu Dawood, Hadees 1429
6. “Bulugul Maraam”, jo Hazrate Allama Abul Fazl Shahbuddin Ahmed ibn Hajar Askalani رحمه الله عليه ki Hadees ki kitaab hai, wo Imam Bahyqi رحمه الله عليه ke hawale si likhte hain, Ibn Hajar kehte hain, Imam Bahyqi رحمه الله عليه ne riwayat ki Hazrate Jabir رضى الله تعالى عنه se, wo kehte hain, Rasulallah ﷺ ki kabre mubarak ek baalish oonchi thi
7. Hadees: Hazrat Sufyan Tamaar se riwayat hai, maine Allah ke Nabi ﷺ ki kabr ko dekha, Sarkar ﷺ ki kabr aisi thi jaise oonth ki kohan hota hai
  - Sahih Bukhari, Vol 1, Hadees 1301
8. Hadees: Hazrat Dawood ibn Saleh رضى الله تعالى عنه kehte hain, ek martaba Marwan ka guzar ho raha tha, usne dekha ke ek shaks Rasulallah ﷺ ki kabr par apna chehra rakhe hue hai, Marwan ne sakhti se kaha, ki ai shaks tu janta hai ke tu kya kar raha hai, Raawi kehte hain, jab us shaks ne apna sir uthaya to wo Hazrat Ayub Ansari رضى الله تعالى عنه the, sahabiya Rasul the, farmaye ke mai janta hun ke mai kya kar raha hun, “mai Rasulallah ﷺ se mulaqat karne ke liye aya hun, mai kisi patthar ke dhair par nahi aya hun”

Ayub Ansari kehte hain, maine Rasulallah ﷺ se suna, ke Allah ke nabi ﷺ ne irshad farmaya, ai Ayub tum us wakht hargiz mat rona jab tak deen ke andar deen ke nizam chalane wale samajh dar log mojud rahen, aur tab rona tab afsos karna jab usko chalane wale badbakht banjayein

- Al Mustadrak, Vol 4, Hadees 8636
- Musnade Ahmed, Vol 10, Pg 840, Hadees 23983
- Majmauz Zawaid me Imam Haitami ne Vol 4, Pg 5
- Al wafa ul wafa me Imam Samhudi ne Vol 4 Pg 1358

9. Kabro ko dhaya hai ghair muqallid daleel dete hain, tum kehte ho ki Hazrat Ali ne apne ek sahabi ko hukm diya ke kabro ko dha do, Rasulallah ﷺ ne Ali ko kaha ke jo kabr mile usko dha do, bata do wo kaun sa sahabi tha jiski kabr ko Ali ne dhaya, us sahabi ka naam batado. Khud ke aqabiro ke kabro ko kyun nahi dhatey??
10. Hazrate Anas ibn Malik رضى الله تعالى عنه se riwayat hai, kehte hain ke ek martaba Allah ke Nabi ﷺ masjid nabawi me tashreef laye, dekha kibble ke taraf kisi ne thuk diya hai, deewar par apne thook ko dekha, apne usey saaf kar diya khurach kar aur irshad farmaya ke tummse koi kibble ke taraf na thuke isliye jab banda kibble ke taraf hota tab rab ki rehmat uske taraf zyada mutawajje hoti hai kible ka ehtram hai – Bukhari Sharif, Vol 1 (kibley ka ehtaram)
11. Kibley ka ehtaram:  
 Imam Bukhari رحمه الله عليه ek mohaddis ke paas jaate hain Hadees lene ke liye, 15 din ka Safar kiya, pahonche, aur un mohaddis se kaha ke mujhe apse Hadees leni hai maine suna hai ke ap riwayat karte hain apne jadh me kisi se, wo Hadees mujhe leni hai, unhone kaha ke pehle namaz se farik ho jayen phir sonata hun. Namaz se farik hue, masjid se bahar nikle aur kibble ke taraf mooh kar thuk diya, Imam Bukhari ne ye dekha, apne ghorey ke zeen kasne lage, un mohaddis ne puch ke kya hua ap bina Hadees liye sune chale ja rahe hain, jawab dete hain, jo kibble ka ehtram nahi kar sakta wo is layak nahi ke usse Hadees li jaye (kibley ka ehtaram)

1. Biddat kise kehte hain:

Ye Arabic zubaan ka lavz hai, ye bana hai "bada" se, jiske mane hote hain "kisi misaal ke bagair kisi maddey ke bagair kisi namune ke bagair kisi asl ke bagair kisi cheez ya kisi kaam ka ijaat karna" ise bada kaha jata hai.

Imam ibn Hajar Askalani رحمه الله عليه apni kitaab "Futuhul Baari Sharah ul Bukhari" Vol 13 Pg 253 me byan farmaya, ke aisa kaam jiski shariyat me koi daleel, asl na ho, misaal na milti ho, jiska namuna shariyat me pehle se mojud na ho, bilkul aisa naya kaam jiska koi sira shariyat me nazar na aye, aise kaam karne ko Biddat kehte hain

Allama ibn Tamimiya apni mashur kitaab "Majmaul Fatawah" Vol 3 Pg 195 me kehte hain, "biddat se murad aisa kaam hai, jo kitaab aur sunnat ke khilaf ho, aur aisa kaam bhi biddat hai aqaid aur ibadat ke andar jispar ummat me ijma na ho, deen ke jaanne wale ka jis par ittefaaq na ho"

Maulana Waheduz Zama Hyderabadhi apni mashur kitaab, "Hadyatul Mehdi", Pg 117 par likhte hain, "biddat wo jisse uske badle me koi sunnat matlub ho jaye, choot jaye, chorna par jaye, ya khatm ho jaye"

(a) Biddat wo kaam hai jiski asl shariyat me na ho

(b) Biddat use kehte hain jisko karne ke baad sunnat ka tark karna par jaye

Milad, Fateha biddat nahi hai, tareekha beshaq naya ya alag hai par koi sunnat nahi takrati hai issey aur Hadees hai ke Sahaba se, Hazrate Amina se riwayat ayi ke ap Rasulallah ﷺ is tarah paida hua. Hamare nazdiq Biddat wo hai jisse sunnat mitti ho, biddat wo hai jo sunnat ke khilaaf ho, jo Islam ke liye nuqsan de ho

2. Biddat ki mazammat ke ta'alluq se Hadees

(a) Hadees: Hazrate Ayesha رضي الله تعالى عنها Ummul Momeneen se riwayat hai, farmati hain, ke Allah ke Rasul ne irshad farmaya, jo hamare is deen me koi aisi nayi baat paida karey jo isme na ho to wo mardud hai

- Imam Muslim, Vol 3, Hadees 1718
- Imam Ibn Maja ne apni sunan me Vol , Pg 7, Hadees 14
- Musnade Ahmed, Vol 6, Pg 270, Hadees 26372
- Imam ibn Hibban ne As Sahi me Vol 1, Pg 207, Hadees 26
- Imam Bahyqi ne Sunanul Qubra me Vol 10, Pg 119

(b) Hadees: Hazrate Ayesha رضى الله تعالى عنها se marwi hai, Nabi ne farmaya ke jisne koi aisa amal kiya, kaam kiya, jis par hamara koi hukm na ho, to wo mardud hai (hukm se murad jo sunnat ke khilaaf ho, Huzur ne kisi kaam karne ki fazilat nahi batayi, sawab nahi bataya, lekin ap us kaam par sawab ka yakeen kar lain) Magar uski misaal mojud ho, hukm ka ek namuna mojud ho, aur uske tahet agar koi kaam kiya jaye agarache wo naya ho, wo biddat nahi

- Imam Muslim, Vol 3, Pg 1343, Hadees 1718
- Musnade Ahmed, Vol 6, Pg 180, Hadees 25511
- Imam Munzari ne At Targheeb Wat Tarheeb me Vol 1, Pg 44, Hadees 77

Ab ye kehte hain ke tum fateha dete ho, esal e sawab karte ho, milad manate ho, julus nikalte ho milad me, Rasulallah ka hukm to nahi hai ye sab karo, is Hadees ke tahet kaha jata hai ke ye kaam mardud ho gaya

Ye bahot bari ghalat fehmi hai inki, kyunke isse agar yehi murad li jaye, ke jiska hukm mojud nahi wo kaam kiya to Biddat, to bahot sare phir aise mubaah kaam hain jiska hukm Rasulallah ne nahi diya magar hum sawab ke niyat se karte hain aur jab karte hain to Biddat payenge, jaise, kisi Hadees me nahi hai ke Rasulallah ne kaha ho, ke ai logo, madarash banao, deen ki kitabe chapo aur logo me baato, masajid ke andar gumbad minar tameel karo, ye Hadees me nahi hai, har maqtabe wale ye banate hain, tableegh ke doare ke liye nikal rahe hai, bare bare stage lagaye ja rahe hain, to phir in jaise tamam kaam biddat payenge

(c) Rasulallah ﷺ ne irshad farmaya, jo khuch Allah ne aur uske Rasul ne tum par haram kiya wo mai tumko bata chuka, jo khuch tumhare liye mana tha nuqsande tha maine bata diya, jo accha tha maine uska bhi hukm diya, jiske bare me mera koi hukm na ho, khamoshi ikhtiyar karun wo tumhare liye muba aur jaiz hai

Kisi Nabi ke hukm ke khilaaf kaam ho wo biddat hai, ye nahi hai ke Nabi ka hukm nahi hai isliye, warna aise hazaro kaam hain jispar Nabi ﷺ ka koi hukm hi nahi hai, magar wo biddat qarar nahi pate wajah kya hai, Rasulallah ﷺ ka irshad hai, ke jisse humne mana nahi kiya aur jis ki asl payi jaye, ex - ice cream khana jayiz usme jitni cheezen mili hain saari jayez aur Nabi ki mumaniyat nahi hai in cheezo ke talluk se, jab saari uski jayez to uska majmua bhi jayez

(d) Hadees: Rasulallah ﷺ farmate hain, ke jis par maine na mana kiya, na karne ka hukm diya, magar "kaam e muba" hai wo tumhare liye jayez hai

### 3. Biddati ki mazammat

- (a) Hadees: Hazrat Huzaifa رضى الله تعالى عنه se riwayat hai, ke Allah ke Nabi ne irshad farmaya, logo, Allah uska koi amal qabul nahi karta jo biddat karta hai, Allah na uska roza qabul fermata hai, na uski namaze qabul karta hai, na uske sadqe qabul kiye jate hain, na uska hajj, na umrah, na uska jehad Allah ki bargah me maqbul hota hai, na koi uski naphli na koi farzi ibadat qabul nahi hoti. Sarkar farmate hain, wo Islam se nikal jata hai, jaise ghunde hue aaten me se koi baal nikaal leta hai, halake ye Hadees mouzu, mangharat hai

Is Hadees ko Imam Ibn Maja ne bhi nakal kiya hai, lekin Imam Ibn Moin kehte hain ke isko Imam Ibn Hajar Askalani ne "Tehzibut Tehzib" me byan karte hain ke iski sanad mouzu hai, mangharat hai kyun ke iska ek raawi Mohammad bin Mohsin jo bahot bara kazzab aur jhutha tha

- (b) Hazrat Imam Ahmed ibn Hanbal ne riwayat ki hai, wo Rasulallah ﷺ se riwayat karte hain, kehte hain ke jab koi koam deen me biddat nikalti hai, to uski misley sunnat utha li jati hai

Yaani biddat wo jisse sunnat mit jaye, aur sunnat na mitti ho wo kaam agar koam ki bhali ke liye ho to wo biddat nahi hai

- Musnade Ahmed, Vol 4, Pg 105, Hadees 17095
- Imam Haysami ne Majma uz Zawaid me Vol 1, Pg 188
- At Targheeb wat Tarheeb Vol 1, Pg 45

- (c) Hadees: Imam Tabrani رحمه الله عليه riwayat karte hain, kehte hain Hazrat Anas ibn Malik رحمه الله عليه se marwih hai, ke Rasulallah ﷺ ne irshad farmaya, Allah ne har biddati ke liye Tawba ke darwaze band kar diye hain

- Majemul Ausad me Imam Tabrani ne , Vol 4, Hadees 4202
- Shoaibul Imaan me Imam Bahyqi ne, Vol 7, Hadees 9457

- (d) Hadees: Imam Bahyqi رضى الله تعالى عنه Hazrate Ibrahim bin Maiser رضى الله تعالى عنه se riwayat karte hain ke Rasulallah ﷺ ne irshad farmaya, jisne kisi Biddati ki tazeem aur tauqeer ki, usne Islam ko girane par madad ki

- Shoaibul Imaan ne Imam Bahyqi me, Vol 7, Pg 61, Hadees 9464
- Imam Munawi ne Fatu ul Qadeer me, Vol 6, Pg 237
- Imam Abu Noyem ne Hilyatul Auliya me, Vol 4, Pg 138
- Imam Zabyhi ne Mizanul Aitedal me, Vol 2, Pg 73, Hadees 1331
- Imam ibn Hajar Askalani, Tehzeeb uz Tehzeeb Vol 2, Pg 281, Hadees 566

4. Biddat ki mashur 2 kisme hain:

- (a) Biddate Hasanah – aisi biddat jo pehle kisi ne ka ho, Rasulallah ﷺ ne sahaba ne na kiya ho, magar wo sunnat ke khilaaf na ho, mazhab ko issey faida mil raha ho, aisa kaam koi ijaat karey to isey kehte hain Biddate Hasanah
- (b) Biddate Saiyah – wo kaam jo kisi sunnat se takraye, kisi sunnat ko khatm kar de, sunnat ko mita de, us kaam ko Biddate Saiyah kehte hain

5. Biddat ki qul 5 kisme hain:

- (a) Biddate Wajiba – aisa kaam jo sahaba ke daur me nahi tha, Rasulallah ﷺ ne uske bare me koi hukm diya, magar Ullema ne wajib qaraar diya, jaise; Arabic grammar ka ilm hasil karna
- (b) Biddate Mustaheba – wo kaam jo shariyat pe mana nahi hai, aur iske karne par sawab hai, chorne par koi gunaaah nahi, maslan; madrasah banana, deeni kitaabe likhna aur usko chapwana
- (c) Biddate Moharrama – aisa kaam jisse deen ka nuqsan ho, jaise naye naye firke paida karna, deen me nayi nayi baaten lana, naye naye aqaaid talaash karke byaan karta, naye nazariyat qayam karna; wahabi, deobandi, ghari muqallid
- (d) Biddate Maqruah – wo hai jisse koi sunnat choot jaye, maslan, jummah me qudba dena arabi me sunnat hai, agar koi urdu me de to ye biddate maqurah hai, aur is par gunaaah hai
- (e) Biddate Mubaah – koi naya kaam par shariyat me uska mana nahi hai, kare to koi sawab bhi nahi aur na kare ko koi gunaaah bhi nahi, maslan, mike lagakar stage lagakar taqreer karna

6. Hadees: Hazrat Jareer bin Abdullah رضي الله تعالى عنه se riwayat hai, agar kisi ne Islam ke andar koi aisa kaam kiya jo acha hai behtar hai, to jitney log uspar amal karen to sabko uspar sawab aur jisne ijaad kiya usko bhi sawab aur itna hi nahi sabke barabar usko sawab. Aur deen me agar kisi ne aisa bura kaam ijaad kiya jo shariyat ke khilaaf ho aur jo uspar amal kare, sabko gunaaah aur ijaad karne wale ko sabke barabar gunaaah

- Sahi Muslim, Vol 1, Kitabul Ilm, Pg 341, Hadees 6800
- Imam Nasai, Vol 5, Pg 55, Hadees 2554
- Sunan Ibn Maja ke Muqaddame me, Vol 1, Hadees 203
- Musnade Ahmed, Vol 4, Pg 357

- Imam ibn Hibban ne As Sahi me, Vol 8, Pg 101, Hadees 3308
- Imam Darmih ne Sunan me , Vol 1, Pg 141, Hadees 514
- Imam ibn Abi Shaiba ne Al Musannaf me, Vol 2, Pg 250, Hadees 9803
- Imam Bahyqi ne Sunan e Q ubra me, Vol 4, Pg 175, Hadees 7521

7. Khuch kaam jisko Sahaba ne biddat kaha aur farmaya ke ye achi biddat hai, jaise

(a) Tarabi

Hazrat Abdul Rahman bin Al Qari رضى الله تعالى عنه farmate hain ke ek martaba mai Hazrat Umar رضى الله تعالى عنه ke saath masjide nabwi me gaya, ramzan ki pehli chand raat thi, to humne dekha ke log mutafarrik alag alag namaz par rahen hain aur ek sahab hain jo chan logo ko lekar namaz para rahe hain, Hazrat Umar رضى الله تعالى عنه kehte hain ke mai chahta hun ke inko ek Imam ke piche jama kar do, chunache apne Hazrat Oba'iy bin Qaab رضى الله تعالى عنه ko imamat karne ka hukm diya, tama Sahaba ka ispe ittefaaq ho gaya aur Oba'iy ibne Qaab رضى الله تعالى عنه ki itteda me Tarabi ki namaz shru hui aur tamam ahle sunnat ullema ka ispar ittefaaq ho gaya ke tarabi sunnat me moqida hai ab chorne wala gunehgar hoga

Hadees: Hazrat Abdul Rahman bin Al Qari رضى الله تعالى عنه kehte hain, ke jab jamat qayam hui Hazrate Umar masjid me aye dekha ke Oba'iy ibn Qaab itteda me sab namaz par rahe hain, to apne farmaya, ye biddat hai magar kitni acchi biddat hai

- Imam Bukhari, Vol 1, Kitabus Salat, As Salatut Tarawi, Hadees 1906
- Moatta Imam Malik, Vol 1, Pg 114, Hadees 250
- Imam Abdur Razzaque ne Al Musannaf, Vol 4, Pg 258, Hadees 7723
- Imam ibn Khuzaima ne As Sahi me

(b) Quran ka likhwana

Quran Rasulallah ﷺ ke zamaane me jama nahi hua tha, Sahaba usko hifz kar liya karte the, baaz kisi ne alag alag jagaho par likh liya tha, jama shuda kitabi shakl me nahi tha, Hazrat Abu Bakr رضى الله تعالى عنه ke doare khilafat me Junge Yamama ke andar 700 hifze Quran shaheed ho gaye, Hazrat Umar رضى الله تعالى عنه ne mashwara diya ke yehi haal raha Ameerul Momeneen to roohey zameen se Quran ghayab ho jayega, ap usko kitabi shakl me thereer kar dain, Hazrat Abu Bakr Siddique رضى الله تعالى عنه ne pehle to mana kiya, kaha, ke wo kaam mai kaise karun jo Rasulallah ﷺ ne nahi kiya

Hazrat Umar رضى الله تعالى عنه baar baar kehte rahe, dusre Sahaba ne bhi targheeb dilaya to Hazrat Abu Bakr kehte hain ke Allah ne mere dil is kaam ke liye khol diya, aur phir maine Quran ko ek jagah jama karwaya, kitabi shakl me aya, aur jab Hazrat Abu Bakr ke saamne laya gaya, farmate hain, beshaq Allah ki kasam ye bara behtareen kaam hai

- Sahih Bukhari, Vol 4, pg 1720, Hadees 4402
- Jame Tirmizi, Kitabut Tafseer, Hadees 3103
- Imam Nasai ne Sunane Qubra me, Hadees 2202
- Musnade Ahmed, Hadees 76
- Imam Abu Yala ne Al Musnad me, Hadees 51
- Imam ibn Hibban ne As Sahi me, Hadees 4506
- Imam Tabrani ne Majemul Kabir me, Hadees 4901

(c) Chaast ki namaz

Hazrate Aeraj رضى الله تعالى عنه se riwayat hai, ke ek shaks Hazrat Abdullah ibn Umar رضى الله تعالى عنه ke paas aya aur usne chaast ki namaz ke baare me sawal kiya, kya kehte hain, (Rasulallah ﷺ ne chaast ki namaz nahi pari thi), Hazrat Abdullah ibn Umar ke alfaz byan karte hain Imam ibn Abi Shaiba, kehte hain, biddat hai magar bahot hi achi aur umda biddat hai

- Imam ibn Abi Shaiba, Vol 2, Pg 172

8. “la ilaha illal lah, mohammadur Rasullallah ” kalma parna khud biddat hai, na ye Hadees me na hi Quran me hai, ye kalma ullema, aiyimma ekram ne bahot baat me ijaat kiya hai, iska pehla juz “la ilaha illal lah” - tauheed ki gawahi deta hai aur dusra juz “mohammadur Rasullallah ”- risalat ki gawahi deta hai

Quran me ek jagah “la ilaha illal lah” hai aur dusri jagah “Mohamadur Rasullallah ” hai, dono ek saath kahin bhi nahi hai, Sarkar ke zamane me is kalme ka wajud hi nahi tha, us wakht Sarkar parate the “ashado lailah illAllah wa ashahado anna mohammadan abdohu wa Rasulullah” – tu gawahi de ke Allah ke siwa koi ibadat ke layek nahi, aur gawahi de ke mai Allah ka banda aur uska Rasul hun, aur jab Sarkar kisi ko mukhatib karte aur kalme ki targheeb dilate to farmate, “kulu ashado lailah illAllah wa inni rasulullah” – tum gawahi do ke Allah ke siwa koi ibadat ke layek nahi aur gawahi do ke mai Allah ka Rasul hun



Ullema ki bargah me ek sawaal paish kiya gaya, ke koi marne wala hai aur itna bara kalma nahi par sakta aur rooh parwaaz kar jaati hai, to kya kiya jaye, aur dusri taraf Sarkar ki Hadees hai ke, jisne moat ke wakht kalma par liya wo jannati hai

Dono kalmo ki baat / mafun ek hi hai

- Ya to marne wala “la ilaha illal lah Rasulallah” parle
- Ya to pehal hissa choar de, sirf Mohammadur Rasulallah parle

Daleel ye hai ke “la ilaha” kehkar margega to badhumani ho sakti hai, kya pata hai kya kehne wala tha, ho sakta hai keh raha ho, Musa Kalimullah, Eesa Roohullha, Adam Safiullah, Agar kehde Mohammadur Rasulallah to wo ka ghaddar nahi ho sakta, to usne kaha Mohammad Allah ke Rasul hain, to isme Allah bhi agaya aur Mohammad bhi agaye, to pehle to Allah to ko mana phir Rasul ko mana

9. Qudba taqreer karne se pehle khud biddat hai, ye hum bhi karte hain aur ye bhi karte hain, inke nazdeeq biddat ki tareef hai ke jo Nabi ne nahi kiya ho wo biddat hai, to ye biddat ye bhi karte hain

10. Salafi ye khud ko kyun kehte hain, to iska jawab dete hain, salafi khud ko kahawana khud biddat hai, magar inki daleel di ke, zarurat ke aitbaar se kaun sa musalman, aaj to bahot se firqe hain, jo ghore ke niche se ja rahe hain, kabr ki khaak chaat raha hai, aur khud ko musalman keh rahe hain, halake ye hamare yahan ye aqeeda nahi hai ye jahalat hai hamare yahan ke jahilo ki, to isliye humne khud ko alag karne ke liye aise firqo se zaruratan apne ap ko Salafi Ahle Hadees kehna shru kar diya. Jahalat aur Aqeeda me bahot fark hota hai, radh aqeedo ke kiye jaate hain magar ye awaam ke jahalat ka radh karte hain aur usko Islam batate hain jabke hamare ullema isko Islam nahi maante hain, to jis tarah tumne in firqo se khud ko alag karne ke liye ‘Ahle Hadees’, ‘Salafi’ kehna shru kar diya to theek isi tarah Maslak e Ala Hazrat kya hai ye sabit ho gaya

Humne bhi dekha ke ek wo hai jo Rasulallah ﷺ ko murda kehta hai aur khud ko musalman kehta hai, apne ap ko hanfi kehta hai, ek firqa wo hai jo Rasulallah ke ilm e ghaib ka qayal nahi kehta hai ke Nabi ko deewar ke piche ka bhi ilm nahi aur khud ko musalman kehta hai, ek wo hai jo Nabi ko gunehgar bhi samajhta hai, ek wo hai jo Nabi ﷺ ki jismani meraj ka munkir hai, ek wo hai jo Nabi ﷺ ko apni tarah bashar kehta hai, ek wo hai jo Nabiye Paak ko khatakar kehta hai, duniya me mukhtalif jamate mukhtalif tarike mukhtalif nazariyat to kaun sa musalman kaun sa hanfi, to humne apni makhsusiyat apni imteyaz ke liye kaha ke haqiqi musalman wo jo Maslake Ala Hazrat par hai

Ala Hazrat رحمه الله عليه ka wohi aqeeda hai aur nazariya hai jo Sahaba aur Rasul ka aqeeda hai, hum aqeede ke bina par Maslak e Ala Hazrat kehte hain, aur aise jahilo ki jehalat ki mazammat khud Ala Hazrat ke Maslam me mojud hai

11. Ahle Hadees ki asl hai "Hussain Batalvi" se hai pehle inko wahabi kaha jata tha, inko gali lagti hai, phir naam badalwaya, Ahle Hadees usey kaha jata hai jisey kam se kam 1 lac Hadees yaad ho. Ahle Hadees ke mainey hote hain mohadessen ki jamaat, Hadees ke likhne wale, jama karne wale.

12. Hadees: Ek martaba Hazrat Abu Bakr Siddique رضى الله تعالى عنه ke sahabzade ne apse pucha ke, abba jaan ap Rasulullah ke itne jalilo qadr sahabi hain, Sarkar ke saath itne Safar me rahe, khilwat me rahe jalwat me rahe, har jagha ap Rasulallah ke saath rahe, lekin ma dekhta hun ke ap Rasulallah ki Hadees ko byan nahi karte

Hazrat Abu Bakr Siddique رضى الله تعالى عنه ne irshad farmaya, beta, kasam khuda ki, ke mai tamaam Sahaba me se sab se zyada Rasullullah se sunne wala hun, magar mai Hadees isliye nahi byan karta ke, Nabi ne jo alfaz kahe hain un alfazo me bhi agar tabdili ho jaye to ye Hadees e Rasul badalne ke barabar hai

13. Ghair Muqallid ka dawa hai biddat ke taalluk se aur ye khud bahot bari bari biddato me mubtila hain. Tahajjud ki azaan hoti hai Mecca aur Medina me, Shaitan ko kankari marne ka wakht bara diya, halake uska wakht motaiyyan hai shariyat me, Machine ke zariye qurbani se karte hain hujjaj ki asani ke liye

14. "Taskirul Akhwal" me Moulana Ismail Dehlvi likhte hain, Pg 90, shaadi me sehra aur moti bandna hinduo ki rasam hai. Moulana Ismail Dehlvi, ko deobandi aur ghair muqallid dono maante hain. "Baihithi Zaiwar" me Moulvi Ashraf Ali Thanvi, Pg 34 me likhte hain ki sehra bandna kufr hai ya shirk hai

15. Hadees: Hazrat Abdullah ibn Abbas رضى الله تعالى عنه se riwayat hai, kehte hain, ke Rasulallah ﷺ ne irshad farmaya, mujhe hukm diya gaya, ke mai 7 aaza par sajdah karun (2 haath, 2 ghutne, 2 pair, peshani aur naak ek saat mila dena hai), aur farmaya, ke Allah ne mujhe mana kiya, ke mai namaz me na baalon ko sawarun, na kapro ko sametun (shirt ki aastino ko moarna, pant ka pancha moarna). Kapre sametne se namaz "Makru e Tehrimi" ho jati hai

- Sahi Muslim, Vol 1, Pg 193, Kitabus Salat, Hadees 999
- Sahih Bukhari, Vol 1, Kitabul Azaan, Hadees 772

16. Ek naya firqa hai "Sheikh Mohammad" ye sirf Quran ko manta hai, Hadees ko nahi manta, ye aurat ko itni azadi deta hai ke aurat ko naqaab aur burkha pahenne ki zarurat hi nahi hai, Quran se sabit nahi hai.

17. Hadees: Hazrat Farooq e Azam رضى الله تعالى عنه ke khilafat ke doran aurat ka masjid me aane par pawandi lagayi, sabhi Sahaba ne is par ittefaq kiya  
Rasulallah ﷺ ne khud irshad farmaya, ke tum par lazmi hai ke meri sunnat par amal karo aur mere baad meri Khulfa e Rashedeen ki sunnat par amal karo

Jab Hazrat Umar رضى الله تعالى عنه ne pawandi lagayi to khuch aurten, Amma Ayesha رضى الله تعالى عنها ke paas shikayat karne ayin, ke hum Nabi ke zamane me to hum masjid me aya karti thi, Umar kaun hote hain jo hum par pabandi laga den. Apne farmaya, jo tumhari haalat hai na Allah ke Nabi hote to yaqeenan masjid ki hazri se tumhe rok dete, jis tarah Bani Israil ki aurten rok di gayin

- Sahih Bukhari, Vol 1, Pg 120, Kitabus Salaat, Hadees 869
- Sahih Muslim, Vol 1, Hadees 902, Imam Abu Dawood, Hadees 569
- Moatta Imam Malik, Hadees 468, Musnade Ahmed, Hadees 44646
- Imam ibn Huzaima ne As Sahi me likha, Hadees 1698
- Imam Abu Yala ne Al Musnad me, Hadees 4493
- Imam Bahyqi ne Shoaibul Imaan me, Hadees 5155

18. Hadees: Rasulallah ﷺ apni beti Fatema ke ghar tashreef laye, pucha, ai beti, batao aurat ke haq me sab se behtar kaam kya hai, farmati hain ke baba jaan jab wo namaz pare to apne ghar me pare, kaha aur usse behtar kya hai, kaha apne ghar ke sab se andar wale kamre me pare, phir Sarkar ne pucha, aur usse bhi koi behtar hai, kaha baba jaan, ke agar ghar me talghar ho (basement ho) to wahan pare. Nabi ne apni beti ke peshani ko bosa diya aur irshad farmaya, ke Allah ka shukr hai ke Allah ne mujhe tujh jaisi beti ata ki, ai Fatema tune aurat ki fitrat ko pehchan liya

1. Har cheez ek madde se paida hoti hai: Insaan ki takhleeq 4 cheezo ka majmua hai – mitti, paani, hawa aur aag. Allah ne asmaan aur zameen bina kisi maad'de se aur kaise paida farmaya ye hum nahi jante magar hamara imaan hai ke paida kiya

2. Biddat kise kehte hain aur uski khuch misalen

Ibn Hajar رحمه الله عليه likhte hain ke wo kaam jo sunnah aur kitabullah ke khilaaf ho, usey biddat kehte hain, magar wo kaam, koi aisa kaam jiske baare me koi Nabi ka hukm nahi hai, magar wo deen ke faide ke liye ijaat kiya, wo biddat nahi, balke uspar apko ajr aur sawab hai

Misaal: Rasul ka hukm nahi hai, ke sarak par majma jama karen, poster lagwayen, mike kursi lagakar stage lagaya jaye, saare ullema tashreef layen phir baithkar taqreer byaan kiya jaye, magar ye biddat nahi hai kyunki iski ek asl mojud hai aur wo hai – awaam se khitaab karna, ap Rasulallah ﷺ mimbar par tashreef laate aur awaam se khitaab karte

Misaal: Masjid jo Sarkar ne banayi wo kacchi mitti ki thi, aaj hum masjid pakki aur alishaan banate hain, usme carpet, AC, achi janemaz bichate hain, usey sawarte hain, isey biddat nahi kahenge, humne asl ko zamane ke aitbaar se sawara hai

3. Kisi bhi kaam ke baare me apse koi kahe ye biddat hai, maslan milad un nabi manana biddat hai, mazar e auliya pe jakar chadar charana biddat hai, buzurgo ki bargaah me hazir hona biddat hai, niyaz nazar karna biddat hai, ussey bus sidha sa sawal kijiye ke jise ap biddat keh rahe hain, to pehle biddat ki tareef bataiye, agar wo kahe biddat wo jo Rasul aur Sahaba ne na kiya ho, usse puchiye ye tareef Hadees me kahan hai, Quran me kahan hai, aur kis imam ne byan ki, ap imam ka qaul sunaiye hum apki nahi sunenge

Biddat ki sahi tareef jo aiyimma ne ki, wo ye hai, ke biddat wo kaam jo sunnat se takrata ho, jo sunnat ke khatam karne ka sawab ho, usse puchiye ke jo fateha di ja rahi hai usse kaun si sunnat mit rahi hai wo bata dijiye, jo mazar par chadar charai ja rahi hai isse kaun se sunnat tarq ho rahi hai, jo milad manaya jar aha hai isse kaun se sunnat choot rahi hai, ye tamam kaam sunnat se nahi takra rahe hain lehaza ye tamam kaam biddat nahi ho sakte jabtak ye sabit na ho jaye, aur agar ye wusul banaya jaye, ke nahi ye Rasul ne nahi kiya, to ussey puchiye ke Rasul ne koi madrasah banaya ho to us madrasah ka naam bata de

Ab wo agar kahe ke biddat ki ek tareef ye bhi hai ke jiski misal na ho, to Rasulallah ﷺ ke zamane me hame milad ki, fateha ki misal nahi milti isliye milad biddat hua, unse kahiye ke madda material mojud tha, madda ho to cheez sawari jati hai tarashi jati hai, sawarna biddat nahi hai, agar sawarna biddat hota to Rasulallah ﷺ ne masjid banayi, masjid banana asl hai, lekin jo masjid banayi wo kacchi mitti ki thi, Sahaba farmate hain ke hum barsat me hum jab masjide nabwi me namaz parte aur sajda karte to hamare kapre keechar se aalood ho jate, lekin aaj hum masjid pakki aur alishaan banate hain, usme carpet aur achi janemaz bichate hain, AC lagate hain, isey biddat nahi kahenge, humne asl ko zamane ke aitbar se sawara hai

Theek isi tarah milad bhi biddat nahi hai, milad to nabi ne manaya ye asl se sabit hai, Sahaba ne milad ka zikr kiya, Hadees byan ki, tabayee ne suni phir tabayee se tabe-tabeyee ne suni , phir ise aiyamma ne likhi kitabo me jama huin aj wohi hum kitaben parkar hum bata rahe hain ke Rasulallah ﷺ ki tashreef awri kis tarah hui thi, Sarkar ki ye mojizat the, ye karamat he, aur kya kya hua tha, lehaza ye biddat nahi, jo khuch hum byan kar rahe hain iski asl payi gayi

4. Hadees: Hazrat Anas Ibn Malik رضى الله تعالى عنه Nabiye Kareem ﷺ se nakal karte hain, jisne biddat ki, Huzur ﷺ farmate hain ke, Allah ne us par tauba ka darwaza band kar diya hai
5. Hadees: Hazrat Ibrahim ibn Maisar رضى الله تعالى عنه kehte hain, ke Rasulallah ﷺ ne farmaya, ke jisne kisi bidati ki taqer aur tauqer ki izzat ki, to goya usne Islam ko girane me uski madad ki
6. Hadees: Imam Bukhari ki Hadees hai, Rasulallah ﷺ farmate hain, ke rehmat ke farishte us ghar me dakhil nahi hote jis ghar me tasweer ya kutta ho
7. Hadees: Imam Bukhari ki Hadees hai, Qayamat ke din 3 logo par shadeed azab hoga
  - (a) Nabi ko qatl karne wala
  - (b) (b) Jisko Nabi qatl kare
  - (c) (c) Tasweer banane wala

#### 8. Khana e Kaaba ke ghilaaf ki tareekh

Kaaba par sab se pehla ghilaaf charaya, "Tubbawal Humairi" ne Yeman ke badshah ne. Rasulallah ﷺ ki wiladat se taqreeban 1000 saal pehle Sarkar ki tashreef ayi apne ye amal pasand farmaya, apke zamane me jo ghilaaf tha uspe na ayaten na kisi ka naam likha hota tha, saada kaala aam mota kapra hota na uspar koi naqkashi hoti

Khulfa e Rashedeen ke zamane me jo ghilaaf charaye gaye usme bhi koi naqkashi nahi thi, phir jab Abbasi badshahat qayam hui, usme Kalma e Taiyab likhwaya, jo dastur chalta raha Turkey hukumat tak, ab is par ayaton ki jagah Khadimul Harmain Sharifain Abdul Aziz Aale Saud (ye biddat inki ijaat hai)

9. Hadees: Kabatullah se afzal Allah ka wali hai

Ibn Maaja ki Hadees hai, Allah ke Rasul Khane Kaaba ka tawaaf kar rahe hain, dorane tawaaf ap Kaabe ko mikhtif karke irshad farmate, ai Kaaba, ai Allah ke ghar, teri azmat sir ankhon par, tu muqaddas hai, ai Kaaba teri azmat musalla, magar sun meri ummat ka ek momin tujhse behtar hai, ek ummat ki momin ka bewaja qatl kiye jana tere dhaney se zyada shadeed hai mere liye

Allah ke wali to Qamil Momin Kaabil hota hai, Ullema ne farmaya ke Allah ke wali jiski wilayat musallm ho, jis par ittefaaq ijma ho, wo Kaabatullah se afzal hai, isliye ke Kaaba Allah ka ghar hai aur wo Allah ka dost hai

Dost se azeez ghar kabhi nahi ho sakta, aur Allah ko ghar ke hajad nahi hai, Allah ne hamare liye use ek tawajje ka markaz bana diya hai, ek discipline ke liye hai ibadat karo to discipline barkarar rahe, ek simt tum jhuko. Sarkar Mufti Azam رحمه الله عليه "Fataweh Mustafia" me farmate hain, "agar kisi ne Kaabe ke taraf sajdah kiya aur kaha ke mai sajdah Kaabe ko kar raha hun, to Kaair ho gaya"

10. Mufti e Azam Hind رحمه الله عليه Fatawe Mustafiya me farmate hain agar kisi ne kaabe ke taraf sajda kiya aur kaha ke mai sajda kaabe ko kar raha hun wo kafir ho gaya

11. Ala Hazrat Fazile Barielly رحمه الله عليه farmate hain ke mazar e auliya par sirf ek chadar charayi jaye yehi jayez hai, ye hamara maslak hai, log aqeedat me charate hain ye unka apna mamla hai ye maslak ka aqeeda aur nazariya nahi hai, wo bhi isliye taake aam kabr me aur wali ki kabr me imteyaaz ho jaye, farq wazey ho jaye

12. Hadees: Chumne ki Hadees

Imam Ibn Saad رضى الله تعالى عنه , mohaddis hain, "At Taqwatul Kubra', me nakal karte hain ke Hazrat Ibrahim bin Abdur Rahman bin Qari farmate hain, ke maine Abdullah bin Umar رضى الله تعالى عنه ko barabar dekha ke jab bhi wo kahin nikalte the to Rasulallah ﷺ ke mimbar par ate aur jis jagah tashreef farma hote apna haath phairte usko bosah deta aur apne jism par malte

13. Nikah Rasulallah ke sunnat hai, aur agar tum nikaah karne ki taaqat na ho to phir tum roza rakho kyunki roza shehwat ko toarta hai

#### 14. Milad Un Nabi manane ki daleel:

Nisar teri chahal pahel par, Hazaro Iddain Rabiullah

Siwai Iblees ke sabhi to khushiyan mana rahe hain, mana rahe hain

- (a) Sahaba ne Rasulallah ﷺ se pucha apki wiladat kaise hui, Huzur ﷺ ne irshad farmaya ke meri walida Hazrate Amna byan karti hain, ke jab mai tashreef laya to ek noor zahir hua, us noor ki roshni me meri walida ne Mulke Shaam aur Yemen ke mehlo ko dekh liya.

Hazrat Abdul Rahman Ibn Ouf رضى الله تعالى عنه kehte hain, meri walida Shifa ne Huzur ﷺ ki wiladat ke wakht dai ke faraiz ko anjaam diya hai, Sahaba ne ap Abdur Rahman ki walida se Nabi ki wiladat ka zikr kiya, apne bataya, k eek noor zahir hua, jisse Mulke Shaam aur Yemen wagaira ke mumalik ko humne dekh liya, Rasulallah phir ghayab ho gaye, mai pareshaan ho gai kea p kahan chale gaye, kehne wale ne kaha, ki ai Shifa ghabrao nahi, Mohammad ko unki hukumat dikhane le gaye hain

Phir kehti hain, ke Rasulallah tasjhreef laye, phir ek noor zhir hua, phir andhera chaya, phir ap ghayab, mai phir ghabrayi, ai Shifa, ghabrao nahi, farishte le gaye hain, Mohammad ko unke khazane dene le gaye hain, phir awaaz aati hai ke Mohammad ne apne khazano par kabza kar liya hai. Sahaba jab Nabi ke bachpane ko sunte to khush hote the

Milad ke maine hote hain, Nabi ki paidaish ka zikr

- (b) Hazrate Abbas رضى الله تعالى عنه aate hain, farmate hain ke Ya Raulullah apke bachpane ka aik wakiya mai sunana chahta hun, sunaya, "logo, mai kasam khuda ki dekhta tha ke jab wo jhule me the, to jhula hilta tha, magar hilane wala nazar nahi aata tha, paalne me ungli hoti, mai chand ke taraf dekhta, ke jis taraf Nabi ki ungli jaati chand us taraf jata", ai Allah ke Nabi ap bataiye wo hikmat kya thi

Irshad hota hai, chacha, wo Jibreel the jo jhula jhulata tha aur chand mera khilona tha jo mere isharo par nachta tha

Jo Nabi ki azmat sunta hai wok hush hota hai, to Sahaba ne jab Nabi ke paidaish ka zikr kiya, suna khush hue aur jab jab iblees ne suna ghumzada hua

#### 15. Urs manane ki daleel:

Urs ke maaney hote hain shaadi ke, Mazar sajaya jata hai, lightning hoti hai, sajawat, shamiyana, khushi ka mahol hota hai, dulhan ki izzat ke saath rukhsati hoti hai

Jab banda e momin kabr me jata hai, 3 sawal hote hain, tera rab kaun, tera deen kya, Rasulallah ke bare me kya kehta tha, jawab sahi sahi de diya, to farishte kehte hain ke so jaa jaise dulhan soti hai, so jaane se murad aaj dulhan par sukun hai, dulhan soti nahi hai apne piya ke liye jati rehti hai

Hamare wali duniya me izzat ke saath rehte hain, izzat ke saath rukhsat ho jaate hain, to jo izzat ka din hota hai, hum saja dete hain, ke ye apni aaka ki mohabbat me jiye, mohabbat me rahe, apni aaka ki mohabbat ke chale gaye. Hamare nazdiq Rasulallah ke wisal ka din masarrat ka din hai

16. Deobandi aur Tabliki Jamat walo ki sab se bari biddat hai tabliki jamat banana. Iski buniyad kaise rakhi gayi Malfuzat e Hazrat Maulana Md Ilyas, likhne wale hain Maulvi Md Mansur Nomani, Pg 51, Malfuz no 50, likhte hain ke Md Ilyas ko khawab me muntashab hua Allah ke taraf se ke tabligi jamat banao
17. Hazrat Maulana Md Ilyas tabligi jamat ke baani hain, Molana Khalil Ahmed Ambethvi ke shahgird hain aur Rasheed Ahmed Gangohi ke mureed hain
18. Hadees: ke koi kahe ke fala jagah ka pahar hat gaya, Sarkar kehte hain maan lena, aur koi kahe ki kisi ki fitrat tabdeel ho gayi hai, kabhi yaqeen na karna



1. Hadees: Allah ke Rasul ﷺ farmate hain ke, jab fitne zahir hoan aur aalim e deen apne ilm ko zahir na kare, to us par tamaam farishto ki laanat, us par tamaam insaano ki laanat, tamaan jinnat ki laanta, tamaam makhluq ki laanat

2. Trimizi Sharif – Kitabul Imaan, Hadees No 2641

Is Hadees ko 18 Sahaba ekram ne riwayat kiya hai, is Hadees me riwayat aa rahi hai wo Hazrat Abdullah ibn Umar رضى الله تعالى عنه se hai

Farmate hain, ke maine Nabi ﷺ se suna, Huzur ﷺ ne farmaya, logo koame Bani Israil me firqe hue, aur wo firqe jab batey to 72 firqe ho gaye. Meri ummat me bhi firqe honge, 73 firqe ho jayenge, sabh ke sabh jahannam me jayenge, siwai ek jamaat ke jo jannat me jaane wali hogi

Sahabi ne arz kya, Ya Rasulallah Jananati Jamaat ki pehchan kya hai, irshad hua, jannati jamaat ki nishaani ye hai ke jis aqeedeh par mai aur mere Sahaba hain wohi jamaat jannat me jayegi

Yahan Rasul ﷺ ne jannat me jaane ka paimana 2 banaya:

(a) ek mera aqeeda jo maine diya

(b) dusra mere Sahaba ka aqeeda

Is Hadees ke hawale kareeban 300 kitabo me mojud hai, unme se khuch hawale:

- Sunane Abu Dawud, Kitabus Sunnah me Hadees 4597
- Sunane Ibn Maaja, Kitabul Fitan, Hadees 3993
- Musnade Ahmed ibn Hanbal me Hadees 12208
- Imam ibn Aseen ne Kitabus Sunnah Pg 32, Hadees 46
- Imam Abu Yala ne Musnade Abi Yaala Vol 7 Pg 32 Hadees 3
- Imam Tabrani ne Muajamul Kabeer Vol 8 Pg 179
- Imam Hakim ne Hakim Al- Mustadrak Vol 1 Pg 47
- Imam Abu Noyem ne Hilyatul Auliya Vol 3 Pg 53

3. Muttafak Alaiy Hadees:

Matlab kisi bhi firqe ko is Hadees me ikhtelaaf nahi. Sarkar ne is 73 firqe ko 3 jamato me baat diya samet diye jitney firqe nikle in 3 firqo me se hi nikle - Shia, Kharji aur ASWJ aur Qayamat tak jitney firqe niklenge 73 jo honge wo inhi 3 me se hi honge

(a) Ahle sunnat me in alfaaz me Hadees ayi hai:

Hadees: Huzur ﷺ ek martaba Hazrat Ali رضي الله تعالى عنه ko dekh rahe hain , baar baar Ali ke taraf dekhte hain, Maula e Qayenat ne arz kiya ya Rasulallah ap mujhe dekh rahe Sarkar, Huzur ne farmaya, Ali meri nigah aane wale zamane ko dekh rahi hai, tujhe ek khaas nisbat hai Eesa عليه السلام se, Hazrat Ali ne arz kiya ya Rasulallah Hazrat Eesa se meri kya nisbat.

Farmaya, Eesa عليه السلام ke maanne ke wale teen groh hue. Pehla groh wo tha jisne Hazrat Eesa ko itna baraya ke maaz Allah Eesa ko Allah ka beta keh diya, jabki Eesa kehte rahe, mai Allah ke beta nahi, Allah ne mujhe kitab di aur Nabi banakar bheja. Dusra groh wo tha jisne Eesa عليه السلام se itni dushmani ki itni ki ke Eesa عليه السلام ko marna chaha aur suli dena chaha, Allah ne apne fazlo karam Eesa عليه السلام ko asmaano me utha liya. Teesra groh wo tha jo Eesa na ghata than a barata tha aitedaal par tha un par imaan laya unki tazeem ki.

Ai Ali, tumhare saath bhi aisa hoga, ek groh tujhse itni mohabbat karega ke tujhe Khuda bana dega, ek groh wo hoga jo tujhse itna bugz rakhega ke tujhe imaan se khaalij bata dega, aur teesra groh wo hoga jo aitedaal par hoga, jo martaba maine bataya usi maqaam e martaba se tujhe taslim karega, teri izzat karega, na barayega na ghatayega aur wohi hidayat afta groh hoga

(b) Ahle Tashi (shia) me kin alfaazo me hai:

Nahjul Balagah, Vol 1, Pg 353, Qudba No 125 - Hzrt Ali irshad farmate hain, ke logo mere baare me 2 log gumraah honge, pehla groh wo hoga jo mujhse be-inteha mohabbat karega ke wo haq ka raasta chor dega, mohabbat me gumraah ho jayega, hidayat nahi payega aur dusra groh wo hoga jo mujhse itni nafrat karega, itna bugz rakhega ke wo bhi raahe raah se hat hayega, aur ek darminayi groh hoga jo khair par hoga, haq par hoga, aitedaal par hoga, wo ek bari jamaat hogi, ke Allah ka daste qudrat jammat par hua karta hai, jisme auliya, abdaal, qutub, mohaddeseen, ullema, aiyyimma honge, aur saare auliya ASWJ me hain

4. Ek jagah Hazrat Ali رضي الله تعالى عنه khud farmate hain, ke nafrat bhi insaan ko tabah karti hai aur hadse zyada mohabbat bhi tabah kartihao, aitedaal hona chahiye.

Hazrat Ali khud رضي الله تعالى عنه farmate hain, ke dushmani karo kisi se to itni na karo ke jab baad me milo to sharminda hona pare, aur kisi se dosti bhi itni na karo ke agar usse dushmani ho jaye go sharminda hona pare ke kaise insaan se dosti kit hi. Aitedaal rakho mohabbat aur nafrat me

5. Insaan gumraah kaise hota hai – bahot saare log hubbe Ali ki aar me Tafziliyat me kadam rakhte hain pehle, Tafziliyat ka aqeeda ye tha Sahaba me sab se afzal Ali, bakiyon ko ghaliyan nahi bakte the, inke baaki saare aqeede Ahle Sunnat ki tarah the, hamare Ullema ne inko Gumraah kaha, Kaafir nahi kaha, phir ye firqa ahsita ahista kho gaya, Tafziliyat hai bukhhar.

Iske baad beech ki manzil aat hai “Shiyat”, jab mohabbat barti hai tab admi Tafzili se Shia ho jata hai, ab aqeeda ho jata hai, tamam Sahaba se afzal Ali, phir jab ye ghulu aur barta hai to Nuseriyat ban jata hai, ye Hazrat Ali ke zamane me hue, mohabbat itni bari ke Ali ko Khuda keh diya, inko Ali ne pakar pakar kar jalaya, jisse inka aqeeda aur pukhta hai, ke ap jala rahe hain, aur jalane ka kaam Allah ka hai, ab huma aur yaqeen ho gaya ke ap khuda hain

Taziliyat hai bukhhar, Shiyat hai Haiza aur Nuseriyat hai Cancer, illaj agar bukhar me ho gaya to bach gaya aur na ho paya to Haiza hone me dair nahi lagti aur phir bhi ilaaj na ho paya to Cancer hone me dair nahi lagti, teeno khatarnaak hai

Aaj ke Tafzili Sahaba ko galiyan bakte hain, maaz Allah aur sab se zyada nishana banaya hai Hazrate Muawiyah رضى الله تعالى عنه ko, jab Shiya ho jata tab saare Sahaba ko galiyan bakta hai, (Usule Qaafi, Vol 5, Pg 42)

6. Hadees ke andar shia ki sab se moattar kitaab hai “Usule Qaafi” likhne wale hain Yaqub Kolaini, Vol 5, Pg 42, Nabi ka jaisa inteqal ke baad sirf chan log the jo imaan par the baki saare Sahaba imaan se phirkar murtad ho gaye, sirf 6 log imaan par rahe, maazallah, Quran haqeeqat bata raha hai, Para 26 Surah Fatah, Ayat 29, (niche likha hua hai)

7. ASWJ ke nazdeeq Quran ke baad afzal kitaab “Siyah Sittah” – 6 Hadees ki kitaab jisey afzal mani jati hai

- |                  |                  |
|------------------|------------------|
| (a) Sahi Bukhari | (d) Jame Tirmizi |
| (b) Sahi Muslim  | (e) Sunane Nasai |
| (c) Sunane Dawud | (f) Sunane Maaja |

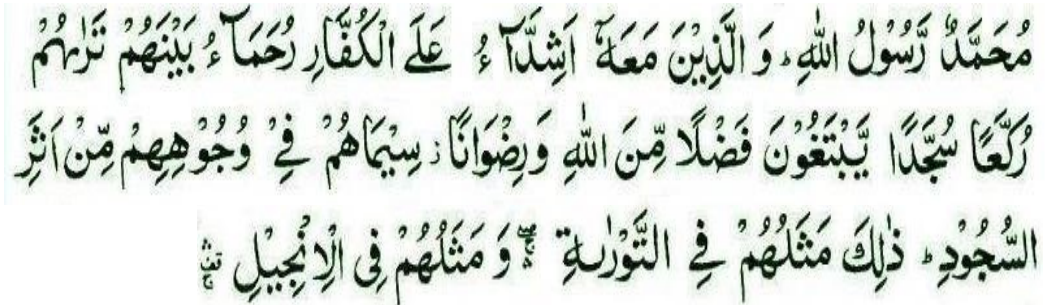
8. Ahle Tashiyo, Shiaon ke nazdeeq Quran ke baad afzal kitaab “Qutube Arbah” – 4 Hadees ki kittab maani jati

- |                    |                        |
|--------------------|------------------------|
| (a) Nahjul Balagah | (c) Mamla Yadrul Faqih |
| (b) Usule Qaafi    | (d) Al Iftesaar        |

9. Imam Jafar Sadiq رضى الله تعالى عنه ka aqeeda hume agar samajhna hai to hume aise shaks se samajhne ki zarurat nahi, Imam Abu Hanifa رحمه الله عليه se samajhna hai, isliye ke Imam Abu hanifa inke wo shahgird hain, ke Imam ne aisa ilm undhel diya, Koofa se aye the Imam Noaman ibn Sabit naam tha, 2 saal imam jafar ne wo ilm ke dariya de diye ke jab Madine se nikle to ab Noaman ibn Sabit nahi the, Imam e Azam Abu Hanifa رحمه الله عليه the

10. Quran Sahaba ke imaan ki gawahi de raha hain

(a) Para 26, Surah Fatah, Ayat 29



Allah fermata hai, mohammad Allah ke Rasul hain, aur mohammad ke jo saath wale hain wo kaafiro par bare sakht hain, apas me narm ye dil hain, ke har wakht ye ruku aur sajde me gire hue hain, Allah ka fazl aur uski raza chahte hain, aur ai mere habib unki alamat unke chehro se zahir hogi ke unke sajde ke nishaan batayenge ke wo imaan wale hain. Mehbub apke saathi apke ashaab hain, apki ziyarat karne wale hain. Inki misaale humne tawraat me byaan ki hai aur inka zikr injeel me kiya hai

(b) Nahjul Balagah, Qudba no 95, Pg 288

Hazrat Ali رضى الله تعالى عنه farmate hain, ke maine mohammad ﷺ ke ashaab dekhe hain, mujhe to tumse me se ek bhi waisa nazar nahi aata jo unke misl ho, wo is alam me subah karte the ke unki subah baal bikhre hue, chehre khaak se atey hue, jab ke raat wo sujud aur qyam me kaat chuke hote, Is alam me ke kabhi peshaniya sajde me rakhte the, kabhi rukhsar aur hashr ki yaad se is tarah bechain rehte the jaise ke angaro par thehre hue hain, aur lambe sajdo ki wajah se unke ankhon kedarmiyan peshaniyo par gate pare hote the, jab bhi unke samne Allah ka zikr a jata to unki aankhne baras parti thi unke girban bheeg jaate the, wo is tarah kaanpte rehte the jis tarah tez hawa me darakht thar tharate hain saza ki khoaf aur sawab ki umeed se, ye qudba sahabe ke imaan ko sabit kar raha hai

11. Sayedna Abu Bakr Siddique رضى الله تعالى عنه ka maqam aur martaba Shiya ke nazdeeq

- (a) Mulla Bakar Majlisi inka martaba shia ke nazdeek aisa hai jo martaba Bukhari ka hamare yahan hai - inhone 3 jidlo me "Hayatul Qulub" likhi, inhone Abu Bakr aur Umar ko sab se bara munafik likha hai, iska jawab Quran de raha hai,

Para 10, Sura Tauba, Ayat 40

Jab mushrekeen talash karte hue ghaare heera ke nazdeeq pahonche, to Abu Bakr ne inhe dekha aur ghabrane lage ke ab ye hamare pairo ke nishaan se yahan tak na pahonch jayen, jab ghabrane lage to Quran me ye ayat nazil hui

إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

Allah farmata hai ke jab wo dono ghaar me the (huma - tasniya hai), Nabi ne apne sab se gehre dost se kaha, (sahib kehte hain sab se azeez dost ko, Quran unko sahabi kehkar mukhatib kar raha hai), Nabi ne apne sahabi se kaha, ghabrao nahi, Allah tere aur mere saath hai (ma'ana - tasniya ka sega hai), phir Allah ne Abu Bakr par sakina aur smenan utara

- (b) Shia Sayedna Abu Bakr رضى الله تعالى عنه par ek bahot bara jurm batate hain Sheikh Mufeed inke bahot bare allama hain, ne Al Amali Pg 150 Ahmed bin Eesa inhone apni kitaab Tareekhe Yaqaobi, Vol 2 Pg 116 Ibne abdi rabbi ne Eiqdul Fareed, Vol 4 Pg 459 Ahmed bin Ali Tabrasi ne Al - Ehtejaaj

Mirza Muhammad Taquee ne "Nasikhut Tawareekh" me likhte hain ke jab Hazrat Abu Bakr khalifa رضى الله تعالى عنه bane to Hazrat Ali رضى الله تعالى عنه ne bait nahi ki, hamare sunni ki kitabo me kehte hain ke Ali ne khuch roz narazgi ke sabab baith nahi ki, wo ye ke jab khilafat ka mashwara ho raha tha to mujhe shamil kyun nahi kiya gaya, Abu Bakr ne jab narazgi door kar di to Ali ne bait kar li, sirf bait hi nahi kari bulke farmaya ke "Attabqatul Kubra" - Imam ibne Saad Vol 3 Pg 167 me haddees likhi hui hai, maine dekha ke Rasulallah ﷺ ne apni marzul moat me 17 wakht ki namazo ke liye Abu Bakr to Imam banaya, to maine kaha ke tujhe zeba nahi ke tu Abu Bakr ki mukhalifat kare, namaz deen ke ruqn hai aur sutun hai, jab Nabi ﷺ ne Abu Bakr ko deen ka Imam banaya to kya siyasat me aur hukumat me Imam na maan lun.

- Tareekhe Dimashqul Kabeer me Imam Ibn Askari, Vol 30, Pg 265
- Assawaiqul Muharriqah me Imam Ibne Hajar Makki Pg 104

Shia kehte hain ke unhone bari majburi me bait kari, ab puri mangarat kissa sunate hain, kaha ke Abu Bakr ke paas Umar aye, pucha ke Ali ne bait ki, bole nahi abhi to nahi ki, Umar ne kaha ke Ali ka bait karna zaruri hai, mujhe dar hai ke Ali ke saath saare Quraish khare ho jayenge, phir saara arab uska saath dega to tumhari khilafat khatre me par jayegi, kaha Ali to bahadur hai unko kaun majbur kar sakta hai, kaha apna ghulam Kanfad mujhe de do

Umar ne saath me ghulam ko liya aur saath me ek do ko liya, Ali ke ghar gaye, darwaza peeta, Hazrate Fatema ne pucha kaun, mai Umar, Ali ko lene aye hain Abu Bakr ke paas chalkar bait karle, farmaya ke Ali bait nahi karenge, darwaza khola warna mai toar dunga, darwaza toara andar gaye Umar, ye kirdar e Umar bataya ja raha hai, Ali ke galey me rassi ka fanda dala, Kanfad ne kheecha, Ali ne kaha ke tumhe sharm nahi aati, abhi Nabi ko gaye hue 2 roz hue hain, aur mai Nabi ka aur damad bhi hun aur tum mere saath ye suluk kar rahe ho

Umar ne kaha nahi tumhe bait karni paregi, Fatema beech me agayin, dhakka diya, reerh ki haddi tut gayi, hamla thin baccha zaya ho gaya, ghar ko aag laga di gayi, kaha ghar ko aag lagaya gaya Fatema uth nahi pa rahi thi, khasak khasak kar chal rahi thin ke tabhi ek naat jalte hue giri, peeth jal gayi, Hazrat Fatema ko bara sadma pahoncha usi zakhm aur usi shiddad ki buniyaad par Hazrate Fatema ka inteqaal ho gaya, Umar phir Hazrate Ali ko Abu Bakr ke paas laaye aur bait karwayi, Ali ne kaha ke yaad rakhna, bait kar raha hun lekin ye zabardasti wali bait karwa rahe ho. Ali to majbur the, biwi ka badla bhi nahi liya, aajtak ye tareekh manate hain aur rote hain Umar ke naam

- Al Amali, Shaikh Mufeed, Pg 49
- Tareekh-e-Yaqoobi, Vol 2, Pg 116
- Eiqdul Fareed, Ibne Abde Rabbi, Vol 4, Pg 459
- Al Ehtejaaj, Ahmed bin Ali Tabrasi
- Nashikhut Tawareekh, Mirza Muhammad Taquee

Wo Ali jo Khyber ukhar de, jisko 40 na qaabu kar sake, usko Kanfad kaabu me karta hai, jiska wajud nahi tareekh me wo qaabu me karta hai.

- (c) Inke Allama Asif Raza Alavi, Jung e Jamal ka qissa sunate hue kehta hai, Ayesha رضي الله تعالى عنها Huzur ki biwi nahi hain wo jannat me tab rahengi jab Huzur ki biwi honghi

1. "Hayatul Quloob" me Mulla Baqar Majlis , Vol 2, Baab 51, Pg 872 to 876 me Hazrat Usman e Ghani رضى الله تعالى عنه ki burai karta hua purra mangharat kissa likhta hai, isme inhone apke chahcha, Moghira bin Abi Aas, ye Rasulallah ﷺ ka dushman tha, Hazrat Usman aur apke chahcha ka pura mangharat kissa byaan kiya hai.....
2. "Maaliyus Sibtain Fee Ahwalil Hasano Wal Hussain", likhne wale hain, Akayi Syed Mohammad Mehdi Mazandarani Alal laho Maqabahu, Vol 2, Pg 465, likhte hain ke Yazeed ne apni saghi phupi se zinaah kiya, inhone ye kissa likhkar nishana kahi aur chora hai aur batana khuch aur chahte hain .....
3. "Etiquadul Ahbaab Fee Jameele Wal Mustafa wal Aale wal Ashaab" me Ala Hazrat ne ASWJ ka moakaf byan farmaya is pure risaley me, ASWJ me darjo ke maratib hain
4. Hazrat Abdullah ibn Mubarak رحمه الله عليه jo Hazrat Imam Bukhari ke ustad hain aur Imam Abu Hanifa رضى الله تعالى عنه ke shahgird hain, inse kisi ne pucha ke, Hazrat Umar bin Abdul Aziz رحمه الله عليه afzal hain ya Haz Ameer Muawiyah رضى الله تعالى عنه  
Farmaya Umar bin Abdul Aziz mujaddid hain pehli sadi ke, Ameer Muawiyah jab jehad ke liye nikalte the Rasulallah ﷺ ke saath aur jis ghore pe baithte the to us ghorey ke naak ki ghilazat ke barabar bhi muqabla Umar bin Abdul Aziz nahi kar sakte
5. Ek firqa jo kharji hai isi buniyad par bana tha ke Ali ne muawiyah se sulah kyun ki, baaz ne Imam hasan ko chor diya baaz ne Ali ko, pata chala ke jo muawiyah se sulah kare ya jo usko chor dete hain wo kharji hote hain aur aj bhi dekho ke jo muawiyah ke khilaaf bol raha hai wo humme se nahi kharjiyo me se hai, aur jo inse sulah kar le samajh lo wo Ali walo me se hai wo hasan walo me se hai
6. Allama Hashmi Mia ke jumle hain, ap ghazi e millat hain, Pakistan ki taqreer me kaha tha apne, suno, ke hum Ameer Muawiyah رضى الله تعالى عنه ke khilaaf kyun nahi bolte, jinko bhokna hai bhoka, apni akhirat tabah karen, "ke humne dekha, Nabi ﷺ ke shehzade Hasan رضى الله تعالى عنه ne Muawiyah ke saath sulah ki, humne dekha Nabi ﷺ ke dusre shehzade Hussain رضى الله تعالى عنه ne Yazeed se jung ki, to jisse Nabi ﷺ ka ek shehzade sulah kare hum usse jung kar nahi sakte aur jisse Nabi ﷺ ke dusra shehzade jung kare, hum usse sulah nahi kar sakte
7. Sahabi ka maqaam

(a) Hadees: Hazrat Abdullah ibn Umar رضى الله تعالى عنه se riwayat hai, ke Allah ke Nabi ne irshad farmaya, jab tum dekho mere sahab ko gali baki ja rahi hai to tum kaho un gali bakne walo par, Allah ki tum par laanat ho Sahabi ko gaali bakne par Rasul laanat karte hain  
- Mishkatul Masabeeh (Mishkat Sharif), Kitabul Manaqib, Hadees 6017

(b) Hadees: Hazrat Muawaiyah رضى الله تعالى عنه se riwayat hai, ke Nabi ﷺ ne irshad farmaya, ai logo, jisko Allah pasand kar leta hai aur usse bhalai ka saluki karna chahta hai, Allah usko deen ka faqih bana deta hai, deen ka aalim bana deta hai, aur irhsad fermate hain, Allah khazano ka malik hai, aur uska taqseem karne wala mai hun.  
- Sahih Bukhari, Kitabul Ilm, Vol 1, Pg 189, Hadees 71

(c) Hadees: Imam ibn Shaiba Hadees nakl karte hain, raawi kehte hain, ke maine Hazrat Abdullah ibn Umar رضى الله تعالى عنه ko kehte hue suna, logo, Nabi ﷺ ke Sahaba ko bura na kaho, ek sahabi ek ghari agar Allah ki bargah me qayam kare aur tum puri zinagi bhar Allah ki ibadat karo to sahabi ke us qayam ke barabar tumhari ibadat nahi ho sakti  
- Al Musannaf, Imam Ibn Abi Shaiba, Kitabul Fazail, Vol 17, Pg 307, H - 33082

8. Shia apni har taqreer me Hazrat Ali ko khuda sabit karte hain – Ghazanfar Abbas, ye firqa lavzo se khel kar daleel deta hai aur sabit karta hai, itna hi nahi ye to ye bhi kehte hain ke pura Ahle Bait khuda ke barabar hai
9. Shiya kehte hain ke Hazrat Abu Bakr ne bugze Ali me Quran ki ayato ko badal di aur Ali aur Ahle Bait ki fazilat me puri jo ayat nazil hui thi wo sabh Abu Bakr ne hata di aur Quran apni marzi se garh liya, shiya ke nazdeeq Quran bhi duplicate hai
10. Allah ke sirf 99 naam nahi hain, beshumar sifati naam hain, Allah zaati naam hai, aaj tak kisi ne Allah ke maane byan nahi kar paya, maane tab byaan kiya jata hai jab wo cheez samajh me aye, zaate khuda samajh me nahi aati to maaney kya byaan karoge, shia moulvi kehta hai ke ye naam bhi Ali ne diya hai – Jafar Jatavi
11. Hamara aqeeda hai, ke Allah ne intezam kar diya, jis dil me mohabbat e Abu Bakr Umar na ho, wo seeney isi layek hain ke cheerain jayen, peetey jayen, kootey jayen.



12. Rubaiy me 4 misre hote hain. Ye rubaiy hai jo 800 sala purana Khawaja Moinuddin ka likha hua hai aur yehi Imam hussain ke rozey mubarak par bhi likha hua hai

“sha ast hussain, badshah ast hussain,  
di ast hussain, di panah ast hussain,  
sardad nadad dast dastar daste Yazeed  
haqqa ke bina, la ila ast hussain ”

Shiya ka ek mohakkik paida hua aur kehta hai ke iske agey ke 2 aur misre the, jisne sunni ne chupa diya, aur khawaja moinuddin ne isko ehlaam diya ke tu jakar wo 2 misre duniya ko bata de, wo ye hai -

“nidahe roohi, rooh ast hussain”

Aur daleel di Para 14, Surah Hijr, Ayat 29

وَنَفَخْتُ فِيهِ مِنْ رُوحِي

Allah ne farishto se farmaya, ai farishto jab mai Adam ko sawar dun, aur apni jaanib se rooh daalun (halake “min ruhi” ka lavzi tarjama hota hai ke mai apni rooh dalun) lekin ye ayate ‘Mutashabehat’ hai, jiske haqiqi maine Allah ke siwa koi nahi janta, Ullema farmate hain ke jahan Mutashbehat ayat ho wahan taweel se kaam liya jayega, hatta imkaan taweel banti ho to theek, nahi banti hai to uska tarjama bhi chor diya jayega, Yahan Ala Hazrat ne tarjama farmaya ke Allah ne apni jaanib se rooh daali

Isme ye tarjama kar raha hai, ke Allah ne jab Adam me apni rooh daali, ‘rooh ast hussain- Allah ki rooh thi jo Adam me chali gayi, wo kaun the, wo khud Hussain the

“eesm Allah, zaat ast Hussain ”

Allah to sirf ye naam hai, Allah ki jo zaat hai wo Hussain hai

In 2 misro ko jorkar ye sabit karna chahta ke Hussain bhi khuda hai

### 13. Ghum e Hussain kya hai

Ye matam kisi Imam ne nahi kiya, Imam Zianul Abedin ne is tarah nahi kiya, ghum manana aur hota hai aur ghum ka izhar karna aur hai, dono me bara fark hota hai, zikr e hussain ho, shahdat e Karbala ho, har narm dil ki aankhon se aanso nikalte hain, ala Hazrat ne farmaya, ke Imam hussain ki shahadat par jiske ankho me ansoo ya nami na aye to use is baat par rona chahiye ke uska dil kitna sakht ho gaya hai

#### 14. Taaziya ki ijaat kab hui aur kaise hui

Iski ijaat hui taimur lung badshah se, ye paida hua 1336 ad me mara 1405 ed me, duniya ke 3 azeem fateh me iska naam gina jata hai, sikandar, chengiz khan, taimur lung, bahot bara jungju aur zalim badshah tha, isne apni zindagi me 42 mulk fateh kiya, rome iran Turkistan waghera, moarrakheen likhte hain ke iske haatho 1 crore 70 lakhs logo ki moat hui, ek pair se lungra tha isliye isko lung bolte hain

Ye har saal ashore ke din Imam hussain ke rozey pe jata tha, ek saal bimar ho gaya, rone laga ek shia wazir tha wo ek hubabu Imam hussain ke rozey ka taziya banake laya, bola ke ap isko dekhen badshah ko tasalli hui, us shia ne is baat ka faida uthaya, ke jab badshah ne apni raza di, to usne elaan karwaya ke badshah chahte hain ke har ghar me taaziya baithe, 801 hijri me taaziye ki puniyaad pari, pehle gharo me rakhe gaye, phir julus nikale gaye, phir julus ke saath matam shru hue, ye shia ki tareekh ke kitabo me se hai.

11 th Imam askari wisaal hua 260 hijri me yaane apke wisaal ke 541 saal ke baad taaziye ki buniyaad dali, Imam hussain ki shahadat 61 hijri me, 740 saalo ke baad taziye ka wajud hota hai

Ala Hazrat "Badrul Anwaar Fee Fadabil Aasaar" me likhte hain, hamare nazdeeq itni had tak taziya jayiz hai hubahu Imam rozey ki tarah ho aur usko ghar me ek mahfuz jagah rakhen, is niyat se rakhen ke Imam Hussain ki yaad aye tasawwur aye taskira karen, bus yahan tak jayiz hai, magar wo taziya jo apni soch se mangharat banaye jate hain wo jayez nahi hai

#### 15. Matam ki buniyaad kaise dali

452 hijri me ek Baghdad ka shia badshah guzra "Mouzud Daula Dailmi", isne buniyaad daali aur elaan kiya ke 10 ashorey ko bazaar band rakhen jayen aur matam kiya jaye. 463 hijri me Misr me ek shia badshah guzra Mozuddinullah Fatemi isne mazhabi shiyar banake mazhab se joar diya.

Imam Hussain ki shahadat hui 63 hijri me, yaane ke shahadat ke 402 saal ke baad Matam ka riwaaj rayej hua

1. Hadees: Sahi Bukhari ki Hadees hai, Huzur ﷺ apne hujre se tashreef laye, Sahaba ekram kehte hain ke humne dekha ke Sarkar ke zulfo se paani ke qatraat tapak rahe the, hum hairaan hue ke Rasulallah ﷺ ko itni raat me ghusl ki kya haajat par gayi, humne arz kiya, ai Allah ke Nabi, ye raat ka itna taweel hissa aur apne ghusl kyun farmaya, Huzur ﷺ ne irshad farmaya, ke ye jot um dekh rahe ho ye paani ka qatraat nahi hain, bulke ye paseene ke qatraat hain, Sahaba ne arz kiya, ai Allah ke Nabi itna paseena, aur apke chehre aqdas ye zahir ho raha hai ke ap kisi pareshani me mubtila hain, farmaya, haan, mujhe fitney dikhaye gaye aur maine musalmano par fitno ko aise baraste hue dekha jaise baarish tumhare gharo ke chato par girti hai, itni kasrat ke saath maine apni ummat me fitno ko dekha

2. Para 1, Surah Baqarah, Ayat 11 aur 12

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

Allah irshad fermata hai, aur Habib jab unse kaha jata hai ke zameen par fasad barba na karo, fitne baazi mat karo, to kehte hain hum to islah karne wale hain

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾

Khabardar ho jao, ke haqeeqat me yehi fasaadi hai jo masleyhat aur sulah pasandi ki baat kar rahe hain, jo joarne ki baat kar rahe hain

3. Har firqe ke haath me Quran aur Hadees tha, Quran ne yehi bhi hukm diya ke agar tum ilm nahi to ahle ilm walo se pucho, Surah Nahl, Ayat 43, aur hame 5 wakht ye dua sikhayi gayi ai Allah hame sidhe raaste par chala, unke raaste par jinpar tera inaam hua, naaki dikha, kyun ke Allah aur uska Rasul jante the, ke Quran ke naam par bhi behkaya jayega, Hadees ke naam par bhi behkaya jayega.
4. Lehaza jo buzurgo aur saleheen ke raaste par ho wohi haq jamaat hai, aur jo buzurgo ko choar de sirf Quran ki baat kare, samajh lo gumraah kar raha hai wo, kyun,

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ﴿٢٦﴾

Para 1, Surah Baqarah, Ayat 26

Is Quran se bahot se gumraah bhi ho jate aur bahot se hidayat bhi pa lete hain

Gumraah wo hote hain jo apni marzi se Quran samajhte hain aur hidayat par wo aate hain jo Sahebe Quran ke mijaz se Quran ko samajhte hain

5. Hadees: Hazrat Abdul Ibn Abbas رضى الله تعالى عنه se riwayat hai, Nabiye Kareem ﷺ farmate hain ke jisne Quran ki tafseer apni rai se ki usne apna thikana jahannam me bana liya

- Mishkat Sharif, Kitabul Ilm, Hadees - 234
- Jame Tirmizi, Kitabut Tafseer, Hadees - 2950

6. Sahi Bukhari, Baab- Qatlil Khawarij Wal Mulhedina

Imam Bukhari ne ye baab qayam kiya, iska matlab ke Kharji aur deen ke Mulhedin yaane deen ka inkaar karne wale, unka qatl karna, unko khatm kar dena, baad iske ke un par pehle hujjat tamaam kar di jaye

Ab iske baad Quran ki ayat se stadlal kiya, nakal kiya Sura Tauba, Ayat 115

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ط

Allah fermata hai, Allah kisi koam ko gumrah aur hidayat se nahi hatata, kab, ke jab usko hidayat de de us wakht tak usko gumrah nahi karta jab tak ye us koam par wazey na kar de kis cheez se bachna hai.

Ab iske baad Hadees nakal karte hain,

Hadees: Abdullah ibn Umar رضى الله تعالى عنه se marwi hai, kehte the ke Allah ki tamaam makhluk me kharji ko sab se badtareen makhluk karaar dete the, kehte the ke inki badbhakti ye hai ke wo ayaten jo kaafir aur budho ke baare me nazil hui wo momino par fit kar dete hain

7. Rasulallah sahebe kalaam hain

Agar koi saheba qalaam hai to Rasulallah hain, unse behtar koi kalaam karne wala makhluk me nahi, ke Allah farma raha hai

Surah Rahman, Ayat 1 - 4

الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝ عَلَيْهِ الْبَيَانُ ۝

- Ar rahman - wohi rahman
- Allamal Quran - jisne apne habib par Quran nazil kiya
- Khalaqal insaan - insaniyat ki jaan Mohammad ko paida kiya
- Allamul byaan - aur insaan ki jaan Mohammad ko kalaam sikhaya

8. Wahabi ki daleel – dene wali zaat sirf Allah hai

(a) Jawab – Para 10, Surah Tauba, Ayat 74

Pas manzar, ke jab hijrat karke musalman madine aye, Allah ne unko tarakki di, Rasul unko duain dete the, natija ye hua, ke madine wo munafik jo pehle se madine me rehte the wo hasad me mubtila hue aur wo unse jalne lage tabhi ye ayat nazil hui

وَمَا تَقْمُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

Allah fermata hai, Habib, in munafik kokya yehi bura laga ke Allah aur uske Rasul ne inke (muhajereen) ko ghani kar diya apne fazl se

Pata chala ke haqiqi dene wala Allah hai, magar Allah ki ata se Rasulullah bhi ata farmate hain, aur yehi aqeeda Sahaba ekram ka tha

(b) Hadees: Hazrat Umar رضى الله تعالى عنه farmate hain, ke ek martaba Rasulallah ﷺ ne hume sadqa aur khairat karne ki targheeb dilayi, mai apne ghar aya, apne saare maal samaan ka adha hissa ghar par chora aur baki ka adha hissa Nabi ﷺ ki khidmat me lekar pahonch gaya.

Ap ﷺ ne pucha, ai Umar batao kya apne ahlo ayal ke liye bhi khuch chora, apne jawab diya, ke adha hissa ghar chor aya hun

Hazrat Abu Bakr رضى الله تعالى عنه pahonche, ek choti si pothli lekar, Umar ne khyal kiya ke aaj ma Abu Bakr se nekiyon aur amaal me aage bar jaunga

Ap ﷺ ne wohi sawaal pucha, ai Abu Bakr batao, apne ahlo ayal ke liye kya chora, is par apne jawab diya, “ai Allah ke Nabi, mai Allah Rasul ko chorkar aya hun, meri liye Allah aur uska Rasul kaafi hai”

- Sunane Abu Dawood, Kitabus Zakar, Hadees 1678

Note: Sirf Allah kaafi hai ye iblees ki boli hai, sajda na karke isne sabit kiya tha, aur Allah aur Rasul kafi hai ye farishto ki boli hai, Sahaba ki boli hai

9. Kabro ka sajdah haraam hai, shirk nahi hai, us wakht tak kabro ka sajdah shirk nahi hai, jab tak sajdah karne wala ye na kahe jisko mai sajdah kar raha hun, wo ‘illah’ hai, Rasulullah ki shariyat me Tazeem ka sajdah haraam, pichli shariyato me jayez, ibadat ka sajdah har shariyat me haraam tha, shirk tha, aaj bhi haraam hai aur shirk hai, Tazeemi sajda haraam hai shirk nahi, Rasulallah ﷺ ne faramaya ke agar sajda jayiz hota meri ummat me to aurto ko hukm deta ke mardo ko sajda kare

10. Hadees: Imam Malik Al Muwatta, Kitabul Kalaam, Hadees no 1814

Rasulallah ﷺ ka irshad hai, ke agar kisi musalman ne kisi ko mushrik ya kafir kaha, aur agar wo mushrik aur kafir na raha to wo shirk aur kufr kehne wale par loat aata hai

11. Jis din awliya wali ka inteqal hua wo din khushi ka kaise, aise ki unki Rasulallah ﷺ se mulaqat hoti hai to uske liye hota hai khushi ka din, wo din ho jata hai yadgar, isliye us tareekh ko kehte hain urs ka din, khushi ka din, masarrat ka din.

12. Hadees: Jab bande ka inteqaal hota hai, kabr me rakha jata hai, Huzur ﷺ farmate hain ke farishte aate hain aur ussey pehla sawala karte hain, man rabbo ka, tera rab kaun, momin banda kehta hai, rabbi Allah, mera rab Allah hai, phir farishte dusra sawal karte hain, maa denoka, tera deen kya, wo kehta hai, deenil Islam, mera deen Islam hai, aur teesra sawal karte hain, maa kunta takulo haqqo fee hazaa rajul, tu duniya me jab tha Rasulallah ﷺ ke bare me kya kehta tha, kya aqeeda tha, momin kahega, ye mohammadur rasulallah ﷺ hain.

Jab wo teeno sawalo ke jawab de deta hai to farsithe kehte hain ke so jaa aise jaise dulhan soti hai, jisko ab uske shohar ke alawa koi bedar karne wala nahi, dulhan isliye kaha gaya ke dulhan ki pehli raat sab se khushi ki raat hoti hai

- Jamai Tirmiza, Kitab Janaiz, Hadees 1071
- Imam Ibne Asim ne Imam Asim Sunnah me Hadees 864
- Imam ibne Hibban me As sahi me Hadees 3117
- Hazrate sahebe Mishkat khateeb ne Mishkat me Hadees 130

13. Ala Hazrat ke taraf ek shair nisbat karte hain jo Ala Hazrat ka hai hi nahi – shirk ka fatwa ala Hazrat par lagate hain.

“wohi jo mustawi e arsh tha khuda hokar  
utar para wo madine me Mustafa ho kar”

Ye shair hai Hazrate Sheikh Abdul Halim Asiy Ghazipuri ka hai

14. Imam Ahmed Raza Khan رحمه الله عليه ne apni kitaab Fatawa Razawiya, Vol 9, Risala no 10, Pg 649, me farmaya Jumrat ke din maghrib ke kabl roohain ati hain aur akar ye sada lagati hain, maghrib tak ghar ke sadar par khare rehkar sada lagati hain, ai hamare baccho, ai hamare ghar khanah, ab hum us dayar me hain jahan neki ke alawa koi cheez kaam nahi aati hamare liye naik amal karo, taki tumhari ki hui nekiyan se hame esaale sawab mile

Ala Hazrat ne apni is baat ke kai hawale diye

- Imam ibn Mubarak, jo Imam Bukhari ke ustad hain, Kitabuz Zuhad, Haddees 429
- Imam ibn Shaiba, Al Musannaf, Vol 12, Pg 116, Hadees 35721
- Imam Bahyqi, Shoaibul Imaan, Vol 2, Pg 449, Hadees 1293

15. Imam Malik ka pura naam "Malik Ibn Anas رحمه الله عليه" ap tabe tabeyee hain, ap pehle mohaddis hain ke apne ilme Hadees par pehli kitaab likhi " Muwatta Imam Malik" ke naam se likhi, isey Al Muwatta bola jata hai

16. Jargis bata raha hai dastagir ke maane aur Ghous e Azam ka dastagir naam kaise para puri kahani suna raha hai

17. Hadees: Hazrat Safwan bin Solaim se hum tak ye Hadees pahonchi, aur wo kehte hain, ke Allah ke Nabi ﷺ se pucha gaya, kya ye ho sakta hai, ke koi momin ho aur buzdil ho, Sarkar ne farmaya, haan ho sakta hai, phir Sahaba ne pucha, ai Allah ke Nabi, kya ye ho sakta hai ke koi momin ho aur bakheel aur kanjus ho, Sarkar ne farmaya, haan ye bhi ho sakta hai

Phir Sahaba ne Nabiye kareem ﷺ se arz kiya hai, kya ye ho sakta hai, ke koi momin ho aur jhutha ho, Sarkar ne farmaya, hargiz nahi ho sakta

Jo momin hoga wo jhutha hohi nahi sakta

18. Maulana Tariq Jamil kehte hain ke Sahaba ko kafir kehne se admi kafir nahi hota, inke aqabir hain Rasheed Ahmed Gangohi. Iske jawab me Sahaba ka Martaba aur Maqaam Allah ke Nabi ke jumlo me:

- (a) Huzur ﷺ ne farmaya ke aik palle me tamam ummat ka imaan rakh do aur dusre me tanha mere Abu Bakr ka imaan, to mere Abu Bakr ka imaan puri ummat ke imaan par hawi aur wazni hai
- (b) Huzur ﷺ ne farmaya, ai logo, mera Umar to wo hai ke jiskma taskira zameen se zyada asmaan ke farishte karte hain, jisne meri ummat me mohaddis dekhna ho to wo Ibn Khattab ko dekhe
- (c) Huzur ﷺ farmate hain, Usman wo hai ke uske chehre ke noor se jannat roshan ho jayegi
- (d) Huzur ﷺ ne farmaya, Ali wo hai, mukammal imaan Ali hai, Ali ko dekhna bhi ibadat hai

19. Rasulallah ﷺ ko hum Noor mante hain haqiqi aitbaar se aur zaheeran bashar mante hain, Huzur ﷺ ne khud farwaya ke apki Noor se kaise takhleeq hui

Hadees: An Jabir bin Abdullah رضى الله تعالى عنه ne Rasullallah ﷺ se pucha ai Allah ke Nabi, Allah ne sab se pehle kis cheez ko paida kiya, Nabi ne irshad farmaya, Allah ne apne noor se sab se pehle tere Nabi ke noor ko paida kiya, aur Allah ne jahan chaha apne qurbey khaas me rakah aur mere noor Allah ki marzi se gardish karta raha, phir jab Allah ne qayenat ki takhleeq ka irada farmaya, to mere noor ke 4 hisse kiye, - ek se loh banaya, ek se kalam, ek se arsh, phir akhri hisse ke 4 hisse kiye, - ek se farishte paida kiye arsh ko thamne wale, ek se baki farishte paida kiye, ek se makhluq paida ki, ek hissa bacha phir uske 4 hisse kiye - jisse jinnath, dozakh, jannat paida kiye is tarah noor ke hisse hote rahe aur qayenat ki takhleeq hoti rahi

Imam Abdul Razzaq رحمه الله عليه ne apni Musannaf me Hadees sahi sanad ke saath nakal karte hain, is sanad me unke aur sahabi ke darmiyan sirf 2 waastey hain, wo kehte hain ke humne Hazrate An Maimar , wo kehte hain humne ibn An Muqandar wo kehte hain ke humne Jabir bin Abdullah رضى الله تعالى عنه se suna, aur Jabir kehte hain ke maine Rasulallah ﷺ se pucha, Ai Allah ke nabi, sab se pehle Allah ne kis cheez ko paida kiya, Sarkar ne irshad farmaya, ke ai Jabir, Allah ne apne Noor se sab se pehle tere Nabi ke noor ko paida kiya

- Al Musannaf Abdul Razzaq, Al Juz Al Mafqud Min Al Juz Al Awwal ,Vol 1, Pg 99, Hadees 18

20. Makki kehta hai ke Panjetan Paak par jo aqeeda rakhta hai wo kafir ho jata hai

(a) Sura Ash Shura, Ayat 23

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Allah fermata hai, ke Ai mere habib farma dijiye, ke mai tumse apni tabligh ki ujrati nahi mangta haan sirf ye chahta hun ke mere Ahle Bait se mohabbat karo  
Huzur ﷺ ne kaha ke mere Ahle Bait Kashti e Nooh ki tarah hai, jo is par sawar ho gaya uska bera paar hai aur jo isme sawar na hua wo halaq

(b) Hadees: Majmaus Zawaid, Vol 9, Pg 190, Hadees 14982

Abdullah ibn Abbas رضى الله تعالى عنه farmate hain, ai Nabi ap farma dijiye apni ummatiyo ko ke mai ajre risalat nahi talab karta deen e tableeg ke aiwaz magar ye ke mere Ahle Bait se mohabbat karo



(c) Hadees: Sahi Muslim, Kitabul Manaqib, Baab – Fazail e Ahle Bait, Hadees 2424  
Allah ke Nabi ne apni chadar li, Hazrate Ali aye chadar me le liya, Hazrate Fatima ayin chadar me le liya, Hazrate hasan aye chadar me liya, Imam hussain aye chadar me liya, aur asmaan ke taraf nigah karke arz kiya, ai Allah ye mere Ahle Bait hai

(d) Surah Ahzab, Ayat 33

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ٣٣

ai Nabi ke ghar walo Allah to ye chahta hai ke tumse har napaaki ko door karde

## 21. Jannat me sab se pehle kaun jayega:

Hadees: Imam Hakim ne Al Mustadrak me sahi sanad ke saath ye riwayat byan karte hain, sanad pahonchate hain Hazrate Ali tak, Vol 3, Hadees no 4786

Rasulallah ﷺ ne irshad farmaya, ke Ali jaan lo sab se pehle jannat me jaane wale kaun jayenge, farmaya, ke sab se pehle mai, Ali tum hoge, Fatima, Hasan aur Hussain.

Ali ne pucha Huzur ﷺ se ke jo humse mohabbat karte hain unka kya hoga, Huzur ﷺ ne farmaya, ke Ali ghum na karo, jo hamare chahne wale honge wo hamare piche piche chale ayenge.

- Ibne Saad ne Tabqatul Qubra ke andar
- Imam ibn Hajar Al Haitami Al Makki ne Assawaikul Moharrika , Pg 448
- Kanzul Umaal me Imam Husamuddin Hindi ne Vol 12, Pg 98 Hadees 34166
- Imam Hakim ne Al Mustadrak me Vol 3 Pg 164 Hadees 4723
- Imam Tabri ne Zakhairul Uqba Vol 1, Pg 214
- Imam Ibne Asaqir ne Tarikhul Dimashq Vol 14 Pg 173

Ala Hazrat ne farmaya -

Tujhse aur jannat se kya matlab, wahabi door ho,

Hum Rasulallah ke, jannat Rasullallah ki

1. **Iblees ka pura naam tha – “Azazeel”**

2. **Namaz ki har rakat me 2 sajdo ka wajood:**

Sab ke sab sajde me gire hue the, magar wo akeyla khara tha seena akraye hue, pure taqabbur me, fakr aur ghamand me chur, apne ilm aur mansab ke ghurur me duba hua, wo sajda karne walo me se na hua

Sajda karne walon ne apne saron ko uthaya, nazar us apr pari, nigaho ke samne ek naqable yaqeen manzar tha, wo hairan the ke ye kya dekh rahe hain, wo hairan the ke ye kya dekh rahe hain, wo hairat zada the ke wo jo khuch keh rahe hain kya waqaiy aisa ho chuka hai, kya ye sajde me nahi gaya? Phir wo foran dobara sab ke sab sajde me chale gaye

Allah jaaney kitna taveel tha ye sajdah, shukr ka sajdah, izhare ehsaan ka sajdah, inayat e elahi ka sajda, faizan e rabbani ke ehsas me duba hua sajda, irshad hua, ai mere farma bardaro, sajde se apne siro ko uthayo

Masumo ne apne siro ko sajde se uthaya, wo ab bhi taslim o raza ki kaifiyat me apne rab ki bargah me muntazir e hukm the, phir irshad hua, maine tumhe ek hi sajde ka hukm diya tha phir tumne ye dusra sajda kyun kiya aur kiske hukm se kiya, un sabh ne ajazi uar inqesari me apne siro ko jhuka liya aur phir barey adab ke saath phir arz kiya, ai khalique e qayenat beshaq tu alimul ghaib hai, hume itna ilm hai ke jitna tune hune sikha diya, humne jab dekha ke hamara mo'allim, ustad, aaj akar ke khara hua hai teri nafarmani kar raha hai, to hume apni janib se ye dusra sajda teri shukr me kiya ke beshaq ye teri taufeeq hai ke hame hidayat bakshi aur hame akarne walon me se na kiya

Jawab pasandida tha, Rabbe Qadeer ki rehmat josh me ayi, irshad e rabbani hua, ai mere farishto, ai mere farma bardaro mai tumhare is fayl se raazi hua, ankareeb tumhe apne fazlo karam se aur nawazunga, aur gawah ho jao ke tumhar in do sajdo ko ta-qayamat yaadgar bana dunga, jab mere Habib, mere akhri Rasul jalwa afroz hoga to uski umaat ke liye ye 2 sajdah yaadgar ke toar par ata karunga aur hukm dunga ke har namaz ki har raqat me ye 2 sajde ata kiye kare taaki aaj ka ye waqiya hamesha ke liye yadgar ban jaye

3. **Iblees ka jawab sajde na karne par**

Ai Allah jab jab tune mujh hukm diye maine sajdeh kiye, zara meri sajdooh ki muddat bhi to dekh 90 crore saal se mai tujhe sajdeh karte aa raha hun, lekin in baar nahi, hargiz nahi, Surah Sad, Ayat 76

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾

Mai isse behtar hun, tune mujhe aag se banaya aur isse mitti se, mai is mitti ke shakaar ke saamne kaise jhuk sakta hun, aag ki fitrat bulandi hai, mitti ki fitrat pasti, mai buland hokar past ke saamne jhuk jaun, hargiz nahi ho sakta, beshaq tu mera khaliq hai, malik hai, ai Allah mai tujhe caroro arbo saal sajdeh kar sakta hun, agar tu hukm de to mai apni puri zindagi ek sajdeh me guzar dun, mai saccha wahid hun, mai ghairullah ki tazeem karun, ye mujhse na hoga, mai aur bashar kitazeem meri fitrat isey gawara nahi karti

Uske is bebaka jawab par sabhi hairat zadah the, Allah ne us jhuthe tawheed ke dabedaar se khitaab farmaya, ai laid e mardud, mere nabi ki tauheen karta hai, usey haqeer aur past batata hai, aur apne ap ko behtar batata hai, bus tu jannat se nikal ja, tu aaj se dhutkara hua hai, aur behaq qayamat tak tujhpar ab laanat hai.

4. Ye the farishto ka sardar, farishto ka ustad, farishto ko parane wala, kahan wo mansab e jaleel ke muallemul malaiyeka kehlata tha, Jibreel عليه السلام, Mikael عليه السلام, Israfeel عليه السلام aur Israel عليه السلام iske shahgird hua karte the, Allah hi jaane farishto ki kitni tadat uski shahgird, lekin aaj uski ek adna si ghustakhi ne usey muallemul malaiyeka ke mansab e aali se bartaraf karke, shaitan e laaen, iblees e khabees, mardudo kaafir, laanati aur dhudhkarahua bana diya

Baat sirf ek sajde ki nahi thi, baat thi Allah ke hukm ki, Nabi ki tazeem aur tauqeer ki, baat thi Nabi ke ehtaram aur adab ki, baat thi Nabi ke ghulami ke iqraar ki.

5. Shaitan ne kaha, ai Allah, beshaq tu farma chuka hai, mai zameen me apna nayab banane wala hun, yaqeenan tu Aulad e Adam ko zameen me abaad farmayega, phir unme apne Anbiya ko mahbuz bhi farmayega, hatta ke unme apne sab se pyare Nabi ﷺ ko bhi mabuz farmayega, ai Allah mere saath bhi insaaf hona chahiye
6. Iblees ne pucha, mujhe bata ke jab Aulad E Adam me paighambar honge to mere paighambar kaun honge, Allah ne irshad farmaya, sun, tere paighambar jaadugar aur nujumi honge jo logo ka bura karenge aur ghaib ki baato ka daawa kiya karenge

7. Iblees ne phir pucha, Elahi, tu apne paighambar ko kitaab aur sahife ata farmayega, aur bil khusus apne mehbub par Quran bhi nazil farmayega, meri kitaab aur mera Quran kya hoga, Allah ne irshad farmaya, ki teri kitaab jhuthi kahani hogi, tere Quran faish aur kish par mabni shairo shaiyri hogi
8. Iblees ne phir pucha, Elahi, tere Nabi ki masjide honggi jisme tere farmabardar bande teri ibadat karenge, meri masjide kaun si honggi, irshad hua, ki teri masjid bazaar aur wo jagahen honggi jahan gunaah kiya jayega
9. Iblees ne phir pucha, Elahi, tere Nabi ke moazzin hongge, jo azaan pukarkar tere bando ko teri ibadat ke taraf bulayenge, mere moazzin kaun hongge, meri azaan kya hogi, irshad hua, tere moazzin raat gaane wale hongge teri azaan saaz aur mosaki hogi
10. Iblees ne phir pucha, Elahi, tu apne naik bando ko paak aur halaal ghizah ata dega, mujhe bhi to khane ki hajat hai, mera khana kya hoga, Allah ne farmaya, tera khana haraam ashiyah hogi aur wo ghizayen honggi jis par mera naam liya jaye
11. Iblees ne phir pucha, Elahi, tu apne naik bando ko saaf suthra paani aur deegar laziz mashrubat bhi ata farmayega, mere liye kya hoga, irshad hua, tera paani sharaab hogi aur teri mashrubat wo cheez hogi jo nasha laye
12. Iblees ne phir pucha, Elahi, duniya me tere auliya aur mehbub bande bhi hongge, jinki mohabbat aur sohbat ke zariye tere gunehgaar bande tera qurb hasil karenge aur tu unse raazi ho jayega, unke gunaho ko baksh dega, mere auliya kaun hongge jinke zariye mai logo ko phasaun, irshad hua, ke tere mehbub bande ghair mehram aurtien honggi jinke zariye tu logo ko phaase hoga aur wo tujhse kareeb ho jayenge
13. Hadees: Rasulallah ﷺ irshad farmate ke maine ek din, shaitan se pucha ke tera sab se azeed tareen dost kaun hai, bola, benamazi, tera mehmaan kaun hai, kehne laga choar, maine phir mazeer usse pucha, ke tujhe parwar digar ki kasam, sacch bata, tujhe sab se zyada pasandida aur mehbub kaun hai, jawab diya, Ya Rasulullah, apne izzat e parwar digar ki kasam di hai, warna mai ye kabhi na batata, mera sab se pasandida aur mehbub wo shaks hai jo Hazrate Abu Bakr aur Hazrate Umar ko gaali deta hai

Is riwayat ko Hazrate Imam Abdul Rahman As Safuri As Shafeyee رحمه الله عليه ne apni mashur kitaab, "Nuzratul Majalis" Vol 2, pg 55, 56 me tehrer kiya hai

### Sahaba ki taqaddus, shaan aur azmat :

#### 1. Para 28, Surah Mujadilah, Ayat 22

Isme Allah rabbul izzat ne Iman kya hota hai, Sahaba ikram ka imaan kaisa tha uska bhi zikr kiya aur Sahaba ka kya maqam hai iska bhi zikr farmaya

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ  
مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ  
أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ  
الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

- ◆ لَا تَجِدُ قَوْمًا ۚ tu us koam ko nahi payega
- ◆ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ jo ye dawa to karti hai ke hum imaan laye Allah par aur hum imaan laye akhirat par
- ◆ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ magar haal ye hai ke Allah Rasul ke dushmano se dosti karte hain
- ◆ وَلَوْ كَانُوا آبَاءَهُمْ agar gustakh inke baap hain
- ◆ أَوْ أَبْنَاءَهُمْ agar ghustak inki aulade hain
- ◆ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ agar ghustakh inke bete hain ghustakh inke bhai hain ghustakh kitne bhi azeed tareen hoan, jab inko ye choar dete hain, inse kate taalluk kar lete hain
- ◆ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ hum imaan ko unke dilo par naksh kar dete hain
- ◆ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ Jibreel e ameen ko unka madadgar bana dete hain
- ◆ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ke unke liye jannat ke bagh hain nemate hain ke jiske niche nehre rawa dawa hain
- ◆ خَالِدِينَ فِيهَا aur dubara unko wahan se nikala nahi jayega
- ◆ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ye hain wo log jinse Allah raazi aur ye Allah se raazi
- ◆ أُولَٰئِكَ حِزْبُ اللَّهِ ulaika hizbullah: ye Allah ki jamaat hai (kaun si jamaat, jo Allah aur uske Rasul ke gustakh ko choar dete hain)
- ◆ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ illa \_\_\_\_\_ muflehun: aur khabardar ho jao jo Allah ki jamaat me dakhil ho gaya wohi kamyabi ko pahoncha

2. Wakiya : Hazrat Ubaidah bin Jarrah رضى الله تعالى عنه ke Jung e Uhad ka wakiya
3. Rasulallah ﷺ ne irshad farmaya ke jannati wo hain, jis aqeede pe mai hun aur mere Sahaba hain wo jannati hai.  
Quran ne kaha, apne Nabi ki tazeem karo, ab mai to khud Nabi hun, meri tazeem kaisi ki jayegi ye to Sahaba batayenge, jo mere taalluq se unka aqeeda waisa aqeeda tum apna bana lo to tum jannati
4. Hadees: Is Hadees ke raawi hai, Hazrate Umar ibn Khattab رضى الله تعالى عنه , farmate hain ke Rasulallah ﷺ ko maine kehte hue suna, ke maine apne rab se sawaal kiya, ke mere baad mere sahaba me agar ikhtelaaf ho jaye, to unke baare me tera kya hukm hoga, kya faisla hoga  
  
Allah ke Nabi ﷺ irshad farmate hain, ke Allah ne mujh par wahi nazil ki, Allah ne farmaya, ai mere mehbub, tere sahaba mere liye aasmaan ke roshan sitaron ke manind hain, inme baaz sahaba ek dusre se afzal hain, magar sab ke sab noor hain, agar inme apas me kisi baat par ikhtelaaf ho jaye, magar inme se har koi mere nazdeeq hidayat par hoga, Sarkar ﷺ ne agey irshad farmaya, mere sahaba me se tum jinki pairwi karoge wo hidayat par hoga  
  - Mishkat, Kitabul Manaqib, Vol 3, Hadees 6018
  - Imam Humaydi ne, Al Musnad Vol 1, Hadees 783
  - Imam ibn Abdul Barr ne, Al Jane Bayan, Hadees 1684
  - Khatib Bagdadi ne Al Kifaya me Vol 1, Pg 48
  - Imam Daylami ne Al Musnad ul Firdaus, Vol 2, Pg 438, Hadees 3219
  - Imam Qazi Iyaaz ne Ash Shifa me Vol 2, Pg 53
  - Imam Zahbi ne Al Mizanul Aitedaal, Vol 2, Pg 142
  - Imam Abu Qadama Hanbali ne Al Mugni me Vol 5, Pg 402
  - Ibn Hajam (GM allama) ne Al Ahkaam Vol 5 Pg 61
  - Hafzi ibn Katheer ne Tuhfatut Talib me Vol 1, Pg 51
5. Sarkar baithe hue hain Haz Umar aa rahe hain, Rasulallah ﷺ Hazrat Umar ko dekh kar muskurane lage, Hazrat Umar kareeb aye, Sahaba bhi mojud hain, arz karte hain ya Rasullallah , bahot se Sahaba aye ap baith rahe mamul ke mutabik, Umar aye to ap muskura rahe the, Huzur ne farmaya, wo jagah dekh rahe ho wahan iblis khara hua tha, jab Umar aye to iblis bhag gaya. Mere Sahaba me Umar wo hai jisse iblis bhi 40 kadam door bhagta hai aur ek Hadees me farmaya ke 40 mile door bhagta hai
6. Mustafa ﷺ ko dekhne ki Hadees

Hadees: Jame Tirmizi, Baab 57, Hadees 3858

Imam tirmizi ne puri sanad byan karte hue Jabir bin Abdullah se, Jabir bin Abdullah kehte hain, ke maine Rasulallah ﷺ ko kehte hue suna, Allah ke nahi ne irshad farmaya, jisne mujhe dekha imaan ki haalat me wo jannati aur jisne mere dekhne wale ko dekha wo bhi jannati

7. Ghair Sunni ka aqeeda Sahaba aur Rasulallah ﷺ ke mutallik se:

- (a) Waheduz Zama - "Nuzulul Abraar" me likhte hain ke is ummat me aise bhi ullema paida hue jo Sahaba se bhi afzal the
- (b) Hakim Faiz Alam - Khilafate Rashida, Pg 228, Hazrat Ali ko ummat ne apna khalifa muntaqab nahi kiya, Ali ki tauheen karta hai
- (c) Hakim Faiz Alam - Khilafate Rashida, Pg 138, Hazrat hussain barsaam ke mariz the (barsam - phepro me paani bhar jata hai), tauheen ki
- (d) Maulvi Abdul haq Banarsi - Kashful Hijab, Pg 42, Hazrate Ayesha Ali se larin, aur agar ye begair tauba ke mari to jahannam me jayengi
- (e) Maulana Tariq Jamil - apne taqir me Sahaba ko kafir bol sakte hain, ye inhone apne hi aqabir Rasheed Ahmed Gangohi sb, ke fatawah me para hai, haan Quran ko nahi manega to kaafir ho jayega
- (f) Fatawe Rashidiya - Rasheed Ahmed Gangohi, Pg 134, Sahaba ko jo bura kahe wo bura shaks hai, aise shaks ko masjid ka Imam nabanaya jaye aur wo apne is gunahe kabira ke sabab sunnat jamat se kharij na hoga
- (g) Fatawe Rashidiya - Rasheed Ahmed Gangohi, Pg 79, Maulana Ismail Dehlvi jannati hai, inko kafir kehna khud kafir hona hai
- (h) Tehzerun Naas - Maulana Qasim Nanatavi, Pg 8, me likhte hain ke ummati amal ke aitbaar se Nabi ke barabar hojata hai aur to bar bhi jata hai
- (i) Hazrat Maulana Mohammad Ilyas Kandhelvi ki zindagi par kitaab hai, Pg 51 aur 52, kehte hain, inki nani kehti ke Akhtar (inka pet name) mujhe tujhse Sahaba ki khusbu aati hai
- (j) Peer Zulfiqar Naqshbandi - 19.05.2011 paper me inka byan chapa hai, deoband ke aqabir Sahaba ikram ki muqaddas jamat hai jinhe Allah ne 1400 saal paida farmaya taki log dekh lain ke mere habib ke Sahaba aise hote the

8. GM kehta hai ke jo mangna hai Allah se maango, ghairullah se mangna shirk hai.

Hadees: Rasulallah ﷺ ne farmaya, ke koi sawal na kare, sawal yane bheeg mangte the, jo koi sawal karta hai bawajud iske ke wo kamaney ke layek hai, to qayamat me jo khuch usne maanga wo seesha banakar pighlakar uski peshani me daal diya jayega, farmaya koi sawal na kare, Tawakkal Allah pe kare, hatta ke jutey ka ban bhi toot jaye to Allah se maangi

9. GM ke nazdeeq ghairullah se mangna shirk hai

Hadees: Sahi Muslim, Vol 1, Pg 193, kitabus salat, Hadees 957

Rabiya bin Qaab Al Aslami رضى الله تعالى عنه kehte hain, ke ek raat mai Rasulallah ﷺ ki khidmat me tha (inki adat thi roz raat ye nabi ke hujre me jaate aur khidmat karte, janamaz bicha dete, loate me paani bhar dete), aur maine Huzur ke wazu ke liye paani pesh kiya, Sarkar usse khush ho gaye, Nabi ne farmaya, maang kya mangta hai, sahabi bole, Ya Rasulullah, mai jannat me apka paros chahta hun, Sarkar ne farmaya, ye de diya, khuch aur maang, shabi bole, mai to is par hi raazi ho gaya mujhe aur khuch nahi chahiye. Sahabi ka aqeeda ke Nabi Jannat bhi de sakte hain

- Sahih Bukhari, Vol 1, Pg 193, Kitabus Salat, Hadees 957
- Abu Dawood - 1320, Musnade Ahmed - 16624,
- Imam Hibban ne As Sahi me 2594
- Imam Bahyqi ne Shoaibul Imaan - 4344, Majemul Kabir 4540

10. Rasulallah ﷺ ka ikhtiyar

Hadees: Imam Tabrani ne Majemul Ausad ke andar Vol 7, Pg 374, Hadees 7766, Hazrat Ali رضى الله تعالى عنه se nakal kiya hai

Imam Tabrani ke alfaaz hain, Sarkar ki khidmat me sahaba mojud hain, Hazrat Ali kehte hain, ke apki khidmat me ek baddu shaks aya, aur akar wo kehta hai khuch ata kijiye, apki adate mubarak thi ke ap "nahi hai" nahi kehte the, awwal to ap dete, aur agar marzi na hoti na dene ki to ap khamosh rehte, sahaba samajh jate ke ap abhi dena nahi chahte, magar us baddu ko Sarkar ka mijaz malum nahi tha, usne dubara kaha, Ya Rasulullah, khucha ata kijiye, teesri baar usne apke jhubbe mubarak ko kheeche kar kaha ai Mohamaad khuch dijiye mujhe

Allah ke nabi ﷺ ne jab uska andaaz dekha to apke upar ek jallal ki kaifiyat daari hui, aur ap irshad farmate, ai arabi, maang kya mangta hai maang le. Hazrat Ali kehte hain, ke hum sabhi sahaba uski kismat me rash karne lagey aur humne yaqeen kar liya ke ye jannat maange ga



Usne ek oonth, khuch khaane peene ka samaan aur khuch rupiya manga, Allah ke Nabi ne uski hajat puri farma di, aur wo wahan se jaane laga, Nabi use bari hasrat se dekh rahe hain aur famaya, afsos is shaks par, maine kaha, kya mangta hai, ye to Bani Israil ki buriya se gaya beeta nikla

#### Bani Israil ki zayeefa Buriya ka wakiya:

Sahaba ne us Bani Israil ki zayeef buriya ke baare me Sarkar ﷺ se pucha, irshad farmaya, jab Hazrat Yusuf عليه السلام ka wisal hua to do koamo ke beech ikhtelaf ho gaya, dono kehte ke hum apne ilakey me lejakar dafn karenge, koam ke buzurgo ne dua ki ke Allah raasta nikaal, Dariya e Neel phat, koam samajh gayi ke Allah chahta hai ke Hazrat Yusuf عليه السلام ko beech dariya me dafn kiya jaye, aur beech khushki jab zahir hui to apko dafn kar diya aya, aur jab dafn karke hate to dariya ka paani jaari ho gaya

300 saal ke baad Hazrat Musa عليه السلام ka zamana aya, Musa عليه السلام Bani Israil ko lekar usi dariya se guzarte hain, aur jab dariya ke kareeb pahonche Allah ne apko wahi bheji, ke Musa isi dariya ke beech me Allah ka Nabi dafn hai usey apne saath le jao. Jahan Nabi ho wahan azaab nahi aata, ankareeb tere piche Firon aa raha hai, hum Firon ko yahin ghark karne wale hain, yahin azaab denge

Musa عليه السلام ne Allah se pucha dariya ke kis hisse me Yusuf عليه السلام ki kabr / mazar hai, irshad e rabbani hota hai ke apni koam ki zayeef buriya se puch. Hazrat Musa عليه السلام ne us buriya jiski umar 300 saal se upar thi ko bulaya, uske potey, par potey usey kandho me uthakar laye, apne Yusuf عليه السلام ke kabr ki jagah ussey daryaft ki, usne kaha ke jis wakht Nabi ko dafn kiya gaya mai us wakht bacchi thi lekin mujhe aaj bhi jagah yaad hai, buriya ne kaha, ai Musa, mai tab tak nahi bataungi jab tak mai apse jo mangu ap mujhe wo dene ka wada na karen, Musa عليه السلام ne kaha “maang kya mangna hai”

Rasulallah ﷺ farmate hain ke usne manga. “ai Musa, mai ye mangti hun ke Jannat ke jis darjeh me jis mahal me aap rahenge, apke sath usi mahal me mai bhi rahungi”, Musa عليه السلام ne farmaya, Jannat maang le, mere darjeh me rehna mat maangm kyunki mere darjeh me biwi “Sakura” rahegi, tu nahi reh sakti. Buriya kehti hai, kasam parwar digar ki, jab tak ap apne saath rakhne par raazi na hoan, mai hargiz nahi bataungi. Musa عليه السلام uki baati ko rad karte rahe, hujjat hoti rahi, tabhi Allah Musa ke taraf wahi nazil hui, Musa larte kyun ho, hujjat kyun karte ho, wo jo maang rahi de do, apka kya jata hai, aur Musa عليه السلام ne usko phir wo maqaam ata kar diya

Dusri riwayat me hai, ke Musa عليه السلام ne uspar haath phera ke wo jawaan bhi ho gayi. Allah ke Nabi ﷺ farmate hain, logo Bani Israil ki buriya ne Musa se jannat le li, jab maine is baddu se kaha maang kya mangta hai, kasam rabbe qayenat ki, agar ye kehta, “ai Mohammad ﷺ, mai apke saath apke darjeh me rehna chahta hun, to isko mai ata kar deta” afsos isne oont maanga

- Musnade Abu Yaala me Imam Abi Yaala ne Vol 13, Pg 236, Hadees 7254
- Imam Hakim ne Al Mustadrak me Vol 2 Pg 272 Hadees 4146, sahi hai
- Imam Ibn Hibban ne As Sahi me Vol 2 Pg 500 Hadees 2435 sahi hai
- Imam Haisami ne Majamuz Zawaid me, Vol 10, Pg 170, rawi sahi hain
- Imam Jalaluddin Suyuti ne Durre Mansur, Vol 4 Pg 591 , sahi hai
- Imam Ibn Hajar Askalani, Al Matalebul Aaliya Vol 3 Pg 273 Hadees 3462, sahi

11. Zakir naik ke mutabik Rasulallah ﷺ se maangna haram hai, tausifur rahman ke mutabik Nabi ke wisaal ke baad nahi maang sakte. Quran ne khud Allah ne apne Nabi se mangne ka hukm diya. Para 5 Surah Nisa Ayat 64

#### 12. Hadees: Rasulallah ﷺ ke kabr ki ziyarat

Hazrat Imam Taqiuddin Subqi رضى الله تعالى عنه ki kitaab “Shifaus Saqaam Fee Ziyaratil Anaam” ke Pg 137 par Hadees nakal karte hain, Hazrat Hatim رضى الله تعالى عنه riwayat karte hain, ke Allah ke Nabi ﷺ ne irshad farmaya, jisne mere wisaal ke baad meri kabr ki ziyarat ki, usne meri zindagi me meri ziyarat ki

- Imam Darkutni ne apni Sunan ke andar Vol 2, Pg 274, Hadees 92
- Imam Bahyqqi ne Shoaibul Imaan, Vol 3 Pg 488 Hadees 4151
- Imam Tabrani ne Majemul Ausad Vol 1 Pg 201 Hadees 279
- Imam Zehbi ne Mizanul Aitedal Vol 7 Pg 63

Aur ek dusri Hadees me Huzur ﷺ ne farmaya ke jisne mere kabr ki bhi ziyarat ki uspar meri shafaat wajib ho gayi

#### 13. Ibn Qaseer ko رحمة الله عليه kehna kaisa hai

Hamar ullema ehtiyat karte hain agarche Ibn Qaseer pe fatwah nahi hai, magar inki bahot si kitaabo mebahot sari baten ghalat hain, ye Ibn Taimiya ka shahgird the, aur ibn Taimiya ka aqeeda bahot badtareen tha jispar hamare ulleme gumrahiyat ke fatwe diya, ibn Taimiya ke shahgird hain Imam Zahybi, jirey aur tadeel, asma aur rijaal ke bahot bare imam hai, Mizanul Aitedal inki bahot mashur kitaab

Imam Zahybi ne apne ustad ko bahot samjhaya, jab ibn Taimiya nahi mana, tab shahgird ne ustad par fatwah laga diye, ek shahgird hain ibn Qayyam Jauzi jisne Ibn Taimiya ki raah pakri, ullema ne us par bhi wohi fatweh lagaye, magar ibn Qaseer ne khamoshi ikhtiyar rakhi, na uska radh kiya na uski ta'eed ki

14. Mansukh aur Nasik Hadees Bukhari Sharif me:

Mansukh Hadees: usey kehte hain, pehli ki Hadees yane pehle ayi hui Hadees ko baad me ayi hui Hadees succeed karti hai, aur is baad me ayi hui Hadees ko Nasik Hadees kehte hain

Sahih Bukhari ki Hadees hai ke elane nabuwat ke teesre saal, us wakht Nabi ﷺ ki umr 43 saal hai, 40 saal ki umr me apko nabuwat mili, teesre saal me Quran ki ayat nazil hui, ke ai mehbub sab se pehle apne ghar walo aur apne kareeb walo ko Allah ka dar sunaiya, Khatun e Jannat paida huin nabuwat ke pehle saal aur jis wakht ye ayat nazil hui tab Sayeda ki umr 2 saal thi

Rasullallah ﷺ ne apne tamam khandan walo ko bulaya, ahle Quraish ko bulaya aur farmaya, ke suno mere rab ne mujh par ye ayat nazil ki aur Allah farmata hai apne qurabat walo ko, apne khandan walo ko Allah ka dar sunaun aur phir apni 2 saal ki bacchi Fatema ko khitaab karte hue irshad farmaya, beti Fatima amal kar, Fatima amal kar, Qayamat ke din pakri gayi to koi kisi ke kaam na ayega

Barey khud ba khud samajh gaye ke jab Mustafa apni 2 saal ki bacchi ko samjha rahe hain to hume kitna amal karne ki zarurat hai, sab ko samajh me agaya, darasl Mustafa ne Fatima ko nahi kaha, dur haqiqat kaha hame hai, samjhaya hame hai, amal ki targheeb hame dilayi hai

Fuqah Ekram ka ijmah hai, ke jo masla mansukh ho us par koi fatwa de, wo gumrah, jo mansukh Hadees Hadees se stadlal kare wo bad-deen, aur jo mansukh Hadees ko buniyaad banaya, aqeeda banaye, wo gumraah aur bad-deen aur jo kazzan jaan bujhkar Ummat ko gumraah karne ke liye ye kare to wo kaafir hai

Ye Hadees sunakar Ghair Muqallid logo se kehte hain ke Rasulallah ﷺ to apni beti ko bhi bachane ka ikhtiyar nahi rakhte.

Jabke isi Bukhari me iske baad ek aur Hadees hai jahan Sarkar ka ikhtiyar sabit hai

### Nasik Hadees:

Sayedna Fatema رضي الله تعالى عنها Nabiye Kareem ﷺ ke ghar ayadat ke liye aati hain, Sarkar ka akhri wakht hai, Amma Ayesha رضي الله تعالى عنها farmati hain, Fatema, Huzur ﷺ ke siryan baith gayin, Sarkar ne 3 baar sayeda ke kaan me khuch kaha, pehli martaba rone lagin, dusri martaba khush ho gayin, teesri martaba muskurane lagin, Hazrate Ayesha ne baat puchi magar Sayeda ne nahi batayi par ap ﷺ ke wisal ke baad Sayeda ne batayi. Isme teesre baar me Sarkar ﷺ ne apni beti se uski raza puchte hain ke kya tu is baat par raazi hai ke Allah ne tujhe tamam jannati aurto ka sardar tujhe bana diya gaya hai, Khatune Jannat utthin haste hue aur baba ke kaam me bolin, baba jaan, aurton ki sardari me mai raazi ho gayi, aurton ki sardari mere hisse me aur mardo ki sardari Hasan aur Hussain ke hisse me

Beti amal kar kaha tha 2 saal ki umr me aur Jannato ki sardar kaha akhri wakht me kaun si hadees mani jayegi, zahir hai, baad waali

- Sahi Bukhari, Vol 2, Pg 930, Kitbul Ittezan, Hadees 5928

### 15. Hadees: Rasulallah ﷺ ka ikhtiyar

Mishkat Sharif, Vol 3, Ahwalil Qayamah, Yani Qayamat ka byaan, Hadees No 5603 Hazrat Anas ibn Malik رضي الله تعالى عنه se riwayat hai, Rasulallah ﷺ ka irshad hai, Allah ne mujhse wada farmaya ke meri umat ke 4 lac logo ko begair hisab kitab jannat me dakhil kar dega. Hazrat Abu Bakr رضي الله تعالى عنه khare hue aur bole, Ya Rasulullah, isme izafa farma dijiye. Raawi kehte hain ke Nabi ne apne haathon ko milakar pyala banaya, farmaya, ke Abu Bakr tum kehte ho, to ye lo maine aur 4 lacs jannati bara diye

Abu Bakr phir khare hote hain, bole, ai Allah ke Nabi aur barha dijiye, Sarkar ne 4 lac aur barah diye, ab Hazrat Umar رضي الله تعالى عنه khare hue, bole bus kijiye Abu Bakr kitna barayenge, is par Abu Bakr kehte hain, ke agar mere kehne se Nabi barhate hain aur sabh ke sabh Jannat me chale jaate hain, to apka kya jaata hai, ai Abu Bakr mai isliye nahi keh raha hun ke jannati na baren, mai Nabiko takeef dena nahi chahta, Nabi ko zehmat dena nahi chaht, are Allah chahega to Nabi ke ek lab me puri ummat ko Jannat me daal dega. Nabiye Kareem ﷺ ne irshad farmaya, Umar, tumne sach kaha

- Imam Bazzar ne Kashful Astar, Hadees 3548
- Al Musnad me Imam Ahmed bin Hanbal ne Hadees 12695, 13700
- Imam Tabrani ne Majemul Ausad me Hadees 3400
- Imam Baghawi ne Sharah us Sunnah me Hadees 4231

16. Ummate Ijawat aur Umaate Dawat kya hain:

(a) Ummate Ijawat: Isme 73 firqe honge, inhone Islam qabul kiya

(b) Ummate Dawat: isme firqe nahi honge, jaise, Eesai, Mushriq, Islam ko choarkar jitney bhi mazhab hain

In tak dawat pahonch gayi Islam qabul nahi kiya

17. Haj, Umraah me Haram ke Imam ke piche namaz nahi hogi kyunke unka aqeeda kharab hai. Karbala me Imam Hussain ne 72 ki jamaat banayi, aur Yazeedi 22000 fauj ke saath the. Imam Hussain رضى الله تعالى عنه ne us bari jamaat ki iqtida me namaz nahi pari aur bata diya ke jamat ki tadad na dekha karo, balki Imam ka aqeeda dekha karo, aqeeda hai to ibadat, ibadat hai warna exercise ke siwa khuch nahi

18. Jurrat karne wala Kaafir ho jata hai, Badamali karne wala Kaafir nahi hota hai, isko gunehgar kaha jayega, maslan, namaz nahi parta, magar ek shaks kehta hai namaz parne ki koi zarurat nahi to ye Kaafir kaha jayega

19. Aashiq e Rasul agar ho to wo kaam karna chahiye jisse Nabi ko mohabbat hai - namaz, Sarkar ﷺ ne khud irshad farmaya, ke namaz meri ankhon ki thandak hai, agar koi namaz nahi parta to wo apne ishq me qamil nahi hai lekin usko ghaddar e Rasul nahi kaha jayega

20. Ala Hazrat رحمه الله عليه ka paimana diya hai ke agar Deoband aur Ahle Hadees ne gustakh e Rasul nahi hai to mumkin hai ke wo loat aye

Simple sa formulya hai, ussey ye puch lo, Hindustan me Islam kaun laya? kiske hukm se laye? to bus Gharib Nawaz ke aqeede par chalna hai, Gharib Nawaz ki malfuzat hai "Anisul Arafeen" isme apne niyaz, fatiha waghera ke bare me likha hai, wo kehta hai ke mai Gharib Nawaz ko nahi manta, to bus akhir me yehi hai, "lakun deena kum waleya deen"

21. Hadees: Hazrat Imam Jalaluddin Suyuti رحمه الله عليه ne apni kitaab "Khasasul Qubra" me Hadees e paak nakal ki hai. Hadees e Qudsi hai, ke Allah farmata hai, "mehbub mai ghafoor hun, raheem hun, mai gunehgaaro ko baksh deta hgun, koi meri shaan meghestaki karta hai, mai Qadeer hun, mai chahun to usko maaf karun aur baksh dun, koi meri be-adyabi karta hai, mai chahun to taufEEK dun aur tauba karle aur jannat pa le, ai Mehbub mai apne ghustakh ko baksh deta hunk e mai Ghafurur Raheem hun, uski gunaho ki tauba ko qabul kar leta hun

Lekin mere Mehbub, mai tujhse itni mohabbat karta hun, ke teri jo ek baar bhi ghustakhi kar deta hai, uske liye mai tauba ke darwaze band kar deta hun

22. Quran ki hifazat ka zimma liya hai Allah ne, Kaaba ki hifazat ka zimma nahi liya hai, Mecca ki tareekh ka byaan hai

(a) Tareekh milegi (Yazeedi qahar ki tareekh)

Imam Sanhud رحمه الله عليه ki Al Wafa Ul Wafa paren, Ibne Qaseer ki Al Widaya Wan Nihaya paren, Ibne Saad ne At Tabqaat me likha hai, Ibn Aseer ki Al Qamil, Shah Addul Haq Mohaddis Dehlvi رحمه الله عليه ne Jazbul Qulub Ila Diyaril Mehbub me likhi hai

(b) Abbasi Khalifa ke doar me “Mohtasim Billah” iske zamane me Abu Tahri Qurmati, paida hua isne Eesaiyon ki madad se Mecca Mokarrama pe hamla kiya, Haj ke doran hamla kiya, 7000 hujjaj maare gaye, Hajre Aswad nikal kar apne saath apni rajdhani Hajar le gaya aur 20 saal tak usko apne takht ke niche rakh kar hukumat kari

(c) 340 hijri me Motassif Amr Billah, Abbasi badshah guzra hai, isne Hajar par hamla kiya, Qurmati ko qatl kiya aur Hajre Aswad ko dubara Khane e Kaaba par nasb kiya

(d) 350 hijri me Shiyaon ki hukumat qayam hui, isne apni doar e hukumat me Hazrat Abu Bakr Siddique رضى الله تعالى عنه aur Hazrat Farooque e Azam رضى الله تعالى عنه ke mazar par jana haraar karaar diya gaya

(e) Ghair Muqallid, Md Abdul Mabud, kitaab ke naam “Tarikhe Mecca wa Madina” hai, isne bhi saari halaat ki tafseer likhi hai

1. Para 15, Sura Kahf, Ayat 17

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ۝

- ◆ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ Allah fermata hai Allah jise raah de wohi raah paaye, ya dusre lavzo me Allah jisko hidayat de wohi hidyat par hai
  - ◆ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا aur jise Allah gumrah kar de, hidayat na de Allah farmata hai ke uska na koi himayati hai aur na koi uska raah dikhane wala. Yahan lavz mursid stemaal kiya, hidayat par wo hain ke jinke liye Allah ne murshid banaya aur jo murshid se hat jate hain wo hidayat se hat jate hain
2. Rasulallah ﷺ farmate hain ke jo insaan ye tasawwur kar leta hai ke mai gumrah nahi ho sakta, Sarkar farmate hain ke jaise hi usne ye tasawwur kiya, to usne gumrahi ki pehli seeri par kadam rakh diya
3. Quran ne kaha ke ek Murshid talaash karo, jiska koi Murshid nahi usko koi raah dikhane wala nahi. Raah pe rehna chahte ho to ek rehnuma ki zarurat hai jo tumhe Allah ke raaste par laga de
4. Haq par wo hai jsike dil me ishq e Rasul ho, haq par wo hai jiske dil me buzurgo ka adab hai, aur agar kisi ka dil isse khali ho to wo wakht ka kitna bhi manazir aur alalim kyun na ho wo hidayat par nahi

Imam Fakruddin Razi رحمه الله عليه ka mashur Wakiya:

Baghdad me Jame Nizami ek mashur madrasa hai, ye us wakht ki baat hai jab Imam Ghazali رحمه الله عليه Baghdad se nikal rahe hain, aur ek azeem shakhsyat ki jalwagiri is azeem madrasa me hoti hai, inke saath 2 aur saathi jo saath me aata hai isi madrasa me parne ke liye, ek ka naam hai ibne saqah, pure nizamiya me inke teeno ka aalam ye tha ke koi bacche inke muqable me zaheen nahi the.

Ek martaba Baghdad me wakht ke ek buzurg hai, apne wakht ke Imam the Hadees ke jaanne wale the, sufi the, aalim , mohaddis the, bahot saare uloom ke maalik the ye buzurg. Ailaan hua ke Baghdad ki jama masjid me unka khitaab hoga, masjid puri bhar gayi, ye 3 taliba bhi us waas ki majlis me shirkat ki gharz se taiyar ho rahe hain, tabhi ibn Saqah aata hai, dosto jo shakhsyat ayi hai unke ilm ka bara charha hai, maine 10 sawal taiyar kiye hain.

Mai unse ye sawal unse puchunga agar unhone iske jawab de dete hain to hum samajh lenge ke wakey wo aalim e deen hain buzurg hain, usne 10 sawal par kar sunaye, maqsad un buzurg ka imtehaan tha aur saath hi apne ilm par ghamand aur ghurur bhi ke mai bahot zaheen hun mujh jaise zaheen aur ilm wala koi dusra nahi. Dusre saathi ne suna to kehne laga ke tumhare sawal bahot ahem hain mai samajhta hun ke iska jawab wakht ka bara bara sa aalim bhi nahi de sakta.

Teesre saathi inka khamosh hai, rai puchi ibn Saqah ne, kehta hai, ke na mai sawal karunga aur na mujhme itne jurrat hai ke mai imtehaan lun balke mai buzurgo ka adab karta hun, hume unka adab karna chahiye imtehaan lena bahot bari jurrat ka kaam hai ghustakhi hai tum bhi issey bacho, kyun ke Allah ke Rasul ki Hadees hai, Huzur ﷺ farmate hain , ke jisne meri ummat ke aalim e deen ki ziyarat ke goya usne meri ziyarat ki mera deedar kiya.

Ab ye taalib pahonche, saamne jagah nahi mili bahar kahin baith gaye, bus ye baithe hi the ke tabhi wo buzurg in teeno ka naam lekar inhe awaaz dete hain, inho ko kareeb bulaya ye choak gay eke Hazrat ko hamare naam kaise pata chala gaya, teeno par ek lazzat taari hua aur ye teeno majme ko cheerte hue un buzurg ke kareeb pahonche mimbar ke kareeb.

Ab buzurg be sakhta farmate hain ke ai ibn Saqah sun tere 10 sawaal ye hain sawaal batana shru kiya aur uske jawab bhi bataye, jalal ki kaifiyat me buzurg farmate hain ke ai ibn Saqah tune tawheen ki gharz se ye sawal taiyar kiye, hamara imtehaan lena chahta hai, mai Allah ki bargha me dua karta hun aur mai lohe mahfuz pet ere talluk se dekh raha hun, ke tujhe apne ilm par ghamand aur ghurur bahot hai, tu bahot bara aalim e deen banega, eesaiyo se manazre karega, unhe deen ke taraf bulayega, saikro eesai tusse harengae aur tere targheeb par Islam me dakhil ho jayenge aur jannat pa lenge, lekin tu kufr par marega aur jahannam me jayega

Dusre se kaha ke tune iske haa me haa milayi, iski tait ki thi, sun lohe mahfuz me mai tere baare me dekh raha hun, ke to wakht bahot bara tajir banega khub maal kamayega magar haal ye hoga ke tu 2 rakat namaz bhi sukun se par nahi payega, karobar ki fikr me mashur rahega.

Teesre taalib e ilm ke taraf nigah daali, taalib e ilm laraz gaya, mere dono sathiyo ke baare me buri khabar sunayi hai mera kya hoga, dekhne wali nigaho ne ajeeb manzar dekha, buzurg mimbar se niche utre, shehzade ka haath chuma, mimbar par



bithaya, kadam e nazneen ko liya, apne kaandhe pe rakha, aur irshad farmaya, ke shahabzade, mai lohe mahfuz pe dekh raha hun, yehi Baghdad ka mimbar hoga, isi mimbar par tu jalwagar hokar kahega, ke mera ye kadam tamam auliya ki gardano par hai us wakht mai mojud nahi rahunga lekin us wakht ki aaj mai tasdeeq kar raha hun, ye teesre taalib e ilm Sarkar E Ghous e Azam hain

5. Dr Zakir Naik ka ganda aqeeda:

(a) Mazar ko pujna haram hai ghalat hai

Surah Araaf, Ayat 175 ki tafseer me Ibn Qaseer ne ek Hadees likhi

(b) Allah ka chehra tasawwur karta hai, Allah arsh par batiha hai

Inki daleel: Para 10, Surah Yunus, Ayat 3

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي  
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا

- Inke Maulvi Wahedus Zama GM ke alim hain, is ayat ka tajarma karte hain, beshaq tumhara malik Allah hai, jisne 6 din me asmaan aur zameen ko banaya, phir apne takht par baitha aur duniya ka intezam wahin baithe kar raha hai
- Md Junagari sab jinka tajarma hai, bila subha tumhara rab Allah hi hai jisne aasmano aur zameen ko 6 din me paida kar diya phir arsh par qayam hua
- Mehmudul Hasan sb deobandi, phir karaar pakra arsh par
- Maulvi Ashraf Ali Thanvi, deobnadi, phir arsh par qayam hua
- Rafi Jalandari kehte hain phir arsh par jaa thehra
- Ahle sunnat ke ullema, Imam Jalaluddin Suyuti رحمه الله عليه - Al Ikanfi Ulubil Quran me likhte hain Vol 2 Pg 3, "summastawa alal arsh" ye ayat mutashabehat hain, jiske mainey sirf Allah Rasul ke siwa koi janta hain
- Imam Bahyqi رحمه الله عليه ne apni kitaab Kitabul Asma o As Sifaat, Vol 2, pg 150, likhte hain, 'stawa' ke mutallik hamare pehle ke muqabir ullema is ayat ki koi tafseer ya murad byaan nahi karte the, aur iske baare me koi kalaam nahi karte the, waise hi jaise Sifaat ke ta'alluk se mutasabehat ayaten hain uske baare me khamoshi ikhtiyar karte the

► Imam Nasafi رضى الله تعالى عنه , Tafseer e Madarik Vol 3, Pg 48, Sura Taaha, Ayat 5 me kehte hain, mazhab to wo hai, mazhab ke maane hain sahi aqeeda, Allah ke arsh ke baare me jo baat ki ja rahi hai iska sahi aqeeda wo hai Hazrate Ali ne farmaya, 'stawa' ka matlab hamare samajh se parey hai, aur uski kaifiyat ghair maakul hai, jisko waazey nahikiya ja sakta, aur is par imaan laana wajib hai, is ke baare me sawaal karna quraaid karna biddat hai, gumraahi hai, isliye ke jab Arsh nahi tha tab bhi wo mojud tha, waise hi arsh ko banane ke baad bhi paak hai, aur jab arsh ko fana kar dega tab bhi wo paak rahega

► Ala Hazrat – aur wo arsh par istaba hua jaisa uski shaan ke layak hai, matlab Ala Hazrat ne tajarma hi nahi kiya

*ASWJ ka aqeeda ye hai ke hum kehte hain ke Allah mojud hai, magar ye kehna ke Allah har jagah mojud hai, ye jumla jayiz nahi hai, Allah jagah me samaney se paak hai, jagah hais hoti hai, job hi jagah hai pehle nahi thi Allah ne paida ki aur Allah un jagaho ko fana bhi kar dega, Allah fani cheezo ka sahara lene se paak hai, wo jagah se paak hai. har jagah mojud rehna ye Rasul ki shaan hai kyunki jagah bhi makhluq aur Rasul saari makhluq me sab se afzal hain*

(c) Allah har jagah mojud hai, ye Hindu ki taleem hai, Islam ki taleem ye hai ke Allah arsh par baithe hue hain

- Mufti Ahmed Yaar Khan Naibi رحمه الله عليه aitraaz karte hain, "Chaalhaq" me likha ke ye kehna ke Allah har jagah mojud hai, ye jayez nahi hai, har jagah mojud hona ye Rasulullah ki shaan hai

Hamara aqeeda ye hai, ke Allah mojud hai, magar ye kehna ke har jagah mojud hai, ye jumla jayez nahi hai isliye ke jitni jagahen haadis hain, Allah jagah me samane se paak hai (jagahen - makhluq hai aur Allah makhluq pe samata nahi, haadis - pehle nahi thi, Allah ne paida ki, aur usko fanah bhi kar dega)

(d) Allah chahe to arsh se zameen par bhi aa sakta hai

(e) Kitaab ka naam hai "Mujhe hai Hukm e Azaah" isme ye Naik kehta hai, ke Allah jhuth bhi bol sakta hai, magar bolta nahi hai, magar jis din jhuth bolega, khuda hi audey se mazul ho jayega

(f) Jo bhi Allah ki baat maane wo khuda ka beta hai

(g) 4 Ayyamma ke maslaq ko firqa batata hai

(h) Ram aur krishna ko khuda ke bheje hue paighambar maan sakte hain “Hadyatul Mehdi” – Waheduz Zama likhte hain, Vol 1, Pg 85, kuffar koam me hamesha se bahot si shaksiyat mashur rahin halake wo saleheen aur anbiya me se hain, wo hain Ramchandra, Krishna, Buddha, aur hum par wajib hai ke hum inpar imaan layen aur inko bhi apna Rasul maaney, maazallah

(i) Rasulallah ﷺ ke wisaal ke baad waseela mangna jayez nahi hai

Hadees: Imam ibn Abi Shaiba, ap uestad hain Imam Bukhari, Imam Muslim, Imam Abu dawood ke, apni kitaab Musannaf ibn Abi Shaiba, Vol 17, Pg 64, Hadees 32665, pasemanzar; Hazrat Umar رضى الله تعالى عنه ke doar e khilafat me shadeed qahad par gaya, log halaq hone lage, ek sahabi Rasul hain jinka naam Bilal ibn Haaris رضى الله تعالى عنه Rasulallah ﷺ ke rozey par gaye, “ apne arz kiya, ai Allah ke Nabi ﷺ apni ummat ki khabar lijiye wo halaq hui jaa rahi hai, phir Sarkar inke khwab me tashreef laye, Umar ko mera salaam kehna aur kehna ke wo musalmano par sakhti zara kam kare, aur kal bearish ho jayegi” aur jab subah hui to zordar barish ho rahi thi.

Jab unhone Hazrat Umar ko ye khwab byan kiya to Umar roney lagey aur kaha ke mai ye sakhti apni khawish ya nafs ki wajah se nahi karta hun shariyat ki wajah se karta hun

- Ibne Qaseer ne Al Qamil me likha Vol 2 Pg 556, Hadees
- Imam ibn Hajar Askalani ne Sharah e Bukhari jo hai unki mashur, “Fatahul Bari Sharul Bukhari”, Vol 7, Pg 397
- Ibn Qaseer ne Al Widaya Wan Nihaya, Vol 4 Pg 105
- Imam Samhudi ne Wafaful Wafa Vol 4 Pg 1374

(j) Mazar par jaana shirk hai

(k) Miladdun Nabi Hadees me nahi hai

6. Hadees: Bure Naamo ko badal dena.

JameTirmizi, Pg 135, Hadees 2849. Hazrate Ayesha رضى الله تعالى عنها se riwayat hai, ke Rasulallah ﷺ ki adatey kareema thi, ke ap baure naamo ko badal diya karte the

7. Hadees: Baap ke Naam se pukara jayega

Abu Dawood, Vol 5, Hadees 4948. Hazrat Abu Darda رضى الله تعالى عنه se riwayat hai, Allah ke Nabi ne irshad farmaya, beshaq Qayamat ke din tum apne naamo se pukare jaoge, aur tum apne baap ke naamo se pukare jaoge, isliye tum apne naam behtareen aur ache rakho

8. Ye sahi hai ke chaaro aiyyimmah ne kaha, ke agar hamara koi fatwah Quran aur Hadees ke khilaaf nazar aye to usey deewar par phaik ke maar do, ye ahle Hadees ka ratah rataya jumla hai

Unse zara pucho ke ye unhone kaha kisse, ye unhone kaha apne shahgird se jo khud Muftahid the, hum jaise log nahi hain, aur Muftahid ko kisi ki taqleed jayez nahi hai, aiyyimmah ne apne shahgirdo se kaha ke tum bhi tehkeek karo, tumko Allah ne ijtehaad ki salahiyat di aur agar hamara koi kaul koi fatwah Hadees ke khilaaf nazar aye to us fatweh ko choar do aur us Hadees ko le lo

9. Saudi Arabia me tahajjud ki azaan hoti hai, is biddat ka jawab do, kahan se sabit hai, iski ijaad karne wala aale saud hain

10. Mazar aur Kabr par jaana Sunnat e Rasul hai

Sarkar Ashabe Uhad aur Ashabe Jannatul Baqi ke kabro par tashreef le jaate the, is ta'alluk se kai hadeesain mojud hain

Sarkar jab Meraj ke Safar par jaa rahe the, Musa عليه السلام ki kabr par apne hazri di, Safar ka maqsad, Deedar e Khuda, darmiyana me Jibreel عليه السلام ne Sarkar ko Musa عليه السلام ki kabr par rukwaya, guftagu hui phir apne Safar ko aagey farmaya, Sarkar jaa to rahe hain Meraj par, kabr par ruk kar bata rahe hain, ke kabro par jaana meri sunnat hai

To jab tum kisi ache Safar pe niklo, to meri sunnat ye hai, ke buzurgo ki mazaar par hazri de kar nikla karo

Dusri baat, Sarkar ﷺ aur Musa عليه السلام ke darmiyan, Rasul afzal hain ya Musa, Sarkar ne bataya, ke mai afzal hokar adna ki kabr par jaa raha hun, aur tu adna hokar afzal ki kabr par nahi jata

11. Halake Sarkar ki ye Hadees zayeeef hai, ke jisne mere kabr ki ziyarat ki uspar meri shafaat wajib ho gayi.

Lekin hume fazail me aisi Hadees chalti nahi doarti hai, aur hame umeed hai, halake Hadees zayeeef hai, lekin Allah se umeed to bari kawi hai

Ye Hadees bahot saare turq se ayi hai, aise me ye Hadees ko hasan kar deti hai, Imam Taqiuddin Subqi رحمه الله ne apni kitaab "Shifaus Saqaam Fee Ziyaratil Anaam" me ye sabit kiya ke ye kai snaad se ayi hai lehaza ab iska darjah hasan hai

1. Islam ke 2 shobhey hain:

- (a) Ek ka ta'alluk Imaan se hai: isme aqeede me kami ajaye to aisi koi riwayat nahi ke Rasulallah ﷺ ne kaha ho ke mai bacha lunga
- (b) Dusre ka ta'alluk amaal se hai: isme kami beshi ho jaye to kabiley maafi hai

2. Hadees: Rasulallah ﷺ ne irshad farmaya ke agar tere amal me kami ho jaye, tu agar gunaah karle basher aitbaar se, to mayus hone ki zarurat nahi, meri shafahat meri ummat ke bareh gunahgaro ke liye hai, mai apne ummat ke barey gunahgaro ko bakshwa lunga.

Ala Hazrat Fazile Bareilvi farmate hain, ke be-amal ki nijaat mumkin hai aur balki hogi inshallah, jiska aqeeda durust ho, agarche amaal kharaab ho, uska bhi jannat me jana wajib hai, ye hai ke usko apne gunaho ki saza bhugatne ke baad

3. Imaan ka hissa kya hai

Allah ek hai ye to sabhi mante hain, Yahoodi, Eesai baaz ghair muslim bhi ke dete hain ke Allah ek hai

Hazrat Shah Abdul Haque Mohaddis e Dehlvi رضى الله تعالى عنه apni kitaab Madarejun Nabuwat me farmate hain, ke ek shaks agar bil farz 1000 saal tak wo kahe لَا إِلَهَ إِلَّا اللَّهُ aur bil farz mar jaye, to farmate hain, ke seedhe jahannam me jayega, puchagya kyun, Imaan uska mukammal nahi, us wakht tak jab wo مُحَمَّدٌ رَسُولُ اللَّهِ ka iqraar na karle

Khuda ko pehchana zarur par apne zehno fikr se, ye Nabi ﷺ ne jaisa bataya. Allah fermata hai, ke mai jab apna ta'arruf paish karta hun, balke ye hai اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ اَلْحَرَمِ الْمَعْنٰى mehbub ap kahiye Allah ek hai

Lehaza pehle Imaan Rasul par lana parega tab Allah ko pehchan payega. Buniyaadi Imaan hai Rasulullah ki zaat

4. Hadees: Sahih Bukhari, Vol 1, Kitabul Imaan, Hadees 14

Hazrat Anas Ibn Malik رضى الله تعالى عنه se riwayat hai, ke Rasulallah ﷺ ne irshad farmaya, tum me se us wakht tak koi momin ho hi nahi sakta jab tak wo mujhse itni mohabbat na kare, ke jitni apni maa aur baap se na karta ho, jitni apni bahiyon se na karta ho, apni aulad se na karta ho

5. Rasulallah ﷺ se mohabbat ki daleel Quran aur Hadees se:

(a) Wakiya: Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ کی Mohabbat Nabi ﷺ se kaisi thi

Mecca me zulm o sitam ho raha hai, Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ aate hain Nabi ﷺ ke paas kehte hain, Ya Rasullallah ﷺ ap dekh rahe hain ke hum par zulm ke pahar toare ja rahe hain, ap Allah se arz kijiye ke hume hijrat ki ijazat dain, Sarkar ﷺ ne farmaya, wo ankareeb mujhe hukm dega. Roz Abu Bakr رضی اللہ تعالیٰ عنہ aate aur puchte ke Ya Rasullallah ﷺ kya hijrat ka hukm aya, Sarkar farmate ke abhi hukm nahi aya hai. Din guzrate rahe, isi darmiyan Nabi ﷺ ne kaha ai Abu Bakr, 2 ootniyan taiyar karo, unhe khilao pilao taki safar me kaam aye, apne aisa hi kiya, safar ka samaab bhi mohaiyaa kar rahe hain, aur roz akar puchte ke hijrat ka hukm aya, Sarkar farmate nahi abhi nahi.

Ek raat Sarkar ﷺ Abu Bakr رضی اللہ تعالیٰ عنہ ke ghar tashreef laye, kundi pehli martaba khat khatayi aur darwaza khul gaya jaise ap رضی اللہ تعالیٰ عنہ darwaze ke piche hi khare the, samne Rasullallah ﷺ khare the aur Abu Bakr رضی اللہ تعالیٰ عنہ ne be sakhta pucha, kya hijrat ka hukm agaya, irshad farmaya, yaqeenan hijrat ka hukm agaya, magar Abu Bakr barey ta'ajjub ki baat hai, tumne itni jaldi darwaza kaise khol liya, mai to ghuman kar raha tha, ke ghar ke log so rahe honge, tum araam kar rahe hoge, kya baat hai ke tum itni raat tak jage hue ho

Abu Bakr رضی اللہ تعالیٰ عنہ arz karte hain, Ya Rasulallah, jis din se apne farmaya hai, Allah hijrat ka hukm dene wala hai, wo din hai aur aaj ka din hai Abu Bakr raat ko soya nahi hai, is dar se ke ap tashreef layen, darwaze khat khatayen aur mai sota rahun, ap utni dair khare rahen, apko takleef ho ye mujhe gawara nahi

(b) Hadees: Sahi Muslim, Vol 1, Pg 75, Hadees 222

An Anas ibn Malik رضی اللہ تعالیٰ عنہ se riwayat hai wo kehte hain, ke jis wakht ye ayat nazil hui, 'ai imaan walo Nabi ki awaaz se apni awaaz ko buland na karo' kehte hain, Hazrate Sabit bin Qais رضی اللہ تعالیٰ عنہ ek sahabi Rasul the, inka mamla ye tha ke ye awaaz zyada zor se sunte the, kano se kam sunte the, zor se kaha jaye to sunayi deta tha, (jo kam sunte hain wo zor se bolte bhi hain), ye ghar me baith gaye, aur kehne lage apne ap se apne log se mai to jahannami ho gaya.

Jab bahot dino tak Allah ke Rasul ﷺ ne unko apni majlis me nahi dekha, to Hazrat saad ibn maaz رضی اللہ تعالیٰ عنہ jo unke parosi the unse Sarkar ne Sabit ke baare me pucha, kya wo beemar hain maine unko bahot dino se nahi dekha, bataya nahi agar wo beemar hote to mujhe iski khabar mil jaati.

Hazrat Saad ibn Maaz رضى الله تعالى عنه inke ghar pahonchte hain Sarkar ﷺ ka paigham lekar, to Hazrat Sabit رضى الله تعالى عنه farmate hain ke Quran me ayat nazil ho gayi hai ke Nabi ﷺ ki awaaz se apni awaaz buland na karo, aur tum jaante ho mai uncha bolta hun, bahot baar maine Huzur ﷺ ke saamne apni awaaz ko buland kar diya hai, is bina par to mai jahannami ho chuka.

Saad ibn Maaz رضى الله تعالى عنه is baat kar zikr Sarkar se kiya, ke Sarkar wo to ghar se nikalte nahi hain, har wakht rote rehte hain, yahan tak kak ke ek Hadees me aya ke wo apni biwi se kehte hain ke mujhe zanzeero me baandh do, Rasulallah ﷺ ne irshad farmaya, ke jao ussey kaho humne usse jannati kar diya hai

- Sahih Bukhari - Hadees no 1954
- Imam ibn Hibban ne As Sahi me 7168
- Imam Hakim ne Al Mustadrak me 5036

6. Tehzeerun Naas me Maulana Qasim Nanatavi me likhte hain, inka aqeeda rakhta hai ke Rasulallah ﷺ ke baad koi Nabi aa sakta hai

7. Tehzeerun Naas ke Pg no 8, par Maulana Qasim Nanatavi likhte hain ke Anbiya apni ummat se mumtaz hote hain to uloom me hi mumtaz hote hain, baki raha amal isme baaz auqad ummati barabar bhi ho jate balke bar bhi jaate hain

8. Hadees: Jibreel عليه السلام ki umr, Nabi ka ek sajdah 70000 saal ka hai

Rasulallah ﷺ ne Jibreel عليه السلام se pucha, ai Jibreel batao tumhari umr kitni hai, arz karte hain, Ya Rasulallah, mujhe meri umr ka khuch pata nahi hai, nahi malum hai, andaz laga sakta hun, ke 70000 saal meek sitara tulu hota hai, aur 72000 martaba maine us sitare ko dekha hai, bus issy meri umr ka andaza laga lijiye

Allah ke Nabi ﷺ muskuraye aur famaya ke Jibreel, agar wo sitara ab dekh loge to pehchan loge, Jibreel ne arz kiya, 72000 martaba dekha hai, kaise bhul sakta hun, Nabi ne apna imama hataya, peshani me noor chamka, irshad kiya, ke wo sitara mai tha, aur jante ho Jibreel, 70000 saal me khun nazar ata tha, mai apne rab ki bargah me sajdah karta hun, mera ek sajdah 70000 saal ke barabar hua karta tha, phir mai sir uthata to tum wo sitara dekhte phir mai sajde mai chala jata.

- Siratul Halbiya, Imam Burhanuddin Halbi رحمه الله Vol 1, Pg 30
- Nashrut Teeb, Moulvi Ashraf Ali Thanvi, pg 917

9. Ek insaan par ek Qurbani wajib hai, par Nabi ka ek amal puri Ummat ke liye hai

Hadees: Ummul Momeneen Hazrate Ayesha رضي الله تعالى عنها farmati hain, ke Sarkar ﷺ ne ek dumba zabah kiya, aur farmaya, ke ai rabbe qayenat ye dumba meri taraf se hai, aur iske baad Sarkar ﷺ ne ek aur dumba zabah kiya, aur phir apne haatho ko uthakar arz karte hain, ke ai khaliq e qayenat ye dusra dumba qayamat tak ke liye us ummat ke liye hai jo qurbani na kar sakegi

10. Deobandi ka mutalba humse ke, Ala Hazrat ka imaan sabit kijiye

Jawab: apke kisi aqabir ne ala Hazrat ko kafir kaha wo pesh kijiye.

Hawala: Kamalate Ashrafiya me maulana ashraf Ali Thanvi jawab likhte hain ke haan bareilliyo ke piche hamari namaz ho jati hai, wo hame kaafir kehte hain hum unhe kaafir nahi kehte hain

11. Hadees: Ilm E Ghaib par

Waise to ye Hadees Sahi Bukhari ki hai, magar Hadees ka ek tukra jo Imam Bukhari ne to nahi likha albatta, wo Tafseer e Baghawī me Vol 1, Pg 377, me Hazrate Imam Baghawī ne Imam Suddi se nakl kiya hai aur wo Hazrate Anas se nakal karte hain, aur wo Hadees ka tuqra ye hai

Hadees: Allah ke Nabi ﷺ farmate hain, kal raat meri puri ummat meri nigaho ke saamne paish ki gayi, Qayamat tak ki ummat mere saamne layi gayi, Sarkar kehte hain, maine apni ummat ko dekha, tamaam ummato me sab se zyada meri ummat thi, aur farmaya kasam wahdahu lashareek ki, mai apne ummat ko har fardh ko aise pehchan gaya, aise janta hun, jaise baap apne betey ko pehchanta hai

Is par munafekeen ne kaha, ke Mohammad kehte hain ke mai apne har ummati ko jaanta hun magar hamare dil me kya hai aur jo kufr chupa hai Mohammad wo nahi jaante, unhone yehi nahi pata ke hum to dikhawe ka imaan rakhte hain, darasl to hum unke saath hain hi nahi ab jab unhone ye baat kahi, iske baad

Ab Sahi Bukhari me Hadees yahan se shru hoti hai, Vol 2, Kitabul Aitesaam, Hadees No 2154, imam bukhari ne puri sanad byaan ki aur pahonchate hain Hazrat Anas ibn Malik tak, kehte hain, Rawi kehte hain, jab suraj ki tapish khuch thandi par gayi thi, Rasulallah ﷺ tashreef laye aur namaze zuhar parwayi, salaam phairne ke baad ap mimbar par tashreef laye, aur Sarkar ne qayamat tak jitney wakiyat hone wale the sab ki khabar di, aur uske baad phir Sarkar jalaal me kehte hain

Jisko jo puchna ho puch lo kasam khuda ki wo jo puchega mai uska jawab dene ko taiyar hun (ilm e ghaib sabit hua), kisi bhi shaiy aur kisi bhi cheez ke baare me, aur



farmaya ke Allah ki kasam, tum jis cheez ke baare me mujhse puchoge mai uski tumhe khabar dunga, pucho jab tak mai is mimbar par khara hun

Rawi kehte hain, ke ek shaks khara hua aur pucha, ya Rasulullah ﷺ mera thikana kahan hai, farmaya, ke tera thikana jahannam hai, Huzur ﷺ ko pata tha ke ye apne nifaq aur kufr se tauba nahi kar sakega. Ab Hazrate Abdullah ibn Huzaifa (inke bare me khuch munafekeen ne afwa ura di thi ke inka nutfah sahi nahi hai, inke baap Huzaifa nahi hai koi aur hai) khare hue aur pucha, ya Rasulullah, sahabi ye jante hain ke kaun kiska beta hain aur kaun kiska baap hai

Hazrate Huzaifa رضى الله تعالى عنه ne pucha, mera baap kaun hai, farmaya, tera baap Huzaifa hi hai. Sarkar baar baar jalaal me farmate hain ke pucho mujhse kya puchna hai, ke tabhi hazrt Umar ghutno ke baal haath jorey hue Sarkar ke mimbar ke kareeb pahonchte hain aur arz karte hain, ya Rasulullah , apne jalaal ko khatm kar dijiye, hum is baat par raazi ho gaye ke hamara rab Allah hai, deen hamara Islam hai aur ap Allah ke Rasul hain, Sarkar khamosh hue aur jalal kam hua

12. Beshaq Rasulallah ﷺ ke seerat thi ke ap apne gustakho ko bhi maaf kar diya karte the, wo to rehmatilil alameen the, magar har sahabi to rehmtallil alameen bankar to nahi aya tha, wo Huzur ﷺ ke gustakho ke saath kya karte the

Quran: Para 5, Sura Nisa, Ayat 60, 61

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَّخِذُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ۖ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ۝ (پارہ 5-سورۃ النساء، آیت نمبر 60-61)

Ye ayat Hazrate Umar Farooque رضى الله تعالى عنه ke wakiya ki tayeed me nazil hui, ke ai mehbub wo hargiz us wakht tak momin na honge ke jab tak apne ikhtelaf ko apke samne na laye aur ap jab faisla kar dain to apke faisle ko wo tasleem na kar le

ShaneNuzul: ek Yahoodi aur ek musalman tha, dono me ikhtelaaf ho gaya, yahoodi ka khet niche tha musalman ka upar machan pe the, wahan se paani aata tha, musalman ke kheto se hota hua yahoodi ke kheto me paani aata tha, musalman ne paani ko apne kheto me rok liya, Yahoodi ne Sarkar ke paas shikayat ki

Dono ko bulaya, Huzur ﷺ ne faisla diya, ke musalmaan jab tumhare khet paani se sehraab ho jayen to tum paani yahoodi ke kheto me jaane diya karo, musalman ko

ye faisla pasand nahi aya, hukm diya Sarkar ne ke jo mai kehta hun sakhti se us par amal kar, yahan se dono chale aur musalman chunke khush nahi tha faisle se, tai kiya ke Hazrat Umar ke paas chalte hain, yahoodi taiyar hogaya, dono pahonche Musalman kehta hai Huzur faisla kar dijiye, yahoodi bola Huzur pehle ek baat sun lijiye ke apse pehle hum Nabi ﷺ ki bargah me hazir chuke hain, kaha, Huzur ne kya faisla kiya, kaha Huzur ne mere haq me faisla kiya, lekin ye musalman maanne ko taiyar nahi, Umar bole ruko mai abhi faisla karta hun, andar gaye talwar laaye aur us musalman ka sir qalam kar diya, kaha jo Rasul ka faisla na maane Umar ka faisle uske baare me ye hai. ye jalaal Sahaba ka Nabi ke faisle ko na maanne par

13. Mansukh wakiya se daleel pakri hai Maulana Tariq Jameel ne, Obaiy Munafik jab mar gaya aur iske ta'alluk se puri aur asl Hadees

Jung e Badar ke wakht jab khuch mushrekeen giraftaar hokar aye to Hazrat Abbas رضى الله تعالى عنه bhi the, jo us wakht kafiro ke taraf se larnе aye the, Rasullallah ﷺ ke khilaaf, aur inhe zoar zabardasti laya gaya tha, jab ye Madine pahonche to inka paith khula hua tha, kurta waghera nahi tha, sardi ka wakht tha, ye the bare lambe choarey, thansi se kaanp rahe the

Rasullallah ﷺ ne farmaya, ke koi hai jo mere chahch ko kurta de de, khuch sahaba ne apne apne kurte utar ke diye to kyunke ap bahot unche kad ke the to apko kisi ka kurta unko mafiq nahi aa raha tha, wahin Obaiy ne apna kurta utar ke de diya, aur inhone pahen liya. Obaiy Hazrat Abbas رضى الله تعالى عنه ke kad ka tha, Obaiy puri zindagi munafiq raha, aur munafik hi mara, ke tabhi Abdullah bin Obaiy jo Sahaba the, ap ﷺ ke paas aye, apne baap ki namaze janaz parwane ke liye, ke shayad mere baap ke azaab me khuch kami ho jaye

Rasullallah ﷺ agey bare namaz parane ke liye, ke tabhi Hazrat Umar رضى الله تعالى عنه akar apko rokte hain, apne irshad farmaya, ke mujhe ikhtiyar diya gaya hai, ke chahe to mai paraun ya nahi, aisa koi hukm nahi hai abhi mujhe ke mai munafiq ki namaze janaza na parun. Sarkar tashreef laye, apna kurta utarke Obaiy ke kafan par rakha, aur bataya ke maine apna kurta is liye rakha ke isne mere chacha Abbas pe ehsan kiya tha, aj ehsan chuka diya gaya hai

Ye tha wo manzar, phir Sarkar ﷺ ne namaze janaza parayi, ye dekh bahot se munafik Islam me dakhil ho gaye, iske baad Surah Tauba ki Ayat 38 nazil hui jisme Allah ne

Nabi ﷺ ko hukm diya ke ab iske baad kisi munafiq ke namaze janaza na parayen aur na uske kabr par khare hoan

#### 14. Hadees: Munafik ko Masjid e Nabawi se bahar nikala

Imam Tabrani, Al Majemul Ausad, Vol 1, Pg 242, Hadees 792

Abdullah ibn Abbas رضى الله تعالى عنه se Imam Tabrani ne ye Hadees nakl ki, ke Quran me jab ye ayat nazil hui, ke Allah ne farmaya, ai mehbub apke paas khuch ganwar munafik mojud hain aur khuch madine aur iske aas paas ke ilake ke hain aur apni munafikat par arey hue hain, ai mehbub ap nahi jante, hum unhe jante hain. Phir Nabi ko hukm diya ke inhe nikalo masjid se.

Abdullah ibn Abbas رضى الله تعالى عنه kehte hain ke Rasulallah ﷺ ne ek ek munafik ka naam liya aur unke kabile ke sardaro ne gardano se, haatho se, daari pakarke, se uthaya aur bahar ka raasta dikhaya, keh kar tum bahar niklo, tum munafik ho, khuch dheedh the to unke kabile ke sardar jaise Hazrat Ayub Ansari رضى الله تعالى عنه Hzrt Abu Mohammad رضى الله تعالى عنه Hazrat Abu Sayeed Khudri رضى الله تعالى عنه ne unko pakarkar bahar nikala

Us din Hazrat Umar رضى الله تعالى عنه ko masjid me aane me ittefaaq se dair ho gayi thi, ap raaste me the ke dekha ye 700 ke kareeb toli jaa rahi hai, andesha hua ke jumme ki namaz choot gayi aj meri, apke andar roney ki kaifiyat taari hui ke aj mujhse jumma choot gaya, is toli ne jaise Hazrat Umar ko dekha ke agar inhe pata chalega to ye bahot dhoyenge, ye to isi moake ki talaash pe the, to inhone apne chehro ko apne imame se chupana shru kiya, ek se pucha apne ke kya namaz ho gayi, jawab diya, nahi magar Rasulallah ﷺ ne hame nikaal diya hai, samajh to gaye ke koi baat hai

Andar pahonce to dekha ke Rasulallah ﷺ mimbar par tashreef farma hain, ap khush ho gaye ke abhi namaz nahi hui, jumma nahi chootha, Qudbah khatam hua, to apne barabar baithe sahabi se pucha ke kya baat hai, wo log namaz parhe bagarir nikal gaye, wo kehte hain, ai Umar, khushkhabri ho, Allah ne aaj munafiko ko ruswa kiya hai aur Allah ne unse dohra azaab ka wada kiya hai, pehla azaab to ye ko wo masjid se nikale gaye aur dusre azaab wo ankareeb kabr me dekhne wale hain

- Imam Fakruddin Razi ne Tafseer e Kabeer Vol 16 Pg 177

- Imam Jalaluddin Suyuti ne Durrey Mansur me Vol 3 Pg 486

# [19] Best Farooq Khan Razvi Full Speech

#### 1. Shirk kya hai

Jo kaam Allah ke zaat ke layak hai, wo kaam kisi bande ke liye ki kya jaye, ya uski zaat me shareek kiya jaye, Allah ki zaat aur sifaat me shareek kiya jaye wo shirk hai

(a) Masla - Sehra pahennna shirk kya hai,

Jawab - Sehra pahenna kya Allah ki sifaat hai, hargiz nahi, sehra pahenna shirk nahi

(b) Masla - Moulana Ismail Dehlvi ne apni kitaab "Taskiratul Akhwaal" me likha, ke Sewai khana shirk hai

Jawab - Kya Allah سُبْحَانَهُ وَتَعَالَىٰ sewai khata hai, to jo bande ne kha li aur shreek ho gaya uski zaat me

## 2. Aqeeda Ahle Sunnat ka

(a) Allah سُبْحَانَهُ وَتَعَالَىٰ ek hai aur uske alawa koi zaat ibadat ke layak nahi hai

(b) Allah سُبْحَانَهُ وَتَعَالَىٰ ki zaat azali aur abadi hai, uski zaat hamesh se thi, mojud hai aur hamesha rahegi

(c) Allah سُبْحَانَهُ وَتَعَالَىٰ fanaah se paak hai

## 3. Mazar ko pujna haraam hai

Wakiya: Ek martaba badshah ne Maulana Rum رحمه الله عليه ki dawat ki, ap sufi buzurg mamuli kapre se chale gaye, jaise hi darwan ne dekha diya, bhaga diya bhikari samajh kar. Ab ghar aaye bare keemti jhubba pehna, khushbu lagayi, wapas gaye ab usi darwan ne salam kiya, kaha ap hi hain maulana rum, haan, ji aphi ka intezaar kar rahe hain badshah, bare adab ke saath darbar ke andar le gaya

Khane ka intezaam lagaya gaya, ap ek niwale khud khaate aur ek niwala jhubbe ke aasteen me dalte, badshah dekh kar hairan sochne laga kaise buzurg hain, bola Huzur ap be takalluf khana khayen ghar ap job hi le jaana chahne mujhse keh dain mai bhijwa dunga, farmaya, ke ghar le jaane ki baat nahi hai, jiski dawat hai usey khila raha hun. Kya matlab, mai mamuli kapre me aya to bhaga diya gaya, keemti libaz me aya to dawat hui dawat maulana rum ki nahi dawat to is libaz ki hai

## 4. Ya Rasulallah ka tajarma

Ya - ai (hurfe nidah hai)

Rasul - Paigham laane wala

Allah- Allah ki taraf se

"ai wo zaat jo Allah ki taraf se paighaam laane wali hai"

## 5. Taskiratul Rasheed - ye Moulvi Rasheed Ahmed Gangohi ki zindagi par kitaab hai likhne wale hain, Moulvi Ashiq Elahi Mirgi Sb hain, Gangohi ke mureed o khalifa,

Vol 1, Pg 46, likhte hain ke Ala Hazrat ki bhawaj ka husne iqteqaad aur muflisana bartaw, ye ala Hazrat hain Haji Imdad Ullah sb ko kehte hain, bhawaj khana khud pakati thi, koi bhi mehman agar bewakht ajaye to bura nahi maanti thi, ek din inke ala Hazrat ne khwab dekha inki bhawaj mehmano ka khana paka rahi hai ke Huzur ﷺ tashreef laye aur farmaya ke tu uth tu is qabil nahi ke tu imdadullah ke mehmano ka khana pakaye, mehman ullema hain unke liye khana mai pakaunga

6. Haji Imdadullah sb peer hain Rasheed Ahmed Gangohi ke, Maulana Ashraf Ali Thanvi ke, Khalil Ahmed Ambethvi ke, Qasim Nanatavi ke aur dada peer hain Maulana Ilyas Kandhelvi ke
7. Hazrate Imam Abul Hasan Shakhnuni رحمه الله عليه farmate hain Bahjatul Asraar me ke Sarkar Ghous e paak khud farmate hain ke mai ek martaba Baghdad ke andar talib e ilmi ke doar me jungle ke taraf mai ja raha tha ke mujhe pyaas ki bari shiddat mehsus hui aur bechain ho gaye, ke tabhi badal ka ek tukra aya aur baarish shru ho gayi, khyal kiya ke pehle dekhun ye baarish kis ki taraf se hai, kudrat ki taraf se ya isme khuch shaitaani karastaani hai

Badal chatey, ek noor zahir hua, noor se awaaz ayi, Abdul Qadir, teri ibadato se mai bahot khush hua, har haram cheez maine tujh par halaal kar di, aaj se namaz ki zarurat nahi hai tujhe, mai tujhse raazi ho gaya. Sarkar ne 'lahol' para aur saara noor dhuan ban gaya, awaaz ayi, Abdul Qadir tujhe tere ilm ne bacha liya, kaha, mardud phir gumraah karta hai, farmaya, mujhe mere ilm ne nahi mere rab ne mujhe bachaya, kaha Abdul Qadir is tareekhe se 70 abdaalo ko gumraah kar chuka hun

Ye Iblees tha, Sarkar se pucha apne kaise jana wo Iblees tha, farmaya 2 wajah se

- (a) Ke mere Huzur ﷺ ne farmaya hai Allah ka deedar duniya me mumkin nahi hai
- (b) Mere Huzur ﷺ par jab haraam halaal na hua to Abdul Qadir kaun hota hai jis par haraam halaal ho gaya

#### 8. Maghfirat ki buniyaad aqeeda hai naaki ibadat

Jinka aqeeda kharaab ho, khuda ki kasam wo kitne hi ibadat guzar ho, unki ibadat mooh par maar di jaati hai, agar ibadat ki buniyaad par, namazo ki buniyaad par agar maghfirat hoti kisi ki, to sab se pehle Jannat Iblees ko di jaati, usse barkar kisi ne ibadat nahi ki. Lekin, aqeeda buniyaad hota hai

9. Ashraf Ali Thanvi ki ek malfuzat hai naam hai Al Ifadatul Yaomiya Vol 5, Pg 216, Qist no 181, isme kisi ne sawal kiya ke Yazeed par laanat kar sakte hain ya nahi,

asharf Ali Thanvi jawab dete hain, ke Yazeed par laanat karna jaye nahi hai, wo shaks laanat kare jisko yakeen ho mere amaal Yazeed se ache hain, warna aisa na ho ke amaal to Yazeed se kharab hain aur laanat bhejta raha, marne ke baad kabr me Yazeed aakar na puchega, kya mooh lekar aye ho mia mujhpar to bari laanat ki duniya me aur tumhare amaal to mujhse bhi kharab hain. Inke aqeede ke mutabik Yazeed to aa sakta hai Mustafa nahi aa sakte

10. Rasulallah ﷺ ne khud azan ka dua farmaya, aur farmaya ke, azaan wo hai ke jab azaan ke baad job hi dua mangi jaati hai wo radh nahi hoti.

Hazrate Umar رضى الله تعالى عنه farmate hain, ke wo dua zameen aur asmaan ke beech mo'allakh rehti hai jiske pehle aur akhir me durud na para jaye

Sarkar farmate hain, ke durud ek aisi ibadat hai, jo kisi haal me raah nahi ki jaati

11. Maulana Tariq Jamil, Birmingham me baith kar taqreer karta hai aur Jannat ke kisse suna raha hai, aur apna baatil aqeed byan kar raha hai, apne byaan be kehta hai, Allah سُبْحَانَهُ وَتَعَالَى ne huro ka make up kiya hai, apne chehre ke Noor me se unke chehre me Noor daala hai, yahan 2 kufriya aqaid, ek to Allah ka chehra tasleem kiya, jab ke Allah chehre se paak aur dusra Huro ka chehra Allah ke chehre ka hissa hua ke nahi, isse Allah ki zaat me aib mana jayega ke Allah ka Noor tuta, aur Allah tutne se muntashir hone se paak hai, hum ye kehte hain to ye maanne ko taiyar nahi

12. Maulana Tariq Jamil, Jannatiyo ko Allah سُبْحَانَهُ وَتَعَالَى apne haatho se khud sharaab pilayega, Quran me ye alfaz hain, ke aur unka rab unhe saaf suthri sharaab pilayega, yahan ye Allah ke haath ko bhi tasleem kar raha hai

13. "fail e haqiqi" yani paida karne wali zaat wohi hai, magar zariye hain, kyunke ye duniya "daarul asbaab" hai, to insaan ko aurat aur mard ke zariye paida kiya na, to yahan par rab pilayega se ye murad nahi ke Allah سُبْحَانَهُ وَتَعَالَى khud apne haath se nahi pilayega, sharaab Allah ki hogi paida karta, pilayenge khadim aur farishte  
Duniya me jitne kaam ho rahe hain, uska "fail e haqiqi" rab tabarakwa hi hai, magar izafatey uski makhlook ke taraf bhi to hoti hai na

14. Kal tak ahle Hadees ka aqeeda tha ke Allah arsh par baitha hai, ab deobandi ne bhi bana liya, kaise, Allah ka arsh khulega, phir saamne ayega aur Surah Yaseen ki ayat pari, aur manmarzi tarjama kiya, ab tumhara rab bhi tumhe salaam paish karta hai  
Jabke iska ye tarjama nahi, ke rab saamne ayega, aur aakar salaam paish kare, ye rab ki shaan nahi hai, usme ek lavz aya hai, Arabic me, uska isne tarjama nahi kiya, agar

kar dega to baatil aqeeda zahir karna hai, wo lavz hai "salamun qaulam mim rabbir raheem" jiska tarjama hai, "un jannatiyo par salaam hoga, rab maherbaan, rab ka farmaya hua", salaamti bhejega naaki salaam karne ayega

**15. Maslak e Ala Hazrat kya hai aur isey kehne ki kya wajah hai**

Quran me rabbul izzat fermata hai, ke Allah سُبْحَانَهُ وَتَعَالَىٰ ke nazdeeq deen Islam hai  
Gharib Nawaz ne farmaya, "sha ast hussain, badshah ast hussain"

"Hussain Deen hai" matlab kehne ka deen to Islam hi hai magar Hussain ki zaat na hoti to Yazeed deen tabah kar chuka tha, Hussain ne deen bachaya, to maine deen Hussain se mansub kar diya

Theek isi tarah, jab chaaro Imam ke naam par maslak par hamle ho rahe the, to chaaro maslako ko Ala Hazrat ne bachaya, to humne Maslak ko Ala Hazrat ke taraf mansub kar diya, isi liye Maslak e Ala Hazrat kaha jata hai

Jo bachata hai usi ke taraf nisbat hoti hai

Maslak e Ala Hazrat koi mazhab nahi ha, maslak aur wo chaaro mazhab hain

**16. Hazrat Umar Farooque رَضِيَ اللهُ تَعَالَى عَنْهُ ke doare khilafat me, janaze me agar Hazrat Huzaifa رَضِيَ اللهُ تَعَالَى عَنْهُ hote to Ameerul Momeneen namaze janaza parate, matlab Imaan ki pehchane bane Hazrate Huzaifa رَضِيَ اللهُ تَعَالَى عَنْهُ**

**17. Kharjiyon ka daur aya, Maula Ali رَضِيَ اللهُ تَعَالَى عَنْهُ ke doare khilafat me, Hazrat Abdullah ibn Jabir رَضِيَ اللهُ تَعَالَى عَنْهُ kehte hain, ke hum Ali ka zikr chair dete, chehre par khushi aati to hum samajh lete imaan wala hai, aur agar nahi to samajh lete ke kharji hai, Yahan pehchaan Ali bane**

**18. Jab Rafdiyon ka daur aya to nishani bane Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ pucha jata hai kis mazhab par ho, jab mojassimyo ka duar aya to Hazrat Imam abul hasan ashari nishaani bane, pucha jata kiske maanne wale ho, kehte ashari hain, samajh liya jata ke sunni hai, har zamane me koi na koi nishani to is zamane me nishani hain ala Hazrat, aaj jahan ala Hazrat hain wahan imaan hai**

1. Ahle Hadees Ghous paak ko Ahle Hadees maante hain, darasal ap rafadain karte the, har firqe ne "Ghunyatut Talebeen" chapa hai

2. Taveez ka jayez aur najayaz hona

(a) Hadees: ek martaba Hazrate Fatima رضى الله تعالى عنها, Sarkar ke paas tashreef layin, baba jaan, chakki peeste peeste mere haatho me chalen par gaye hain, mujhe ek ghulam ki zarurat hai, ghar ka kaam akeyle karti hun, Ali aur dono baccho ko bhi dekhna hota hai, lehaza mujhe ek ghulam ata farma dian

Sarkar ne farmaya, ai meri bacchi, ghulam ki zarurat tumse zyada dusro ko hai, mai tumhe ek aisa amal na bata dun ke tum wo amal karo aur tumhari din bhari ki thakaan utar jaaye.

Raat me bistar me jaate wakht, ye par liya karo

✓ 33 baar subhanallah

✓ 33 baar alhamdolillah

✓ 34 baar allaho akbar

(b) Ahle Hadees ke chape hue edition me Pg 30, Ghous paak likhte hain, bukhari ka taveez aur ise likhne ka tarika aur kya karna hai ye bhi bata dete hain, dua likhkar taveez banakar bukhari wale ke gardan me daal do. Imam ahmed hanbali farmate hain ke mujhe ye dua likhkar di gayi

(c) Hadees: Neend me dar jaane ki dua

Jame Tirmizi, Kitabut Dawaat, Hadees 3528

Imam Tirmizi sanad byaan karte hain, kehte hain ke Hazrat Amr ibn Shoaib se riwayat hai, wo apne walid se riwayat karte hain aur wo apne jag se riwayat karte hain, Rasulallah ﷺ ne irshad farmaya, ke jo raat me neend me dar jaaye, to wo ye dua par kar so jaaye

"auzo bekallematil lahi taamati, min ghazabi, wa ikabi, wa sharre ibadehi, wa min humzatis shaitani, wa an yahzuroon"

Hazrat Abdullah ibn Umar رضى الله تعالى عنه apne balik baccho ko ye dua yaad karwate the aur jo na balik bacche the jo yaad nahi kar sakte the to ye dua kagaz par likhkar unke gardan me daal dete the

(d) Taveez par Hadees aur hawaley:

- Imam Ahmad ibn Hanbal ne Al Musnad, Vol 6, Pg 246, Hadees 6696



- Imam ibn Abi Shayba ne Al Musannaf me Hadees 24013
- Imam Darimih ne Ar Radd Alal Jahmiyyah Pg 150
- Imam Bukhari ne Khalqal Afaal Ul Ibaad Vol 1 Pg 89
- Sunan Abu Dawood ne Kitabul Tibb Hadees 3893
- Imam Tabrani ne Kitab Ad Dua Hadees 1086
- Imam Hakim ne Al Mustadrak Vol 1, Pg 733 Hadees 2010
- Imam ibn Sunni ne Al Amal ul Yaum wa Laylaah Vol 1 Hadees 748, 766
- Imam Bahyqi ne Kitabul Adaab Pg 893, Hadees 407
- Khatib Tabrezi ne Mishqat Al Masabih Hadees 2477
- Imam Munziri Attargeeb Wattarheeb Hadees 2496
- Imam Nawawi ne Al Azkar Pg 122, Hadees 354
- Imam Hafiz Zahebi (ghair muqallid) ne At Tibb un Nabi Pg 281
- Ibn Taimiya ne Al Kalimatul Tayyab Pg 32 Hadees 48
- Ibn Qayyim ne Jauzi Zaal ul Maad Vol 4 Pg 290
- Tafseer ibn Qaseer Vol 3 Pg 255 Surah Momin Ayat 97 ki tafseer me likha
- Shaykh Albani Sahih Sunan Tirmizi Hadees 2793

2. Ahle Hadees kehte hain ke qutub abdaal ka koi tasawwur nahi hai yahood aur nassara se aya hai, shaitaniyat ka darja hai, jab ke inhi ke chapi hui Ghunyatut Talebeen me Pg 258, Ghous paak farmate hain, ye 40 abdaal hain jinse zameen ka nizam qayam hai aur ye parwar digar ki pakeezgi byaan karte hain, yehi qayamat me Safarish karne wale hain

Hadees: Mishkat Sharif, Kitabul Manaqib, Vol 3, Hadees 6278.

Mishkat Sharif, Kitabul Fitan, Vol 3, Hadees 6015

Hazrat Shoaib ibn Obaid kehte hain ke Hazrat Ali ke saamne mulk e Shaam ka zikr hua, kehne wale ek shaks ne Ali se kaha ke ap un logo par laanat bhejiye, Hazrat Ali ne kaha, hargiz nahi, mai mulk e sham ke logo par laanat nahi bhej sakta isliye ke maine Allah ke Rasul ko kehte hue suna, Shaam me to abdaal raha karte hain, aur unki tadaad 40 hai, un 40 me se jab bhi kisi ek ka inteqaal ho jata hai Allah unki jagah dusra abdaal foran muntakhab farma deta hai, aur ye wo hain jinke sadqe me tum par baarish barsayi jaati hai, inhi ke sadqe tofail tum dushmano pe fateh pate ho, aur inhi ke sabab se Allah ka azaab tum par se taal diya jata hai

- Musanade Imam Ahmed, Vol 1, Pg 122
- Imam Tabrani ne Majemul Kabir Vol 10, Pg 63, Hadees 1039

- Imam Abu Noyem ne Hilyatul Auliya ki Vol 3, Pg 225, Hadees 308

3. Hadees: Imam Hakim, Al Mustadrak, Vol 4, Pg 596, Hadees 8658

Hazrat Abdullah ibn Zarir se riwayat hai, kehte hain, ke beshaq maine Ali رضي الله عنه ko kehte hua suna ke ai logo Mulke Shaam (Syria) me rehne wale logo ko galiyan mat do, haan tum unhe bura kaho jo unme se zaalim hain, isliye ke wahan Abdaal rehte hain, Allah ke wali aur auliya rehte qyaam karte hain

4. Ahle Hadees kehte hain ke Khizir عليه السلام mar chuke, Ghunyatut Talebeen Pg 258, me Ghous paak farmate hain ke har saal haj ke moake par Arafat ke maidan me Hazrate Jibreel عليه السلام, Hazrate mikael عليه السلام, Hazrate israfeel عليه السلام aur hazrae khizir عليه السلام jama hote hain, zam zam pite hain, ek dusre ke sar ko mundte hain, dua byaan karte hain phir ye juda ho jate hain

5. Kabro par jana aur ziyarat karna shirk nahi hai, tarika bataya

“Ghunyatut Talebeen” me Ghuas e Paak farmate hain ke, hamara aqeeda hai, ke maiy’at apne zahir ko pehchanti hai, bil khusus jab wo jumme ke roz tulu e fajr se lekar tulu e Shaam tak uske paas aate hain

Agey dusri jagah likhte hain ke, kabr ke saamne is tarah khara ho jaise uski zindagi me uske saamne khara hota tha

Adab se khara ho, 11 martaba Sura Ikhlaas aur dusri Surten pakar iska sawaab sahebe kabr ko bakshen, aur is tarah kahe “ai Allah, agar in Suraton ki tilawat ke ajr ka mai mustahik bana hun to ye sawaab is kabr wale ko mil jaye, phir Allah se apni zarurat ka sawaal kare”

6. Hazrate Ayesha رضي الله تعالى عنها bina pardeh ke Sarkar ki kabre mubarak aur apne walid ki kabr par chali jaya karti.

Hadees: Imam Hakim, Al Mustadrak, Vol 3, Pg 63, Hadees 4402

Hazrate Ayesha Siddique رضي الله تعالى عنها se riwayat hai, farmati hain, ke jab Rasulallah ﷺ ka wisaal ho gaya, to jis hujre me apki kabre mubarak hai, mai usme bigair parde ke chali jati thi, Hazrat Abu bakr ke wisaal hua, Sarkar ke pehlu me dafn hue, ap farmati hain, ke mai tab bhi bigair parde ke chali jaati thi, kyun ke ek mere shohar hain aur dusre mere walid hain

Phir jab Hazrat Umar ka wisaal hua aur unko bhi Sarkar ke pehlu me dafn kiya gaya, to mai parde se jaati kyun ki mujhe Umar se haya aati hai (matlab Umar mujhe dekh rahe hain ye aqeeda ap farma rahi hain)

7. Hadees: Shoaibul Imaan me Imam Bahyqi رحمه الله عليه ne Hazrate Ayesha رضى الله تعالى عنها se riwayat likhi hai, jab koi apna azeez kikabr par jata hai aur wahan wo jitni dair baithta hai, sahebe kabr ka dil bahelta rehta hai
8. Abu Huraira se riwayat karte hain Imam Bahyqi رحمه الله عليه kehte hain ke Abu Huraira farmate hain ke jab koi musalman ki kabr se guzarta hai Allah ke Nabi ne farmaya, aur jab wo salam karta hai to maiyat use pehchan jaati hai aur salaam ka jawab bhi deti hai, agar na bhi pehchanti ho tab bhi salam ka jawab deti hai
  - Musnade Ahmed , Hadees 25660
  - Imam Hayshami ne Majmauz Zawaid me Vol 8 Pg 22 Hadees 12704 (sahi)
  - Allama Sarkashi رحمه الله عليه ne Ali Jaba me Hadees 68 (sahi)
  - Imam Jalaluddin Suyuti Sharaus Sudur me Pg 203
  - Imam Khatib Tabrizi رحمه الله عليه Mishkat, Kitabul Janayez, Hadees 1771
9. Kabr ka aqeeda - Ghaus paak, Ghunyatut Talebeen, Pg 81, jab Rasulallah ﷺ ki kabr par jayen, peeth kaabe ki taraf aur chehra rozey ke taraf, Allah ki rehmat bhejen aur durud sharif paren, aur ye dua karen
 

“ ai Allah mai tere Nabi ke paas aya hun, apne gunaho ki tujhse maafi mangta hun, tujhse tauba mangta hun, tujhse ye ilteja karta hun ke tu mere liye maghfirat wajib farma de, jaise ke tune uske liye maghfirat wajib farmayi jo apke paas apki zindagi me aya apne gunaho ka iqraar kiya aur apne bhi uske liye dua e maghfirat talab ki, aur ya Allah , tune usey baksh diya. Ai Allah mai tere Nabi ke zariye mutawajje hota hun, jo rehmat wale Nabi hain, ai Allah ke Rasul mai apke zariye apne rab ke taraf mutawajje hota hun”
10. Mustahabe wo amal hota hai jisme sawab ki umeed hai. Ghaus Paak farmate hain, ke zaherin ke liye mustahab hai ke wo kabr aur mimbar e Rasul ke darmiyan jo kataey jannat hai isme namaz pare agar tabarrukan mimbar par haath phairna chahe to koi harz nahi

1. Ullema aur Auliya categories:

Ullema Categories

Aalim

Fazil

Mufti

Mushtahid fil Masail

Mustahid fil Mazhab

Mohaddis

Mujaddid

Awliya Categories

Ghaus

Qutub

Abdaal

Awtaad

Najwa

Ak'kiya

Sulha

Sufiya

Mujaddid

Roohe zameen ka us zamane ka sab se bara Aalim aur sab se bara jo wali hota hai usko Mujaddid kaha jata hai

2. Hadees on Mujaddid

(a) Hazrate Abdullah ibn Abbas رضى الله تعالى عنه se riwayat hai, kehte hain ke, Huzur ﷺ farmate hain, ai logo, jab meri ummat me fitna barba ho jeyen, to aise zamane me, koi shaks jo meri murda sunnat ko zinda karta hai, Allah usko 100 shaheedo ke barabar sawab ata farmayenge

- Imam Bahyqi – Kitabus Zohad Vol 2 Pg 118 Hadees 207
- Imam Abu Noyem, Hilyatul Auliya, Vol 8, Pg 200
- Imam Darmih, Musnadul Firdaus, Vol 4, Pg 1987, Hadees 6608
- Imam Munzari, Attargheeb Wattarheeb, Vol 1, Pg 41, Hadees 65

Yahan zinda karne wala kaun se murad hai – “Mujaddid”

(b) Hadees: Imam Hasan رضى الله تعالى عنه se riwayat hai, Rasulallah ﷺ ne irshad farmaya, Allah ki rehmat ho mere khulfa par, mere nayebeen par, Allah ki rehmat ho mere khulfa par, mere nayebeen par, Allah ki rehmat ho mere khulfa par, mere nayebeen par

Sahaba ne pucha apne khulfa kaun hain

Huzur ﷺ ne irshad farmaya, logo, mere khulfa, mere nayebeen wo hain, jo meri miti hui sunnat ko zinda karenge aur logo ko iski taleem denge

Ullema kehte hain, ke is Hadees ta ta'allk Mujaddid se hai

- Imam ibn Asaqir, Tarikhe Damishul Kabir, Vol, Pg 61
- Imam Husamuddin Hindi, Tanzul Ummal, Vol 10, Pg 229, Hadees 29209
- Imam Abdul Bar, Jame Baganul Ilm Wa Fazlehi, Vol 1, Pg 46

(c) Hadees: Hazrat Abu Huraira رضى الله تعالى عنه se riwayat hai, ke Allah ke Nabi ne irshad farmaya, ai logo, meri ummat me har sadi me ek mujhddid ata hai, aur wo deen ko nikhar ka ummat ke saamne pesh kar deta hai

Huzur ﷺ ne farmaya, ke beshaq Allah bhejta hai, Allah usey maboos karta hai - Sunan Abu Dawud, Vol 4, Pg 313, Hadees 4251

### 3. 1 shahdeed ke sawaab kya hai

Allah uske gunnahe kabira aur gunaahe sahira sab kaaf farma deta hai, begair hisaab kitaab ke Allah usko jannat ata kar deta hai aur uskeek qatre kaaiwaz me Allah uske darje ko buland karta hai

### 4. Jannat ka darja kya hai

Rasulallah ﷺ ne irshad farmaya, ke jisne Jannat ka ek darja pa liya usko kamas kam 70 hoorain di jayengi

### 5. Mujaddid ki Khubiyen / Qualities

Imam Jalaluddin Suyuti ne apni kitaab me likhi -

- (a) Ilm aur amal ke aitbaar se us wakht wo sab se bara aalimo ka sardar ho
- (b) Sadi ka akhri hissa bhi mile aur ibtedayi hissa bhi mile
- (c) Aisa na ho ke kisi zamane me deewangi ke alam me tha
- (d) Uska bachpan aisa ho ke ungli na rakhi ja sake
- (e) Fasiq na ho

6. Hadees: Allah ke Nabi ne irshad farmaya, ke tum me jo chahta hai, wo hidayat pe rahe, usko chahiye ke wisaal aftaa buzorgo ke tarike par amal kare, isliye ke zindo par fitno ka andesha hai

### 7. Deoband me Moulvi Ashraf Ali Thanvi Sb ka maqaam:

- (a) Md Ilyas jo tableegi jamat ke founder hain, inki malfuzat ki kitaab hai "Deeni Dawat", iske likhne wale hain Maulana Md Mansur Nomani jo Ashraf Ali ke shahgird bhi hain, Pg 58, ek baar Md Ilyas sb ne farmaya, Moulana Ashraf Thanvi ne bahot bara kaam kiya hai bus mera dil chahta hai ke tabligh unki ho aur tareeka mera ho ke is tarah unki taleem aam ho jaye

(b) Mutalla e Bareilviyat, likhne wale hain Dr Allama Khalid Mehmud sb, Ye Director hain Islamic Academy, Manchester, hamare khilaf likhi, isme shru se lekhar akhir tab sir hamare khilaf jhuth ke alawa aur khuch nahi likha, is kitaab me Ala Hazrat ko gaali tak likh di gayi, aur Thanvi ki khub tareef likhi gayi

Ashraf Ali Thanvi ki taleem ko kyun aam karni hai, iske wajah likhte hue likhte hain Pg 106 me, Md Ali Jinnah Ashraf ki bahot tareef karte the, Hindustan ke saare ullema ka ilm ek taraf rakhen aur tanha Maulana Thanvi ka ilm dusre palle me rakhen to inka palla jhuk jayega

(c) Hussain Ahmed Tandvi ki kitaab “As Saqebub Saqib” me dekh lijiye ke isne Ala Hazrat ko kitni galiyan tak likhi hai, yahan tak ke Dajjal tak likh daala

#### 8. Rasul ﷺ ki tauheen:

Ala Hazrat aur Maulana Ashraf Ali ka ikhtelaaf tha “Hifzul Imaan” me likhi hui ibarat jo Thanvi Sb ne likhi, jiski buniyaad par Ala Hazrat ne unko Kaafir kaha, isme ek sawal ke jawab dete hue Thanvi kehte hain, Pg 15, jo ilm Nabi ka hai wo ilm to puchne wale ko bhi hai, har bacche, har pagal ko hai aur tamam duniya ke jaanwar ko bhi hasil hai. Jaanwar ke ilm se Rasul ke ilm ko tashbeeh di gayi hai Ala Hazrat ne is tashbih ki buniyaad par Thanvi ko kaafir kaha aur yahan se ikhtelaaf shru hua, Thanvi ne tauheen ki Rasul ki.

#### 9. Ala Hazrat aur Maulvi Ashraf Ali Thanvi ki paidaish, wiladat aur deoband se farik ke hone te ta'alluk se khuch daleel

Kitaab “Hayate Ala Hazrat” ke likne wale Ala Hazrat ke sabse zyada karibi shahgird aur khalifa, Hazrat Allama Malaqul Ulma Zafaruddin Bihari رحمه الله عليه hain

Maulana Ahmed Raza Khan bin Moulvi Naqi Ali Khan bin Maulvi Raza Ali Khan mutawattin Bareilly, Rohalkhand me 10 Shawwal 1272 hijri me duniya me kadam rakhte hain aur Ashraf Ali Thanvi ki wiladat 1280 hijri me hui

Ala Hazrat 14 Shabaan 1286 hijri me aalim, mufti ho gaye, lehaza 14 saal ki umr me hi apne ilm muqammal pa liya aur mufti aalim ban gaye tab Thanvi ki umr 6 saal thi Thanvi sb ne Deoband me dakhla liya 1295 hijri me aur farik hue 1301 hijri me

1286 me Ala Hazrat farik hue, 1295 me Thanvi ne dakhla liya, jab Thanvi ne dakhla liya tab inki umr thi 15 saal aur Ala Hazrat ki umr hai 23 saal ap 23 kitaabe likh chuke hain aur Thanvi sb ap parne ja rahe hain

10. Maulana Rum رحمه الله عليه farmate hain, ke Allah jab kisi ka deen lena chahta hai to Allah usko direct Rasul ka gustakh nahi banata hai, pehle waliyo ka gustakh banata hai, phir jurrat barti hai to Imamo ki gustakhi karta hai, phir aur jurrat barti hai to Sahaba Ekram ki gustakhi karta hai, jurrat barti hai to Rasulallah ﷺ ki gustakhi karta hai

11. Ala Hazrat ke bachpane ka wakiya:

Ek din ap upne ustad se Quran par rahe hain, ustad ne zabar se paraya apne zer se para, ustad ne toka, zabar hai paro zabar se, ala Hazrat ne phir zer se para, apke dada wahin baithe hue the, farmaya, ahmed raza ustad jo parate hain wo parte kyun nahi, dada ko khuch shubha hua, Quran ke nuskha mangaya gaya, Quran dekha to uspe zabar hi tha, dusra dekha to zer tha, phir teesra dekhta to zer tha, jitney nuskhe laye gaye sab me zer

Malum ho gaya is Quran me katib ki ghalti se zabar aa gaya tha, haqeeqat me zer hi hai, dada ne pucha, ahmed raza tum to par rahe the, jab ustad zabar para rahe the, to zabar kyun nahi para, jawab dete hain, dada Huzur parna to mai zabar hi chahta tha magar mere mooh se zer nikalta, dada ne apki peshani ko chuma, farmaya ke ye Allah ka fazl hai ke wo tumse koi baat ghalat nahi nikal wata

12. Ashraf Ali Thanvi aur Ala Hazrat ki life history - Comparison

1	Malfuzate Hakimul Ulmat, Al Ifadatul Yomiya Min Al Ifadatul Qomiya, Vol 2, Pg 475, malfuzat no 838, Thanvi sb apne bachpan ka wakiya byan kar rahe hain, ye 6 saal ki Umar me apne bare bhai ki sar par pishab kar rahe hain, inke bhai ne pehle inke sir par kiya tha phir badla lene ke taak me rahe	Ala Hazrat ne 4 saal ki Umar me Quran e kareem nazra khatm kar lete hain. Ap 6 saal ki umr me apke dada ne milad un Nabi par ek jalsa munaqqid kiya apne poane do ghante Rasul ﷺ ki khubi aur fazilat par arabi zubaan me taqreer farmayi
2	Al Ifadatul Yomiya Min Al Ifadatul Qomiya, Vol 2, Pg 475, malfuz no 837, inke abba ne 2 shaadi kari thi, khud kehte hain ke maine kutte ka pillu lakar apne sautele mamu ki	Apne 8 saal ki Umar me sab se pehli kitaab likhte hain "Hidayatul Sharah" arabi ki grammar ki kitaab ki sharah hai ye. Aur jab 10 saal ke hue to musallama sabur ka hashiya

	daal ki raqabi me rakh diya, wo roti chorkar khare ho gaye dastkhan se aur khare hogaye aur khuch nahi kaha, wo sidhe aur bhole insaan the	likhte hain
3	Ashrafus Sawane, Vol 1, Pg 20, inki umr 9 saal, hifz e kalam majeed ke baad ka wakiya likhte hain, ek Nabina hafiz the unko Quran pukhta yaad bhi tha aur unko is par naaz bhi tha, ek dopaher apne ustad se maine kaha ke aj mai apko Quran ki ayat me dhoka dunga, ustad muttadi aur ye imamat me khare hokar suna rahe hain, to ek ayat me Allah lavz ko is andaz me para jaise ruku me jaa rahe hain, piche inke ustad to ruku ke liye jhuk gaye, maine agey phir kirat shru kar di, ye dekh kar ye khub haste hain aur namaz toar kar alag ho gaye, is tarah dhoka diya apne ustad ko, Allah ki ayato ke saath bhi khilwaar karte	<p>Apki umr 3.5 ya 4 saal, ap madrase me par rahe hain, ek chota baccha dakhil hota hai aur salam karta hai, ustad ne jawab diya jeete raho, apne farmaya ke ustad e mohtaram ye to salam ka jawab nahi hua, phir apne masnun tarika unko sunaya, apke jawab se ustad bahot khush hoye, peshani ko bosa deta hain, ap apni ustad ki ghalti ki islaah karte hain</p> <p>Ap 8 saal ki umr me hain, jab apke walid ke paas masle ka sawal ata to apko bhi dete ke ap bhi uska jawab likhen, ek jawab khud bhi likhte apke walid, dono jawab me ikhtelaaf, jawab bheja jata ullema e Rampur ki bargah wahan se tai hojayega ke kis ka jawab sahi hai, bhejte wakht ye nahi bataya jata ke kaun sa jawab kisne likha hai, walid ke jawab par ek aalim ke dastakhat aur apke par anginat dastakhat.</p>
4	Al Ifadatul Yomiya Min Al Ifadatul Qomiya, Vol 2, Pg 475, Malfuz no 837, me likhte hain ke ye ek martaba meerut gaye, Elahi Baksh Marhum sb ki kothi hai ussey lag kar ek masjid hai, saare namaziyo ke jute	Apki umr hai 18 saal, apne walid ke sath jate hain bait karne ke liye shane Rasul ke pas, Hazrat istaqbaal me khare hote hain aur farmate hain shehzade apka hi inteazar tha, bait kiya, mureed



	sametkar shamiyana ke upar phaik diya, khuda ka fazl tha inhe pari nahi, ye namaz chorke jute phaikne me lage hue the	banaya, aur foran khilafat ata kar di
5	Khatemus Sawane inki kitab hai Pg 48, isme inke baare me inke mureed likhte hain, ke ap kisi kaam se farik hote hi foran taswi sambhal lete, aur mazaq me kehte maine iska naam jaal rakha hai kyunke log isme phaste hain	Apke Huzur ek martaba Dy. collector apse milne apke ghar pahonche, ap likhne me mashruf hain, Allama Hasnain ne farmaya Huzur ye dy collector hain apse milne aye hain, kaha, acha, phir se kaha phir wohi jawab, ab kaha ye dy collector hain aur syed hain, apne foran likhna roka, farmaya, hasnain miya fuzul batey keh rahe ho asl baat ab keh rahe ho, haath ko bosa diya apne maslak par baithaya aur tazeem ki
6	<p>(a) Al Ifadatul Yomiya Min Al Ifadatul Qomiya, Vol 1, Pg 252, malfuz no 511, kehte hain, meri saari umr muft khori me kati hai, nazrane par guzarta hai</p> <p>(b) Kamalaate Ashrafiya, likhne wale inke shahgird, Pg 378, malfuz 181, kehte hain, dawat aur hadiye me mai halal aur haram ko zyada nahi dekhta kyunke mai muttaki nahi</p> <p>(c) Al Ifadatul Yomiya Min Al Ifadatul Qomiya, Vol 2, Pg 526, malfuz 940, kehte hain maulvi Ghous Ali shah sb bare buzurg aur zayeef the, inke samne dusre</p>	<p>Ap baithe hue hain ek chota sa baccha ata hai kehta hai ke meri bua (maa) ne apko bulaya hai dawat me, pucha sahabzade kya khilaoge, uske daman me khuch cheez di, muskura kar kehta hai, ke Hazrat ye khilayenge hum apko, wo mash ki daal thi. Apne Haji Kifaytullah se farmaya ke is bacche se pata puch lijiye hum zarur jayenge.</p> <p>Khuch dino ke baad ap taiyar hue umda libaz me, haji kifaytullah ko awaz di ke chalo bhai dawat me us bacche ke ghar, dono pahonche, ek ghareeb miskeen ka jhopra hai, itna chota hai ke baithne ki jagah</p>

	<p>ko dua di ke imaan ki salamati aur akhirat bakhair ho, tabhi Ghous Ali sab ne pucha, ke iski imaan ki haqeeqat bhi malum hai jo apne dua de di, Thanvi ne pucha ke aphi bata dijiye, is par Ghous sb ne farmaya, imaan ki salamati to ye hai ke paith bhar ke roti mil jaye aur akhibat bakhair ye hai ke khul kar paikhana ho jaya kare, bus yehi bari nemat hai</p> <p>(d) Al Ifadatul Yomiya Min Al Ifadatul Qomiya, Vol 1, Pg 355, malfuz no 515, maulana umr sb ke sath ek shaks ke ghar me dawat khane gaye, usne chawal banaye the, to chunke inke sathi ko chawal khane nahi the, inhone usse zid karke roti mangwayi, umr sb ne mana bhi kiya ke rehne dain iski dil shikani hogi, jawab diya, meri shikam shikni jo hogi</p>	<p>tak nahi hai, bahar baccha khel raha tha jaise apko dekha wo akar apse lipat gaya.</p> <p>Khatun ne apko salam kiya, bewa hun ghar chota hai, ap sahen me hi baith gaye, haji kifaytullah sb ne Huzur mujhe lagta hai ke ye kisi mirasi ka ghar hai (mirasi - gaane bajane ka kaam karne wale, inke ghar khana haram hai), apne farmaya, ke apne kyun bata diya ab to khana jayez nahi hai, khatun ne suna, boli Huzur mere shohar wakaiy mirasi the magar apke haath me hi tauba karke tayeb ho chuke the, mai unhi ki bewa hun, aur ye baccha hi kamata hai aur ye khana isi bacche ki mazduri ka hai, apne phir khub mazey se dawat khayi</p>
7	<p>Al Ifadatul Yomiya Min Al Ifadatul Qomiya, Vol 2, Pg 290, malfuz 560. Maulana deoband ne inse kaha ke ap Rasulallah ﷺ ki fazilat par taqreer kijiye taaki log jo hamare bare me ye khyal karte hain ke hamare dilo me V ki azmat nahi hai, ispe jawab dete hain, ke aisi taqreer karne ke liye riwayat chahiye aur wo mujhe yaad nahi</p>	<p>Apse pucha gaya ke Rasulallah ﷺ ke kitne naam hain, apne farmaya ke Huzur ﷺ ke naamo ka haddey shumar nahi, apne Huzur ﷺ ke 7000 naam jama farmaye</p>

8	Al Ifadatul Yomiya Min Al Ifadatul Qomiya, Vol 3, Pg 221, malfuz 283, kehte hain baaz ibaraten meri pehle ki hi likhi hui khud meri hi samajh me nahi aati	
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13. Ashraf Ali Thanvi, Imam e Azam par jhuth garte hain, Al Ifadatul Yomiya Min Al Ifadatul Qomiya, Vol 1, Pg 252, Malfuz 512, kehte hain, Imam e Azam farmate hain ke agar gheebat kare to apni maa ki kare, taaki agar meri nekiyan kisi ke paas jayen to meri maa ke paas kyun hi na jayen, ghar ki rehmat ghar me hi rahegi, isliye farma diya, isme taajjub ki kaun se baat hai
14. Thanvi sb gandey bhi bahot the, khuch kisse bataye gaye hain, inki kitaab hai, "Hazrat Thanvi ke Pasandida Waqiyat" - 2:24:54 to 2:30:15
15. Thanvi sb ki Kamalaate Asharafiya, Pg 356, Malfuz 128, kehte hain ke ek shaks ne pucha hum bareilly walo ke piche namaz paren to namaz ho jayegi ya nahi, farmaya ke haan, hum unko kaafir nahi kehte agarche wo hame kehte hain
16. Allah Hafiz, Khuda Hafiza, ye masnun nahi hai, salaam shariyat se sabit nahi hai  
Hadees: Huzur ﷺ farmate hain, jab do musalman apas me mile tab ek salaam kare aur dusra uske salam ka jawab de, "assalamoalaikum warhamatullahe wabarakatahu" jo salaam me pahal karta hai, usko 10 nekiyan milti hain, aur jo jawab deta hain usko 1 neki milti hai, jawab sirf hai "walekumassalam w.w." naaki khush raho, jeetey raho, adaab, tasleem ye sabh khuch shariyat me nahi hai

1. Taqleed kisi kehte hain

- ❖ "Taqleed" ke lavze maaney hote hain, "qulada" yane ke gardan me toak dalna, aur sharaih maane hote hain, kisi ke qaul o fail ko bina usse daleel puch ke apne upar lazim kar lena, is aitemaat ke saath ke jiska hum qaul le rahe hain, ye Quran Hadees ka itna janne wala hai ke job hi ye khuch kahega Quran Hadees ki roshni me kahega
- ❖ Imam Ghazali رحمه الله عليه farmate hain, apni kitaab "Al Mustasfa" Vol 2 Pg 387, "kisi ke qaul ko begair kisi hujjat ke, daleel talab kiye hue, uske ilm par aitemaat karte hue, yakeen kar lena, qabul kar lena", ye keh lata hain Taqleed.

Iski wajah kya hai, jis imam se hum qaul sun rahe hain, agar humme itni istetaat ho ke hum daleel ko samajh sakte hain, to hame us imam se puchne ki zarurat kya hai to hum khud bhi nikal sakte hain

- ❖ Hazrat Allama Syed Sharif Jirjani رحمه الله عليه apni mashur kitaab, "At Tarifaat", Pg 57, me farmate hain ke , "hujjat aur dalleel ke bagair kisi ki baat ko maan lena Taqleed hai"
- (a) Jahan Quran Hadees ke aqwaal nahi milte hame, wahan hum taqleed karte hain, Hadees aisi ajaye jisme hum apne ilm ke aitbaar se tai na kar saken kaun si Hadees sahi hai, kaun si mouzu hai, mansukh hai, mohkam hai, us wakht hum Imam ke qaul par, Imam jo faisla karta hai, hum usko le lete hain
- (b) Aqaid me hum taqleed nahi karte, aqaid me Quran Hadees par hi amal kiya jata hai, Imam ke qaul par nahi kiya jata, ye nahi kaha jata, ke hum Allah ko isliye maante hain ke Imam Abu Hanifa ne kaha

2. Musalman 2 tarah ke hote hain – Mujtahid aur Ghair Mujtahid

- (a) Mujtahid: use kehte hain, jo Quran ka itna ilm rakht hai, jo Nasik, Mansukh, Mohkam, Mutashabehat in sabh cheez apr usko uboor hasil ho, kaun si ayat kis wakht nazil hui, uska shane nuzul kya hai, uska maqsad kya hai, usse kya masail istanbaat kiye ja sakte hain, in ullom par jo maharat rakhta hai, theek isi tarah Hadees ke tamam ullom par bhi jo maharat rahta hai, wo keh lata hai Mujtahid, aur Mujtahid ko kisi ki Taqleed karna jayez nahi hai

(b) Ghair Mujtahid: is category me hum yaane ke aam insaan hum ajate hain, hamare paas itna ilm nahi ki in tamam ulloom par uboor hasil karen, Ghair Mujtahid to Mujtahid ki Taqleed karna wajib hai

### 3. Quran ke hawale se taqleed - 5 hawale

(a) Quran Surah Fateha me hame dua sikhata hai, ke hame unke raaste par chala jism par tera inaam hua, ab kin par tera inaam nazil hua ye bhi Quran hi hame batayega

Para 5, Sura Nisa, Ayat 69

أَنعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ

Apne Nabiyo, Siddiqueen, Shohada aur Saleheen ke raaste par chala

(b) Para 21, Sura Luqman, Ayat 15

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

Allah Taala farmata hai ke uski raah chalo jo meri raah par ruju kar chuka, jisne mera raasta pa liya, jisne mere raaste ko samajh liya, mera ehkam ko jaan liya, uske raaste par chalo

(c) Para 5, Sura Nisa, Ayat 59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۚ

Allah farmata hai Ai imaan walo, Allah ki itaat karo, Rasul ki itaat karo, aur uski itaat karo jo tumme sahabe ilm hai

Jamhur Ullema ka ittefaaq hai ke "ulilamr" se murad "aiyyimma" hai

◆ Hadees: Imam Hakim ki Al Mustadrak, Vol 1, Pg 199, Hadees 422

Hazrat Jabir bin Abdullah رضى الله تعالى عنه kehte hain, is ayat me wo muraad hain jo ilm Fiqah ke jaanne wale hain aur khair ka ilm rakhte hain

◆ Hadees: Sunan e Darmih, Vol 1, Pg 177, Baab No 24, Hadees 225

Imam Darmih likhte hain, ke is ayat se murad Imam hain, 'ulilamr' se murad wo ullema hain jo fiqah ka ilm rakhne wale hain, 'atiurrasul' se murad rasulullah ki itaat hai, aur 'atiullah' se murad hai Allah ki kitaab aur Rasul ki sunnat hai

(d) Para 17, Sura Anbiya, Ayat 7

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Allah irshad fermata hai, ai logo, ilm walo se pucho agar tumhe ilm na ho

(e) Para 15, Sura Bani Israil, Ayat 71

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ

Allah fermata hai, aur hashr ke din ko yaad karo, jab hum tumhe tumhare Imaamo ke saath bulayenge

#### 4. Hadees ke hawale se taqleed – 4 hawale

(a) Rasulallah ﷺ ne Hazrate Maaz رضى الله تعالى عنه ko Yemen ke taraf bheja

Darmih Sharif, Kitaab – Al Muqaddama, Vol 1, Hadees170

Hazrate Maaz رضى الله تعالى عنه se riwayat hai, ke Allah ke Nabi ne mujhe Yemen ke taraf bheja, Qazi banakar beheja, Sarkar ne pucha, ke agar tumhare paas koi masla, koi muqaddama ajaye to tum faisla kaise karoge

Sahabi ne kaha mai pehle Allah ki kitaab se faisla karunga, aur agar wo hukm tumhe kitaab me na mile to kaise karoge, sahabi ne kaha, ke mai apki sunnato ke mutabik faisla karunga, aur agar wo cheez meri sunnat me nazar na aye to bole, phir Allah ke Nabi mai apni rai se faisle karuna

- Sahih Muslim, Hadees 124
- Maajame Kabeer, Imam Tabrani ki, Hadees 362
- Sunan Abu Dawud, Hadees 3592
- JameTirmiiz, Hadees 1327

(b) Rasulallah ﷺ ne farmaya ke mere baad Hazrat Abu Bakr ki itaat karna

Jame Tirmizi, Hadees 1597, Vol 2, Kitabul Manaqib, Hadees 3663

Puri sanad ke saath Hazrate Huzaifa رضى الله تعالى عنه se riwayat karte hain, Huzaifa kehte hain,ke ek martaba hum Rasulallah ﷺ ke paas baithe hue the, Sarkar ne irshad farmaya, ai logo, mai nahi janta ke mai tumme kab tak mojud rahunga, ai logo tum mere baad kiski itaat karoge, phir apne Hazrat Abu Bakr ke taraf ishar kiya, isse bhi taqleed sabit hoti hai

- Imam ibn Maaja, Vol 1, Pg 97
- Musnade Ahmed me Vol 5, Pg 385
- Imam ibn Abi Shaibah ne Al Musannaf me Vol 7, Pg 433, Hadees 37149
- Imam Tabrani ne Majemul Ausad me Vol 4, Pg 140, Hadees 3816
- Imam Abu Noyem ne Hilyatul Auliya me Vol 9, Pg 109
- Imam Bahyqi ne Assunanul Qubra me nakal kiya

(c) Mishkat Sharif, Vol 1, Pg 70 par Rasulallah ﷺ irshad farmate hain, ai logo tumpar meri pairwi lazmi hai aur mere baad mere khulfa e rashedeen ke

- Musnade Ahmed me Vol 4, Pg 187
- Sunan Abu Dawood ne Hadees 4607
- Imam Trimizi Hadees 2678
- Sunan e Darmih me Hadees Vol 1, Hadees 96
- Imam Hakim, Al Mustadrak Vol 1, Pg 164, Hadees 129

(d) Hadees: Mishkat Sharif, Vol 1, Hadees 182

Riwayat hai Hazrat Abdullah ibn Masud رضى الله تعالى عنه se, Rasulallah ﷺ farmate hain, ke har Nabi ki ummat me ek Mohaddis hota hai aur ek Faqih hota hai, meri immat ka Mohaddis Umar ibn Khattab hai aur ummat ka Faqih Abdullah ibn Masud hai


## 5. Sahaba Ekram ne taqleed kyun nahi ki

(a) Wo Rasulallah se khud masail ko akhas karte the

(b) Rasulallah ke baad, aam sahaba, mujtahid sahaba ke taraf ruju karte the, unke fatawoh par amal karte the

(c) Hadees: Hazrat Umar رضى الله تعالى عنه farmate hain, ke ai logo, tumme se jo Quran ke baare me janna chahta hai to wo Obai bin Qaab ke taraf ruju kare, aur jo faraiz ke baare me janna chahta hai to wo Zaid bin Sabiq ke taraaf ruju kar, aur tumme se jo fiqah ke masle masail ko jaanna chahta hai to wo Maaz bin Jabal ke taraf ruju kare, aur koi maal ke baare me jaanna chahta hai to wo meeri taraf ruju kare

Beshaq, Allah ne mujhe khazane ka mohafiz banaya aur mai us khazane ka taqseem karne wala hun

6. Allah fermata hai, koi tar cheez aisi nahi, koi khushk cheez aisi nahi jiska zikr humne is Quran me na kar diya ho
7. Ghair Muqallid in 4 ayyimma ki taqleed nahi karenge lekin in 10 Imam ki taqleed zarur karte hain unke naam
- (1) Ibn Taimiya
  - (2) Ibn Qayyam
  - (3) Qazi Shoakane
  - (4) Nawab Siddique Hasan Bhopali
  - (5) Mohammad bin Abdul Wahab Najdi
  - (6) Naseeruddin Albani
  - (7) Naseer Hussain Dehlvi
  - (8) Waheduz Zamah
  - (9) Sanaullah Amritsari
  - (10) Moulana Ismail Dehlvi
- (7) Imam Muslim Shafeyee Maslak ke the, Imam Abu Dawood Hanbali Maslak ke the, ye Mohaddis hokar Imamo ki taqleed par aaj ka bolta hai taqleed shirk hai
- (8) Imam Bukhari khud Shafeyee the, apne in dono se zyadatar riwayat nakal ki hai, aur ye dono khud Hanafai Maslak se the
- (a) Yahya ibn Moen – ap Imam Hanifa ke shahgird aur Muqallid bhi hain
  - (b) Waqib ibn Jarrah – ap Imam Hanifa ke shahgird aur Muqallid dono hain
- (9) Taqleed kyun karni chahiye, daleel:
- (a) Para 2, Sura Baqarah, Ayat 187
- 
- Is ayat me Allah sehri ka wakht byan karta hai
- Allah fermata hai, ke khao aur piyo yahan tak ke tum par safed daore, siyah daore se numayah ho jaye
- Rasulallah ﷺ ne is ayat ki wazahat farmayi, safed daore se murad subah ka safedah, aur kaale daore se murad hai raat ki siyahi
- Sahabi Quran ki ayat ko samajh na sake, Arabic zubaan jaanne wale hain, jab tak Allah ke Rasul ne rehnumayi nahi ki



(b) Wakht ke teen Imam baithe hue hain apne wakht ke mohaddis hain ek aurat ati masla puchti hai haiz ke doran kya maiyat ko ghusl de sakti hai

Yahya ibn Moin رحمه الله عليه jo Imam Bukhari رحمه الله عليه ke ustad hain, Imam Abu Khaisama رحمه الله عليه, Imam Khalq bin Saalim رحمه الله عليه, teeno apne wakht ke mohaddis hain, saikron hadeeso ke rawi hain, ek aurat ati hai masla lekar ke kya mai apni haiz ki halat me maiyat ke ghusl de sakti hun ke nahi, teeno Imam ne ek dusre ko dekha Hadees me Rasulallah ne is baare me khuch nahi farmaya, teeno jawab nahi de paye, khamoshi ikhtiyar kar rakhi

Khuch dair ke baad faqib Hazrate Abu Soar رضى الله تعالى عنه tashrif latey hain, aurat ne apse pucha apne farmaya, “ke haan wo ghusl de sakti hai”, iski daleel hadees e paak me hai: Ummul Momeneen Hazrate Ayesha رضى الله تعالى عنها farmati hain ke mai jab mai un dino ki halat me hoti aur ap ﷺ farmate ke mera sir dho do, to ap farmatin ke mai us halat me hun, to ap ﷺ farmate ke tumhare haath me haiz thori hai, to mai Sarkar ﷺ ka sir dho diya karti thi aur khana bhi diya karti thi

(c) Muslim sharif ki Hadees hai, Hazrat Abu Saeed Khudri رضى الله تعالى عنه raawi hain, farmate hain ke Nabiye Kareem Rasulallah ﷺ ne farmaya, ke paani se paani hai, iska lavzi tajarma to yehi hai. ab iska matlab wakht ka Imam samjhayega, jab ehtelaam ho jaye ya mani ka khuruj hojaye to ghusl hai

(d) Ikhtelafi Hadeesain nazar ayengi bazahir

Jab hum Hadees ki kitaab parte hain, to bazahir ikhtelaafi hadeesain nazar ayengi

Maslan 1: Bukhari Sharif, Kitabul Wazu, Vol 1

- Hadees 157, Rasulallah ﷺ ne wazu farmaya aur har azah ko ek baar dhoya
- Hadees 158, Rasulallah ﷺ ne wazu farmaya aur har azah ko do baar dhoya
- Hadees 159, Rasulallah ﷺ ne wazu farmaya aur har azah ko teen baar dhoya

Ab kaise faisla ho, ke kaun sa tarika sahi hai, Ye Imam batayega ka in teeno ki hikmat kya hai

Maslan 2: Muslim Sharif, Kitabul Haiz, Vol 1

- Hadees 695, Rasulallah ﷺ ne irshad farmaya, ke aag se paki hui cheez khan eke baaz wazu toot gaya hai

- Hadees 696, Rasulallah ﷺ ne ghosh ka tukra khaya, Bilaal ne azaan di, apne wazu nahi kiya, apne namaz para di

Iska faisla bhi Imaam karega, ke kis Hadees par mala karna hai aur kisko chorna

Maslan 3: Abu Dawood, Kitabul Tahrat

- Hadees 181, Imam Dawood nakal karte hain ke Allah ke nahi ne farmaya, ke jo apni sharmgaah ko chule to usko chahiye ke wazu kare
- Hadees - 182: ek sahabi Rasulallah ﷺ se puchte hain key a Rasulallah mai wazu se tha aur maine apni sharmgaah ko chu liya kya mai wazu karun farmaya nahi wo bhi tumhare badan ka hissa hai

Maslan 4: Mishkat Sharif, Kitabul Wazu

- Hadees - 303: nakl karte hain ke Allah ke Nabi ne irshad farmaya, kisi ne apni biwi ko bosa diya, wazu karna hai
- Hadees - 257: Ummul Momeneen Hazrate Ayesha رضى الله تعالى عنها farmati hain ke Nabi ﷺ baaz aukad apni azwaj me se kisi ka bosa lete wazu nahi farmate namaz para diya karte

(10) Bukhari sharif ke pehle Hadeeso ki kitaab

- Al Musannaf, Imam Abdur Razzaq iske musannif hain
- Sunane Darmih
- Moattah Imam Malik
- Musnade Ahmed

(11) Hazrat Abdullah ibn Masud رضى الله تعالى عنه ko 'sahebe nalain' bhi kaha gaya hai, ap Rasulallah ﷺ ki nalaine mubarak ko lekar chala karte the

(12) Imame Azam Abu Hanifa رضى الله تعالى عنه ki zindagi aur maqaam  
Apki wiladat 80 hijri me Koofa me, ap wahid Imam hain jo Tabeyee hain

Tabeyee ka maqam:

Imam Tirmizi رحمه الله عليه ne apni Jame Tirmizi me is hadees ko nakal kiya, ke Rasulallah ﷺ ne irshad farmaya, ke jisne mujhe dekha, ya mere dekhne wale ko dekha, qayamat ke din Allah usko jahannam me dakhil nahi karega, wo jannati hai. is hadees ko 21 aiy'yimma ne 28 riwayat naql ki hai aur sabit kiya hai ke ap ek jaleel o qadr tabeyee hain.

Hazrat Anas ibn Malik رضى الله تعالى عنه ko dekha, unki ziyarat ki aur 4 jaleel o qadr sahaba se apki mulaqaten bhi hui aur apne unse khuch riwayaten bhi li hain, inke naam hain - Anas ibn Malik رضى الله تعالى عنه , Abdullah ibn Obaiy رضى الله تعالى عنه , Abu Tufail Amir رضى الله تعالى عنه , aur Sahel ibn Saad رضى الله تعالى عنه

Apke dada Maula Qayenat ki khidmat me jaya karte the, ek martaba apne sahab zadey yaney apke walid ko le gaye, Ullema farmate hain, ke Hazrat Ali رضى الله تعالى عنه ne apna dastey shafqat unke sir par rakha, aulad me aur ilm ki barkat ki dua farmayi, Ullema farmate hain jo Imam e Azam ko khuch ilm aya wo Hazrate Ali ki duaon ka hi asar tha

- (13) Imam E Azam ke bachpane me wakht ek bahot bare Imam the jinka naam Hazrate Qadada رضى الله تعالى عنه , ek martaba ap koofe ke jame masjid me taqreer farma rahe the aur elaan farmaya ke ai logo mujhse jo chahe pucho, mai tumhe us masle ka jawab dunga, ap baar baar farmate, Imam e Azam apne walid ke saath aye hue the aur choti si umr thi piche baithe hue the

Ye elaan sunkar sab ne apne apne siro ko jhuka liya, aur ye iqraar kiya ke jo Hazrate qadada ka elaan hai wo haq mar mabni hai. Imam e Azam ko inka ye jumla khuch acha nahi laga ghumaan kiya ke elaan inka faqr ki nisbat se kaha, chunache ap khare hue, aur kehte hain, Huzur mai apse ek masla puchna chahta hun, logo ne kaha, ai bacche baith jao, bare bare ullema khamosh hain tum kya puchna chahte ho, Hazrate qadada ne awaaz suni aur farmaya ke wo bacche ko kareeb karo jo puchna chahta hai puchne do

Ap kareeb pahonche, mera sawal ye hai, ke ap sirf itna bata dijiye ke wo chuti jisne sulaiman عليه السلام se kalaam kiya tha wo nar thi ya mada. Hazrate Qadada pareshaan na iska zikr Quran me hai na Hadees me hai, ap khamosh ho gaye, kaha mai nahi janta, pucha ke is sawal ka jawab hai, apne farmaya haan beshaq jawab hai, wo mada thi, kaise - Quran me Allah ne farmaya, 'qalat namlatun' agar wo nar hoti to qala namlatun ata, jab moannaz ka sega stemaal hota hai tab qalat aata hai aur jab mozakkar ka sega hota hai to qala ata hai, Quran me 'qalat' farmaya hai

(14) Imam Abu Hanifa رضى الله تعالى عنه ke Maslo ke waqiyat ke hal ki khuch misaal:

Ek martaba ap baithe hue hain, ek shaks ata hai, apse sawal karta hai, ke Imam aisey shaks ke baare me kya khyal hai -

- (1) Jo be dekhe gawahi deta hai
- (2) Sacchi baat ko na pasand karta hai
- (3) Allah ki rehmat se bhagta hai
- (4) Murdar khata hai
- (5) Baghair ruku aur sajdeh ke namaz parta hai
- (6) Jannat ko pasand nahi karta
- (7) Dozakh se khoaf nahi khata

Apne apney shahgirdo se kaha iska jawa do, shahgirdo ne kaha bad-deen hai

Apne farmaya nahi, wo to Allah ka bahto bara wali hai, pucha kaise, suno -

- (1) Wo Allah ki zaat hai
- (2) Moat sach hai, moat ko pasand nahi karta, chahta hai ke Allah uski zindagi me barkat de taki wo aur farma bardari kare
- (3) Wo baarish hai
- (4) Wo machli hai, zaba nahi karta aise hi kha jata hai
- (5) Wo namaze janaza hai, jab bhi basti me kisi ki maiyat hoti hai, wo janaze ki namaz kabhi nahi chorta apﷺ ne farmaya ke baaz wakht maiyat apne janaza parne walo ke liye maghfirat ka sabab hoti hai, aur baaz wakht ke janaza parne wale maiyat ke liye sifarishi hote hain aur usko bakshwa dete hain
- (6) Wo khuda bande Quddus ka talib hai, jannat ka talib nahi hai
- (7) Isliye ke Allah Rabbul Izzat ko ghafurur rahim janta hai, janta hai uski rehmat uske ghazab par ghalib hai

- (15) Do dost the, ek dost ne kasam khayi ke mai anda nahi khaunga, wo khuch dino ke baad apne dost se milne aya, usey dekh dusre ne khuch apni jaib me chupa liya, ab ye dekh kar pehla bolne laga, ke mujhe dekh kar kya “cheez” chupa raha hai, bola mai isey tujhe nahi dunga, tu isey mat maang, ab pehle ne kaha, kasam khuda ki mai to ab kha ke rahunga, ab usne jaib se jo nikala to anda tha, bola isiliye mai chupa raha tha ke tune kasam kha rakhi hai, ab ye kasam to kha chuka tha, kya kare, pahonche Imam e Azam ke paas, farmaya, koi baat nahi, ande par murgi baithao, chusa paida hoga usey pakake kha jao, anda to khaya hi nahi, cheez kaha tha khaunga

- (16) Mard ne paani manga biwi se, biwi dair me layi, mard ko jalaal aya, bola, ye paani ab tune khud piya to talaq, pheka to talaq aur isey rakh diya to bhi talaq, ab biwi pareshan hui, biwi glaas liye yun hi khari hai, mard ka ghussa ab thanda hua, sochne laga ye maine kya keh diya, foran apki khidmat me hazir hua, masla bataya Imam e Azam ko apne hal bataya, glass me kapra daal do, jab kapra pura paani soak le to us kapre ko sukho lo, is tarah wo admi talaq dene se bach gaya
- (17) Hazrat Abu Sufyan رحمه الله عليه wakht ke Imam farmate hain, Imam Abu hanifa wo Imam hain agar wo kisi lakre ke khambe ko soney ka sabit karne par ajayen to sabit kar dain
- (18) Fatawa Razwiya jo Ala Hazrat رحمه الله عليه ki likhi hui hai darasl Fiqah Hanfi ka hi khulasa hai. Ala Hazrat ke zamane me ek mard aur aurat sair tafri ke liye dariya ke kinare jatey hain, shohar ne kapre utare dariya me naha raha hai, begum dekh rahi hai, dil kiya ke mai bhi dariya me ghush karun, usne kaha mai bhi nahaungi dariya me, shohar ne mana kiya, begum ne zid ki to shohar ne usey rokne ke liye keh diya ke agar tu is pani me kudi na tujhpe teen talaq, uska ye kehna aur aurat ne chalang laga di.

Ab bara pachtawa hua, bahar nikle, fatwa pucha ullema se, sare ullema ne kaha ke talaq wazey ho gayi, masla to seedha hai, masla ala Hazrat ke paas bhi aata, apne farmaya ke talaq waqaiy nahi hui, sabh hairan, ullema bareilly pahonche, Ala Hazrat ne farmaya, apne ghaur nahi kiya sawal par

Usne kaha ke is paani me kudi to teen talaq, to jis wakht shohar ne kaha tha wo behta hua dariya tha, to wo paani khuch aur tha, aur jab biwi kudi to wo paani aur tha, jis paani se kaha tha wo to nikal chuka tha, wo kisi aur paani me kudi, talaq na hui, jab wo keh raha tha to wo pani khuch aur tha aur jab wo kudi to wo pani barkar aage bar chuka tha, wo kisi aur paani me kudi hai, talaq na hui

1. Para 6, Sura Maida, Ayat 32

أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ  
بَغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ  
النَّاسَ جَمِيعًا ۖ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا  
النَّاسَ جَمِيعًا ۖ

Allah fermata hai, ai logo jaan lo agar kisi ne kisi jaan ko begair kisi kusr ke kisi ka qatl kiya, ya usne zameen par fasad kiya, goya usne ek insaan ka nahi pure insanayat ka qatl kar diya, aur farmaya ke agar kisi ne ek ki jaan bacha li, goya usne tamam insanayat ko zinda kar diya

2. Shoaibul Imaan me Imam Bahyqi, Vol 4, Pg 255, Hadees 5344

Rasulallah ﷺ ne irshad farmaya, logo Allah ke nazdeeq puri duniya ka khatm ho jana ye asaan hai magar kisi ek bekasur ki jaan le li jaye ye gawara nahi

3. Hadees: Sahi Bukahri, Kitabul Fitn, Hadees 7094

Imam Bukhari puri sanad byaan karke Abdullah ibn Umar رضى الله تعالى عنه tak pahonchaye, kehte hain, ke Abdullah ibn Umar kehte hain ke Rasulallah ﷺ ne ek martaba dua farmayi, sahaba jama hain, ai hamare parwar digar tu barkat nazil kar hamare mulke Shaam (Syria), barkat nazil farma hamare Yaman me, Najd ke khuch logo mojud the, inhone dekha ke Rasulallah Shaam ke liye dua kar rahe hain, Yaman ke liye bhi dua kar rahe hain, acha moaka hai ke hum apne Najd ke liye bhi dua karwa lain

Wo khare hue aur bole, Ya Rasulallah, Najd ke liye bhi dua farma dijiye, Huzur ﷺ ne dusri baar farmaya ke barkat nazil farma mulke Shaam par Mulke Yemen par, ye Najd ke log phir khare hue aur phir se arz kiya ke, Ya Rasulallah, Najd ke liye bhi dua farma dijiye, aur jab phir jab wo teesre baar dua ke liye Sarkar se keh chuke, to choathi baar Sarkar ne irshad farmaya, ke mai us Najd ke liye dua nahi kar sakta isliye ke wo fitnoh ki zameen hai, wo zalzalo ki zameen hai, wahan se shaitan ka groh niklega

1115 me isi Najd me ek sahab paida hue, naam Mohammad ibn Abdul Wahab Najdi, ab is Najd ka naam badalkar Riyadh kar diya, kharji ke ye champion the, sab se pehle Jannatul Baqi ko dhaya

4. Hadees: Al Mustadrak, Majemeul Kabeer, Musnadul Firdaus

Ek qudabe me Sarkar ﷺ ne irshad farmaya, ai logo, Ali ko dekho, (log Ali ke taraf dekhte hain) apne farmaya, Ali ka dekhna bhi ibadat hai, aur farmaya, Momin wo hoga, jiske dil me Ali ki mohabbat hogi, aur jis dil me Ali ki mohabbat nahi us dil me imaan dakhil hohi nahi sakta

5. Wakiya: Baba Faridganj Shakkar رحمه الله عليه ek wakiya likhte hain

Ek baar Safar me Maula e Qayenat ke saath apka khadim Abdur Rahman saath ja raha hai, isko pyaas lagi kehta hai aka paani mil jata to bara acha hota, paas ek veeran kabrastan nazar aya, ap ek kabr ke kareeb pahonche, kabr wale ko salam kiya (is baat ki daleel hai ke apko ilm e ghaib tha ke ye sahebe imaan hokar mara hai)

Apke salaam karne ka andaz, "assalamoalikum ibn fala, ya ibn fala, ya ibn fala.....tak Adam عليه السلام tak sajra bataya" (ap wo hain to sab ke sajre jante hain) aur pucha ke bata paani kahan hai

Kisi kehne waley ke khub kaha :-

*ke mera khuda jisey aujey kamaal deta hai  
usey butool ki chokhat pe daal deta hai  
parakhna ho kisi ko, Ya Ali keh do,  
ye wo amal hai jo sajrey khangal deta hai*

Khadim kehta hai qurbaan jaun mere aka apki zaat par, ap iski puri nasal jaante hain, aur nahi jaante ke paani kahan hai ye nahi jaante, Maula e Qayenat ne farmaya, kasam wahdahu la shareek ki, mai zameen se zyada asmaan ke raasto se wakhif, duniya me jahan kahan khushkhi hai wo bhi janta hun aur kahan kahan paani hai wo bhi janta hun, khadim ne kaha, Huzur jab ap jaante hain to puch kyun rahe hain, farmaya, "puch is liye leta hun ke mujhme taqabbur na paida ho ke Ali tu sab khuch janta hai"

Puchna la - ilmi hone ki daleel nahi hoti, puchna ajazi ki bhi daleel hua karti hai

- Kanzul ummal, Hazrat Husamuddin رحمه الله عليه Vol 6 Pg 153
- Serajal Munir Sharah Jameus Saghir, Pg 417

6. Jung e Siffen jab Hazrat Ali ne fatah ki, to apke ashaab apko tohfe paish kar rahe hain, abdur rahman bhi ek talwar lekar aya, Ali ne usey mayan se nikala dekha bari keemti talwar hai nag lage hue hain, wapas miyan me rakhi aur abdur rahman ko de di, farmaya ke ise tu apne paas rakh, tu is se mera qatl karega, hairan hua, rone laga, aage chalkar wo kharji hua aur qatl bhi kara

7. Hazrat Ali رضي الله تعالى عنه ki azmat – Noor aur Bhai dono hain

Hadees: Allah ke Nabi ne irshad farmaya, Ali jis noor se meri takhleeq hui usi mitti se teri bhi takhleeq hui hai, teri jins aur meri jins ek hi hai. Tamaam rishtey duniya mehain, akhirat mekoi kisiko nahi pehchangege, magar, Huzur ﷺ ne farmaya, Ali duniya me bhi mera bhai aur akhirat me bhi mera bhai hai

- Imam Tirmizi, Vol 5, Pg 636, Hadees 3719
- Imam Ibn Maaja, Vol 1, Pg 44, Hadees 119
- Imam ibn Shaiba, Vol 6, Pg 366, Hadees 32071
- Musnade Ahmed, Vol 4, Pg 165



1. Tableegi jamat banane ka maqsad byan likha hai kitaab me jiska naam hai “Maulana Ilyas aur unki Deeni Dawat” aur iske likhne wale hain unke kareebi aur bahot khaas naam hai, Maulana Syed Abul Hasan Ali Naqvi, Pg 234, Maulana Ilyas ka asal maqsad hai ek nayi koam paida karna ek naya firqa wajud dena

2. Ashraf Ali Thanvi ki khuch taaleemat unke hi kitaab se

(a) *Deobandi hum puchte hain ke fatiha dena sawab, kabrastan jana sawab, halwa pakana sawaba, Hadees me kahan hai, to unse puchna ke pehla iska jawab le aiyee aur ye maulana ashraf sb ki taleem hai*

Ashrafus Sawaney – isme Thanvi ke zindagi ke halaat likhe gaye hain jo unke chaheete khalifa Hazrat khwaja azizul hasan ghouri majzoob, Vol 2 molana azizul hasan sb ke ek baar ishq mohabbat ke josh me Hazrate wala se dabi zubaan se arz kiya, ke Hazrat ek bahot hi behuda khyal dil me baar baar ata hai, us khyal ko batane me mujhe sharm bhi aa rahi hai aur himmat bhi nahi ho rahi hai, Thanvi sb us wakht namaz ke liye masjid ja rahe the, unhone zor dekar mujhse pucha, to maine dabi awaaz me arz kiya, mere dil me baar baar ye khyal ata hai ke kaash mai aurat hota Huzur ke nikaah me hota. Ye sunkar Thanvi khub hasne lage aur kehne lage ke ye mohabbat hai sawab milega, sawab milega, inshallah tala, aur ye kehte hue masjid me tashreef le gaye

(b) Kamalate Ashrafiya, Malfuzat No 416, me likhte hain, dilo ke chain pana hai to biwi ko bagal me lo, chumo chato, mazi niklegi bahot maza ayega

(c) Al Ifadatul Yomiya, me Ashraf Ali Thanvi Vol 5, Pg 108, Malfuz 108, likhte hain ke ek martaba Rampur me hamare ustad Hazrat Gangohi ne talaq ke muta'allik koi fatwah diya tha, kisi aurat ne Quran sharif ka tarjama parkar uske khilaaf ye fatwah de diya, ke Quran me ye likha hai, hona ye chahiye the ke Gangohi sb usko samjahte ke nahi bahen mera fatwah is buniyad par sahi hai, ya usne sahi samjha to rujuh karte

Hakim Ziyauddin Sb رحمه الله mureed the Gangohi Sb ke, inse kisi ne ye Gangohi sb ka masla byan kar diya, Ziyaddin sb ne farmaya, ke wo kya jaane masla “chatto” kahin ki, keh do usse agar zubaan darazi karegi to naak choti kaat di jayegi

- (d) Al Ifadatul Yomiya, me Ashraf Ali Thanvi Vol 5, Pg 108, likhte hain ke mere mamu ka ek wakiya yaad aya, mamu Hyderabad se pehli baar Kanpur tashreef laye, unki baton se log bahot mutassir the Kanpur me, Abdul Rahman Sb unse milne aye, arz kiya ke Hazrat waas farma dijiye taaki musalman ko faiz mile log bahot mutassir hain apse

Mamu sb ko bahot israar karne ke baad unhone ne iska jawab bara ajeeb andaaz me diya, haan ek shart par waas taqreer kar sakta hun, ke uska intezaam kar dijiye, Abdul Rahman Sb bechare mateen buzurg the, wo samajh nahi sake ke aisa tarika kya hoga ke jiske intezam ho jane par hi Hazrat waas karenge, chunache, unhone mamu sb se wo tarika puch hi liya, mamu bole, mai bilkul nanga hokar bazaar me niklun, is tarah ke ek shaks aagey se mere uzre tanasil ko pakar ke kheeche, aur dusra piche se ungli kare, saath me larko ki fauj ho aur wo shoar machete hue jayen ke bharwa hai re bharwa, bharwa hai re bharwa, to waas kakunga

- (e) Barahenul Qatiya, likhne wale Maulan Ashraf Ali Thanvi sb ke ustad Maulana Khalil Ahmed Ambethvi sb, pg 63 (new edition), pg 30 (old edition), kehte hain, madrasah deoband ki azmat haq Allah ki bargaah me bahot hai, kai 100 aalim is madrasah se parkar gaye, ek bari jamaat ko gumrahiyat se nikala, yehi wajah ke hamare ek buzurg ke khawab me Rasulallah ﷺ tashreef laye, ke apko urdu me qalam karte hue pucha, ke apko ye qalaam kahan se aa gayi, ap to arabi hain, irshad hua, jab se madrasah deoband se hamara mamla hua humko ye zubaan aa gayi, subhanallah isse rutba is madarasah ka malum hua

### 3. ASWJ ka aqeeda Rasulallah ﷺ ke ilm / zubaan ke hawale se

- (a) "Qasasul Anbiya" Ibn Qaseer ki likhi hui Hadees ki kitaab hai, isme ibn Qaseer dawa karte hain, ke isme maine jitni Hadees likhi hai sabh sahi hadeesen hain, isme ek Hadees me ek wakiya likhte hain, ke ek martaba Sulaiman عليه السلام apne lashkar ke saath nikle, dekha ek nar chiriya aur ek mada chiriya, dono apas me baaten kar rahe hain, ap dekhte hain aur muskura dete hain, apke saathiyo ne pucha, ai Allah ke Nabi, ap kis baat par muskuraey, farmaya, ke inki boli par, jaante ho ye kya keh rahe hain, hum nahi jante, farmaya, mai is baat par hasa ki ye chira is chiriya se keh raha hai, ke mujhse shaadi kar le meri ho jaa, mai tere liye ghosla bana dunga. Allah ka Nabi chiriyo ki bhi zubaan samajhte the, magar hamare Nabi ko inke mutabik urdu bhi nahi aati

- (b) Hadees: Allah ke Nabi ek martaba tashreef le jaate hain, ek maidan me pahonche to ek oonth ko aata dekha, sahaba ne arz kiya, Ya Rasulallah, hat jaiye, kinare ho jaiye, ye oonth pagal ho gaya hai, jo saamne aata hai usko kaat khata hai, hume dur hai ke apko kahin nuqsan na pahonchaye, Allah ke nabi ne farmaya ke har shai aur jaanwar mujhe janti hai siwai sharer jino aur insane ke ke mai Nabi hun Allah ke nabi us oont ka kareeb gaye, jo pagal ho gaya tha, ap jab gaye to wo aisa farmabardar hua ke usne Huzur ﷺ ke kadmo par apna sir rakh diya, apne uske sir par haath phera to oonth ne Sarkar ke kaane mubarak ke kareeb laya, khuch awazen nikalen, Allah ke nabi ne farmaya, ke is oont ka malik kaun hai, ek sahabi aagey bare, farmaya, ke ye tumhari shikayat kar raha hai, aur ye keh raha hai mujhse ke mai pagal nahi hua hun, mamla ye hai, ke mera malik mujh par bojh zyada daalta tha, mujhse khidmat leta tha, maine farma bardaro ki tarah khidmat ki, aur ab jab mai bura aur zayeef ho gaya to ye mujhe kaatna chahta hai, to mai apni jaan bachane ke liye Ya Rasulallah ye pagalpan ka soang racha rakha hai, mai deewana nahi hun, Ya Rasulallah

Allah ke Nabi ne farmaya, kya ye sach keh raha hai, un sahabi ne farmaya, Ya Rasulallah, ye sach keh raha hai, ghar par baat ho rahi thi, ke ye bura ho gaya hai, bojh nahi utha sakta, kya karenge iska, isko kaato aur gosh kha lo, magar usi din se isne kaatna shru kar diya to humne choar diya, Allah ke Nabi farmate hain, tu chahe to mujhse iski ujrati le le aur ye oonth mujhe de de, sahabi ne farmaya, Ya Rasulallah, ab to waise bhi ye hamare kaam ka nahi, mai apko 'hibah' karta hun, tohfatan apko ata fermata hun.

Allah ke Nabi ne us oonth ko qabul kiya, aur farmaya, ai oont tu aaj se azaad hai, jungle me jaa jo chahe char jo khana cha kha, tu aaj se azaad hai, wo oont Rasulallah ﷺ ke kaan ke taraf mooh lata hai khuch kehta hai, Raawi Hadees kehte hain, ke humne dekha oont ki ankhon me aansoo the aur Allah ke Nabi ki ankhon me bhi ansoo agaye, Sahaba ne wajah baat / puchi, farmaya, isne kaha, Ya Rasulallah, aj apne mujhe azaad kiya hai, mai Allah ki bargah me dua karta hun, Rabbey Qayenat apki ummat ko jahannam se azaad kar de. Ye hamare Nabi hain jo oont ki bhi zubaan samajh rahe hain

- (c) Hadees: ek martaba Rasulallah ﷺ ne apne sahabi ko un mulko me jaane ka hukm diya jahan ki unko zubaan nahi aati thi, sahabi bole ke Ya Rasulallah, ap hame wahan bhej rahe hain jahan ki zubaan hame nahi aati, apne taiyari karne ka

hukm diya. Agle din, fajr ke namaz ke baad, Nabine sabko bulaya, apna loab nikala aur apna loabe muqaddas har sahabi ke zubaan me daaalte hain  
Rawi Hadees kehte hain, ke jis jis ke mooh me loab jata tha, us mulk ki zubaan usko ata ho jati thi

#### 4. Ilm E Ghaib

- (a) Hadees: Allah ke Nabi ﷺ namaz parha rahe the, raawi kehte hain ke humne dekha ke Rasulallah ﷺ namaz ki halat me apne haath ko aage baraya phir piche kar liya, phir haath aagey baraya, phir piche kar liya

Namaz ke baad sahabi ne pucha, Ya Rasulallah, apne aisa kyun kiya, irshad hua, ke mere saamne jannat pesh ki gayi, aur maine jannat ke andar angooro ke gucche latakte hue dekhe, maine chaha ke ek guccha toar ke tumhe dun, lekin mai rukh gaya is gharaz se ke jannat me marne ke baad khane ka wada hai, kasam wahdahu lashareek ki, agar mai anguro ka ek guccha toar kar tumhe de deta to tum qayamat tak khate rehte aur wo khatam na hota

- Sahih Bukhari, Vol 1, Kitabul Kusuf, Hadees 1004
- Sahih Muslim, Vol 1, Hadees 2005

- (b) Hadees: Sharai Zarkani ke likhne wale hain Hazrat Ibaah Abdul Baaqi Zarkani رحمه الله عليه ap apni kitaab Vol 10 me Hadees nakal karte hain

Imam Tabrani ne isko byan kiya Hazrat Abdullh ibn Umar رضى الله تعالى عنه se riwayat karte hain, sahabi Rasul kehte hain, ke Rasulallah ﷺ ne irshad farmaya, logo, parwar digar ne puri duniya ko mere saamne kar diya hai, aur jo khuch qayamat tak hone wala hai wo sabh meri nighaho ke saamne hai mai unko dekh raha hun, aur mai tamaam qayenat ko aise dekhta hun jaise mai apni hatheli ko dekhta hun

- Muwahibul Ladduniya, Imam Qastalani, Vol 3, Pg 559
- Musnade Ahmed, Imam Hnmedibn Hanbal, Hadees 16666
- Hiyatul Auliya, Imam Abu Noyem, Vol 6, Pg 101
- At Targheeb Wat Tarheeb, Imam Munzari, Vol 1, Pg 211
- Kanzul Ummal me Imam Husamuddin Hindi, Vol 11, Hadees 31337

#### 5. Deobandiyon ke Ala Hazrat kaun hain?

Haji Imdadullah Sb, ko laad me Ala Hazrat kaha karte the

6. Allah ki gustakhi

Taskiratul Rasheed, Vol 2, likhne wale Maulana Ashiq Elahi Methi sb, Rasheed Ahmed Gangohi ki halaat e zindagi likhi hai, kehte hain ke Khalil Ahmed Ambethi ne ek roz Gangohi sb se pucha, Hazrat Latafat Ali kaise shaks the, farmaya pakka kafir tha, muskura kar phir irshad farmaya ke Zamin Ali Jalalabadi to pakke tauheedi me gark the, phir ek baar irshad farmaya ke zamin Ali ki saharanpur me bahot si randiya mureed thi, ek baar Saharanpur me kisi randi ke makaan pe thehre hue the, sab muridniya apne miya sb ki ziyarat ke liye hazir huin, magar ek nahi ayi, pucha ke falani kyun nahi ayi

Jawab diya wo kehti hai ke mai bahot gunehgar hun miya sb ko kya mooh dikhaun, mai ziyarat ke kabil nahi, is par zamin Ali kehte hain, nahi ji tum use hamare samne zarur lana, jab phir wo ek roz samne ayi, to miya sb ne pucha, tum kyun nahi ayi thi, boli, mujhe apne gunaho ki wajah apke ziyarat me mujhe sharm ati hai, miya sb bole, "tum sharmati kyun ho, karne wala kaun, karane wala kaun, wo to wohi hai" randi ye sunkar aag ho gai, ghusse me agyai, khafa ho kar kaha, bhale hi mai guneh gaar hun, magar mai aise peer ke mooh par mai pishab bhi nahi karti, miya sb to sharminde ho gaye aur wo uth kar chal di.

7. Seratil Mustaquim me Maulana Ismail Dehlvi likhte hain Pg 167 par, ke namaz me gadhe, bail ka khyal la lo chal jayega par Nabi ka khyal mat laana

8. Tehzeerun Naas likhi hai Maulana Qasim Nanatavi ne, is par hukm e kufr lagaya gaya tha, Turkey hukumat ke us wakht ke bare bare sunni ullema ne is qaul par is ibarat ki binah par inko Kaafir karar diya tha

Iske Pg No 8 par likhte hain ke Anbiya apni ummat se mumtaaz hote hain to uloom me hi mumtaaz hote hain, matlab ke ilm ki buniyaad par great hote hain, baki raha amal isme baaz auqad ummati barabar bhi ho jate balke bar bhi jaate hain

Iski safai me kehte hain ke dekho, Rasulallah ﷺ par namaz kab farz hui, 40 saal ki umar me jab nabuwat mili, 63 saal me ap duniya se wafat paye, lehaza apne 23 saal namaz pari, hamare yahan maan lijiye ek baccha balik hua usne 20 saal ki umr se namaz parna shru kiya aur 80 saal ki umr tak pari, to usne 60 saal namaz pari, to Rasulallah ﷺ se bara ke nahi bara amal me

Ye calculation hai inka (Hadees - nabi ka ek sajdah qayamat tak puri ummat ke sajdoh ke barabar nahi ho sakta - refer to pg 93, Nabi ka ek sajdah 70000 saal ka hai)

1. Kya sajdah e tazeemi shirk hai

(a) "Mukashafatul Quloob" me Imam Ghazali رحمه الله عليه pg 101, me likhte hain, Iblees ko 1 lac saal tak jahannam me jalaya jayega, phir nikala jayega, Allah farmayega, ke azaab ka kaisa paya, kahega bara sakht, Allah farmayega, pure Jahannam me jitney jahannamiyo pe azaab hai sab ke gunaaho ka bais tu tanha hai

Iblees kahega, parwar digar mai teri panah chahta hun, kya tu meri wo sajdo ko nahi dekhega jo maine 90 crore saal teri bargah me ada kiye, maula is azaab se nikal de. Allah farmayega, ab bhi mai tujhe bakshne ke liye taiyar hun, shart ye hai, Adam Jannat mehai, jaa Jannat Firdaus me Adam ko sajdha kar de

Iblees kahega, parwar digar, jab Adam tahnha the, tab sajdah na kiya, ab to Jannat me sari Adame Aulad bharipari hai sab ke saamne jannat sajdah akrke ruswa ho jaun, phir jahannam me dalajayega. Imam Ghazali kehte hain, har 1 lac saal ke baad nikala jata rahega, yehi kaha jayega aur uska jayaab yehi hoga

Nabi ki gustakhi wo jurme azeem hai, ke Allah aklo ko aise sarp kar leta hai ke aadmi takleefain bardash karta hai, azaab bardaash karta hai magar tauba ki tawfeek nahi milti. Lehaza, agar shirk hota to Allah iblees ko baar baar nahi kehta, farishto se sajdah nahi karwaya jata, sajdah jisne na kiya usko laanti karaar na diya jata

(b) Para 12, Surah Yusuf, Ayat 4

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ  
كُوكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٥﴾

Allah fermata hai, jab Yusuf ne apne walid Yaqub se kaha, ai mere baap, maine 11 sitare, suraj aur chand ko dekha ke wo mujhe sajdah kar rahe hain.

Har sajdah agar shirk hai, to kya shirk ka byaan ho raha hai Quran me

Baad me Hazrat Yusuf عليه السلام ke 11 bhai hasad me mubtila hue, kuan me pheke gaye, Misr me ghulam bana kar beche gaye, phir jhute ilzamat ki buniyaad par qaid me rahe, phir akhir me Misr ke badshah bane, apne bhaiyon aur walidain ko bulwaya, jaan pehchan hui, Yusuf عليه السلام takht par baithe, phir Allah ke taraf se hukm hua ke Yusuf ab tum apni shaan aur azmat ka izhar karo

Ke humne tumko apni azmato se nawaza, to apne baap Yaqub se kaho ke wo tumhe sajdah kare, apni maa se kaho ke wo tumhe sajdah kare aur apne 11 bhaiyon se kaho ke wo tumhe sajdah kare, to jab sabhi ne apko sajda kiya, to uska zikr Quran yun byaan karta hai, ke jab ye sajdah me gaye

Para 13, Surah Yusuf, Ayat 100

وَحَرُّوْا لَهُ سَجْدًا ۖ وَقَالَ يَٰأَبَتِ هَٰذَا تَاْوِيْلُ رُءْيَايَ مِنْ قَبْلُ ۖ قَدْ جَعَلَهَا رَبِّي حَقًّا ط

Allah irshad fermata hai, aur sab uske liye sajdeh me gaye, Hazrat Yusuf عليه السلام ke walid, walida, 11 bhai, to Yusuf ne kaha, ai mere walid, ye mere khawab ke taweer hai, wo jo khawab bachpan me dekha ke mujhe 11 sitare sajdah kar rahe hain, wo 11 sitaro se murad hai ye mere 11 bhai, suraj sajdah kar raha hai, suraj se murad aap mere walid, aur chand se murad meri walida, beshaq mere rab ne mera khawab saccha kar dikhaya

Yusuf عليه السلام bhi nabi hain aur Yaqub عليه السلام bhi nabi hain, ek nabi karwaraha hai aur dusra nabi kar raha hai, kya ye dono maazallah mushrik ho gaye, nahi ye tazeemi sajdah hai, ibadat ka sajdah nahi hai

2. Hazrat Ibarahim ko hukm hua ke wo apne bête Hazrat Ismail عليه السلام ke saath Khana E Kaaba ki taameel kare, jab Kaabe ki deewaren buland ho gayin to haath upar ke taraf nahi pahonch raha tha, apne bete Ismail se kaha ke bête ek patthar le aao, taaki mai uspar khare hokar mai Kaabe ki deewaron ko buland karun, taaki Allah ka ghar dusre gharo se buland ho, taaki ye imteyaaz ho jaye

Ismail عليه السلام ek patthar ko laye, us par Ibrahim عليه السلام sawaar ho gaye, aur Kaabe ki baqiya taameel farmayi, bahot arse par ap us patthar par khare hokar tameel karte rahe, ab us patthar pe apke kadam ke nishan saabit ho gaye, aaj bhi wo nishaan mojud hai, Allah ne hukm diya ke is patthar ko phaika nahi jayege, batore tabarruk ta qayamat tak isey rakha jayega, is patthar ki azmat Quran mebyaan farmayi, aur Para 1, Surah Baqarah, Ayat 125

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرٰهٖمَ مُصَلًّی ۖ ط

Allah ka hukm hua, ke is patthar ko rakho aur kaha, ai imaan walo is patthar ko apni namaz ki jagah bana lo

**Conclusion:** Ibadat Allah ki ki jati hai, aur jo Allah se mansub, Nabiyo se jo cheezain Mansub hoti hain uski tazeem ki jaati hai  
Hum kabro ki tazeem karte hain, ibadat nahi karte

3. Hadees: Hazrat Umar ibn Khattab farmate hain, ke ai logo, maine Allah ke Nabi ﷺ ko kehte hua suna, beshaq, amaal ka madar niyat par hai

- Sahih Bukhari, Hadees 1
- Sahih Muslim, Hadees 4820

4. Hadees: Sahih Bukhari, Kitabus Salaha, Baab No 48

Rasulallah ﷺ ne irshad farmaya, Allah ki laanat Yahudiyon par jinhone apni Nabiyon ki kabro ko masjid bana liya. Huzur ﷺ ne farmaya, ke Kabro ko masjid ke andar dakhil mat karo, masjid aur kabr alag alag rakho

Imam Bukhari kehte hain, ke kabro ke saamne namaz parna makru hai, shirk nahi Farooque Azam ne ek martaba dekha ke Hazrat Anas ibn Malik رضى الله تعالى عنه ek kabr ke saamne namaz par rahe hain, awaaz di Anas ko, ai Anas kabr, kabr ke saamne, lekin namaz dohrane ka hukm nahi diya

5. Hadees: Sahih Bukhari, Kitabus Salah, Baab No 51

Kehte hain ke jo namaz pare tandoor (aag) ke saamne, ya aisi cheez ke taraf rukh karke namaz parhe jiski puji ki jati ho (maslan budh, patthar, darakht,) lekin uska maqsad raza e elahi ho to uski namaz ho jayegi

Saara damodar niyat par hai, Niyat pe fatwah lagana Allah ka kaam hai

Imam Bukhari ab Hadees laate hain, kehte hain ke Hazrat Zohri ne hame khabar di ke Hazrat Anas ibn Malik رضى الله تعالى عنه ne, kehte hain ke Rasulallah ﷺ ne irshad farmaya, ke mai namaz par raha tha, ke ain usi wakht jahannam mere saamne paish ki gayi aur mai namaz parta raha.

Ye bata rahe hain Imam Bukhari ke aag puji jaati hai, aur Rasulallah ﷺ aag ke saamne sajdha, rukuh sabh kar rahe hain, magar ye shirk nahi ho raha hai, waja raza e elahi maqsad hai aag ki puja maqsad nahi hai

6. Lehaza koi agar kabr ko sajdah kare, hum najayez, haraam kaehte hain lekin usko niyat ki buniyaad par ke niyat uski tazeemki hai, usko shirk nahi kehte. Lekin agar koi murti ke saamne taziman bhi sajdah kare to usey shirk ka fatwah diya jayega. Khule hue shirk me tazeem qabul nahi ki jaati



1. Hadees: Huzur ﷺ farmate hain ke ankareeb aisa wakht ayega, ke dusri koame tumhare khilaaf ek dusre ko yun bulayegi jaise ek pyale ke khane par koi khane ki dawat deta hai. Matlab, jaise khane ke liye admi dawat deta hai ke ap aiye ap bhi aiye jaise khane ke liye admi ek pyale ka dawat deta hai usi tarah dusri koamain musalman ko khatm karne ke liye ek dusre ko bulayengi.
2. Hadees: Huzur ﷺ se kisi ne pucha, ai Allah ke Nabi kya us wakht musalman tadad me kam honge, ke saari koame milkar musulmano ko khatm kar degi. Sarkar ne irshad farmaya, nahi, us wakht to tum bahot bari tadad me hoge, jaise dariya ya samundar kje upar jhag ki tarah honge, itni tadad me hoge, lekin hoga ye ke Allah tumhare dushmano se tumhari haibat ko nikal dega, aur tumharo dilo me wahey (tum duniya ki mohabbat memubtila ho jayoge aur moat ko khoaf zada aur na pasand karoge) daal diya jayega.
3. Falsafa E Zindagi

Hadees: ek martaba Huzur ﷺ mimbar par tashreef laye aur Sahaba se mukhatib hokar farmaya ke aaj mai tumhe koame bani israil ke ek shaks ka wakiya sunata hun, Sahaba ghoar fikr se sunne lage

Huzur ﷺ ne farmaya, ek shaks tha tanha jungle me Safar kar raha tha, piche se shair aya, wo tezi sarpat bhaga, khuch dhyan na diya, bus shair se bachne ke liye bhaage jaa raha hai bus ke tabhi wo ek garey me gir gaya, jab wo garey me girne laga to use laga mai garey me dhasa ja raha hun to usne kisi cheez ka sahara talash karne ke liye haath idhar udhar marna shru kiya to uske haath ek daal ek shaakh ayi aur wo usse jhul gaya, usne shukr kiya, shair paas hi akar baith gaya, intezaar kar raha hai, ke tu bahar aa to mai tujhe apna niwala banaun

Ab wo intezaar me tha ke shair jaye to bahar niklun aur shair bhi bukha tha wo iske intezaar me baitha hua tha, jab usne dekha ke shair ka koi irada nahi lag raha jaane ka, ab uske haath dukhne laga, to sochne laga ke shair to jaane ka nahi behtar hai ke mai khud ko garey me gira dun, usne nazar jaise ki to hakka bakka reh gaya dekhta hai ke ek bara adda tha jo mooh phare hue hai, bus wo is intezaar me hai ke tu girey aur mai tujhe lapkun, ab wo bara hairan pareshan upar aata hun to shair khata hai, niche jata hun to adda, ab moat dono taraf hai, bachne ki koi surat nahi hai, ab usne tai kiya ke bus is shaakh ko pakre raho

Ab jab usne tai kar liya ke chahe jitney bhi haath dukh jayen is shaakh ko pakre raho, Sarkar farmate hain ke ye dekhkar uski khoaf ki inteha aur bar gayi ke ek kala aur ek safed chuhe us shaakh ko kutar rahe hain, isne dekha moat yaqeen hai, ab sirf ek hi kaam kiya ja sakta hai ke ab is moat ke ehsas ko apne dimag se kum kiya jaye, usne aas paas dekha, to use paas hi use ek shahed ka chatta nazar aya, shahed tapak raha tha, usne socha ke akhri wakht me mai ye shahed hi kha lun, usne apne hateli pe shahed liya aur chatne laga, Huzur ﷺ farmate hain, ke wo shahed ki mithas me itna magan ho gaya ke usey ehsaas nahi hua ke kab shaakh tuti aur jakar seedha adda ke mooh me jakar samagaya

Ek sahabi ne Huzur ﷺ se arz kiya, ya Rasulallah ke kya aisa aur itna sab khuch kisi ke saath ho sakta hai, Huzur ﷺ ne farmaya, ye tumhare liye misaal hai, aisa hua nahi kisi shaks ke saath, aur ai logo ye ek shaks ki baat nahi hai ye tumme ke har shaks wo hai, aao mai tumhe bataun -

Wo shair moat hai jo tumhara picha kar rahi hai aur tum apni moat se bhage ja rahe ho, wo shaakh jo tumne thaam rakhi hai wo tumhari zindagi ki saansen hain, wo jo kale aur safed chuhe hain wo din aur raat hain jo bari bari tumhari saanso ko kam karte ja rahe hain, aur wo jo shahed hai wo duniya ki mithaas aur ranginiyan hain, aur adda tumhari kabr hai mooh phare tumhare ta'afus me hai

#### 4. Para 13, Surah Ar- Rad, Ayat 11

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۖ وَإِذَا

Allah fermata hai, behaq Allah kisi koam ki haalat nahi badalta jab tak wo khud apni haalat na badal le

#### 5. Maidan Arafat ki Tareekh:

Hazrat Adam عليه السلام utare gaye Srilanka me aur Amma Hauwa SA Jeddah me (Jeddah ke maane hote hain 'maa') 360 saal tak ek dusre ko talaash karte rahe, jis jagah dono mile uska naam rakha Allah ﷻ ne "Arafat", maane, milne ki jagah

Pehli mulaqat ki raat ap dono ne Allah ke shukr me guzari, Allah ko ye ada bahot pasand payi aur irshad e rabbani hua, ke jab mai apne sab se chahite Nabi ko duniya me mabus karunga, to Arafat ki raat me ye qayam tumhare is wakiye ki yaad me Haj ka wusul bana dunga aur dono ne naik nasl ki dua maangi jo Allah ne qabul farmayi

Huzur ﷺ farmate hain, Arafat kiraat jomera ummatqayam karta hai baur jo dua Araafat ke maidan me mangta hai Allah usko radh nahi fermata

6. Nabi ke waseele se mangne ki daleel:

Ibadat jab rab ne deni chahi to Nabi ko darmiyan me rakha, Quran mai tujhe dunga mere mehbub tu ummat ko de, haj ka tarika tujh par dunga aur farz karunga tu ummat ko de, zakat ka tarika tujhe bataunga tu ummat ko zakat dena sikha de, jo kuch deta raha parwar digar apne Nabi ko darmiyan me rakhkar deta raha, to kudrate e elahi ki mansha bata rahi hai ke mai rab hokar apne Nabi ke bagair khuch deta nahi, aur jab tum mangne aate ho to Nabi ko hata kar ate ho.

Direct wo pukare jo khalil ho, jo najib ho, jo masih ho, inke aur rab ke darmiyan me koi waseela nahi, hamari aukad kya isliye hum jab mange to zaurat hai ke darmiyan me koi khalil ho, shafi ho

7. Hadees: Sahih Muslim :

Allah ke Nabi ﷺ ne irshad farmaya, ke maine apne rab se teen duain ki, Rab ne meri 2 duayen qabul kar li aur teesri ke baare me farmaya, ai mere mehbub ye dua mat mangiye

Dua 1: Rasulallah ﷺ ne farmaya, kemai apni ummat ki shafahat karunga usey tu baksh dijiyo, qabul hui ye dua. Rasulallah ﷺ ne farmaya, jiske dil me rai ke barbar bhi imaan hoga mai uski bhi shafahat karunga

Dua 2: Ai parwar digar, meri ummat ko pichli ummat ki tarah khatm mat kariyo, ye dua bhi Rab ne qabul farmayi. Allah ne wada kiya apne habib se Qayamat tak mai apki ummat ko baki rakhunga

Dua 3: Sarkar ne dua farmayi, ke meri ummat me ikhtelaaf na ho, Allah ne farmaya, ai mere mehbub ye dua mat mangiye, apki ummat me ikhtelaaf ka hona muqaddar ho chuka hai, teesri dua mangne se rok diya

8. Hadees: Al Mustadrak, Imam Hakim رحمه الله عليه Hadees 4287, Ye Hadees sahi hai Hazrat Umar Ibn Khattab رضى الله تعالى عنه se riwayat hai, kehte hain, ke Rasulallah ﷺ ne irshad farmaya, Adam عليه السلام zameen par aaye aur 360 saal tak Allah se dua mangte rahe, 360 saal tak dua kabul nahi hui, phir farmaya ke mai Mohammad ﷺ ka waseela paish karta hun ke meri dua kabul farma

Rab ka irshad hua, Ai Adam, tune mere Mohammad ko kaise jana, maine to abhi mabus nahi kiya, takhleek nahi ki, farmaya, ai parwar digar, jab tune mujhe paida kiya aur apni janib se mujhme rooh daali, to jab maine apne sir ko uthaya to dekha ki arsh par mujhe kalma nazar aya jisme tere naam ke saath tere mehbub ka naam likha tha, "la ilaha illallaah mohammadur rasulullah" mai jaan gaya, ke jis zaat ko tune apne naam ke saath rakha wo tujhe bari mehbub hogi. Allah ne is waseele ke tufail me Adam عليه السلام ki dua qabul farmayi aur unki larzish ko bakhs diya

#### 9. Hadees: Durud Parne ki Fazilat

Sunan Ibn Maaja, Hadees 1637

Hazrat Abu Dardah رضى الله تعالى عنه se riwayat hai, wo kehte hain ke Allah ke Rasul ﷺ ne irshad farmaya, logo, Jumme ke din mujh par kasrat ke saath durud paro, is din farishte khaas toar par khususi meri bargah me hazir hote hain, baki din to 70000 subah aate hain aur 70000 Shaam aate hain, jumme ke din tadad dugni ho jati hai

Ye farishte tumhara durud mujh tak pahonchate rehte hain, Sahaba ne pucha, kya ap moat ke baad bhi durud sunenge, irshad hua, haan moat ke baad bhi tumhara durud mujh tak pahonchega, isliye beshak Allah ne zameen par haraam kar diya hai ke wo Nabiyo ke jism ko khaye, Allah ke Nabi apni kabro me zinda hote hain aur unko Allah ke taraf se rizq bhi diya jata hai

- Imam Munzari, At Targheeb Wat Tarheeb, Hadees 2799
- Imam Munawi, Faizul Qadeer, Vol 2, Pg 87
- Imam Taqiuddin Subqi, Shafaus Saqam, Pg 175
- Imam Jalaluddin Suyuti, Al Jameus Sagheer, Hadees 1403
- Imam Mohammad bin Al Khateeb Tabrezi, Sahebi Mishkat, Hadees 1366
- Ibne Qaseer, Tafseer Ul Quran, Vol 3, Pg 515
- Imam ibn Qayyam Jauzia (GM), Jilaul Afaam, Pg 71, Hadees 62

#### 10. Tauba karne ki taufik nahi – *"Khatamallah o ala qulubehim"*

#### 11. Sarkar Ghous Paak farmate hain, maine Jahannam ke daroga se pucha, tere paas jahannam ka koi daftar yane registrar hai, daroga ne jawab diya, ji hai Abdul Qadir, apne pucha kya usme mere mureedo ka bhi naam hai, daroga kehta hai, ke kasam parwar digar ki apke koi mureed ka naam nahi hai usme

Ghaus Paak farmate hain, logo wajah jaante ho, Allah ne mujhse wada kiya, ke jo tujhse mureed hoga, begair tauba kiye usko is duniya se rukhsat nahi karunga

12. Ghair Muqallid ka aqeeda ke Rasulallah ﷺ ko ilm e ghaib nahi

Saare wahabiyo ka aqeeda hai ke jo Allah ke Nabi ka ilm e ghaib maane wo kafir aur ye faisla wo karta hai Quran ki ek ayat se

(a) Para 29, Surah Jin, Ayat 26

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

Ke ghaib ka ilm rakhne wala parwar digar, apna ghaib kisi par zahir nahi karta

(b) Para 29, Surah Jin, Ayat 27

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

Allah farmata hai, magar haan jo rasulo me pasandida hai usko apna ghaib ata farma deta hun

Wahabi ayat 26 parta hai aur 27 nahi parta, kyunki iski poal khulti hai is ayat me

(c) Allah ke Nabi ﷺ Ghazwa e Tawook se loat rahe the fateh yaab hokar, ek jagah Huzur ﷺ ne qayam kiya, Sarkar ki ootni ghum ho gayi, Huzur ﷺ ne Sahaba ko bulaya ke jao meri ootni talash karo. Munafiko ka ek toala wahin jama tha, apas me hasi mazak karte hue kehte, ke ek taraf Mohammad kehte hain ke mai asmaano ki khabre janta hun, mai jannat dekhta hun, farishto ki guftagu sunta hun, Jibreel mere paas ata hai, zameen ki tavako me kya hai, aur unki ootni kahan hai ye nahi pata Mohammad ko.

Haz Zaid ibn Arqam رضى الله تعالى عنه Sahabi ne ye baat sun li, Huzur ki khidmat me wapas loat kar aye, kahe ke Ya Rasulullah, khuch jagah munafekeen khare hain aur hasi mazaq kar rahe hain, thattha kar rahe hain, aur kehte hain ke Mohammad ghaib kya jaane, ghaib ki kya khabar

Huzur ﷺ ne farmaya, ke jao unko bula kar lao, wo laye gaye, farmaya, suno kya tum ye samajhte ho mujhe ghaib ki khabar nahi, khuda ki kasam mai Allah ke hukm ka paband hun, aur jo mai tumhe khabre deta hun aur jo tumse chupata hun usme Allah ki hikmat hoti hai, rabbe jalal ki kasam mai janta hun meri ootni kahan hai, ai sahabi jao aur in munafekeen ko saath le jao, wala fadi ke andar ek jungle me fala ek jhaari hai wahan meri ootni char rahi hai

Sahaba ekram gaye munafekeen ko lekar Huzur ne jaisa bataya tha waisa hi ootni ko paya aur usi jagah paya, ootni ko lekar aye, Huzur ﷺ ne munafekeen se kaha, kaho ab kya kehte ho, munafekeen bolo ke hum to hasi mazak me bol rahe the, Quran ki ayat nazil hui

Para 10, Surah Tauba, Ayat 65, 66

وَلَيْنُ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّا كُنَّا نَحُوضُ وَنَلْعَبُ ط

Allah fermata hai ai mere mehbub, ab agar tum unse puchoge to yehi kahenge ke hum to hasi mazak kar rahe the

قُلْ أَيْلَهُ وَأَيَّتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾

ai mere habib keh dijiye unse ke tum Allah ki ayato aur uske Rasul se mazaq karte ho

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ط

Ai mere habib farma dijiye, ab bahane mat banao tum kafir ho gaye imaan lane ke baad

Pata chala ke pehle musalmaan the, jab tak Nabi ke ilm e ghaib par aitraaz nahi kiya tha, jaise hi aitraaz kiya to ab imaan se kafir ho gaye

Is ayat ki tafseer ke hawale:

- Tafseer ibn Mujahid, Imam Mujahid Abdullah ibn Abbas رضى الله تعالى عنه ke shahgird hain, Vol 1, Pg 238
- Imam ibn Abdul Mulk bin Hisham, Seeratun Nabuwat, Vol 4, Pg 164
- Imam ibn Jareer ne Tafseer e Tabri me Vol 14, Pg 335, Hadees 16917
- Imam ibn Abi Hatim ne Tafseer ul Quran , Vol 6, Pg 1830
- Imam Abu Noyem ne Dalaiun Nabuwat, Pg 468
- Imam Bahyqi ne Dalaiun Nabuwat, Pg 460
- Imam Ali bin Mohammad Khazim ne Tafseer e Khazim Vol 4, Pg 319
- Imam Asqalani, Eesaba Fee Tamejus Sahaba, Vol 2, Pg 619, rijal 2934
- Imam Jalaluddin Suyuti ne Durre Mansur Vol 7, Pg 426
- Hazrat Imam Mohammad bin Yusuf رحمه الله عليه Ash Shami Ne Subulul Huda Var Rashaad Vol 4, Pg 351

- Imam Shahbuddin Khufaji, Naseemur Riyadh, Vol 4, Pg 195
- Imam Zurqani ne Sharaul Moahid, Vol 7, Pg 260
- Imam Ismail Labhani ne Hujjatullahi Alal Alameen Pg 366
- Ibn Qaseer ne AWWN, Vol 17, Pg 161
- Ibn Qayyam Jauziya, Ghazwat e Tawook kitaab me Vol 3, Pg 535

### 13. Hazrat Ali رضی اللہ تعالیٰ عنہ ka ilm e ghaib

(a) Hadees: Hazrat Abu Tufail Amir bin Wasla رضی اللہ تعالیٰ عنہ kehte hain, ke mai Hazrat Ali ke qudabe me shareek tha Koofa me, ap mimbar par tashreef laye aur famaya, ai logo, pucho mujhse, kasam parwar digar e alam ki, qayamat tak jo khuch hone wala hai, jis cheez ke baare tum mujhse puchoge, mai uski tumko khabar dunga

- Imam JafarTehrei رحمه الله عليه ne "Al Riyazun Nasra", Vol 2, Pg 262

(b) Sawahean Nabuwat me Abdul Rahman Jami رحمه الله عليه likhte hain, ke Maula e Qayenat fajr ki namaz parkar bahar nikle, apne ghulam kambar se kaha jao, kambar jao fala gali me ek mard aur aurat ka jhagra ho raha hai, dono ko lekar

Dono ko apke paas lekar aya, farmaya, ke jhagre ka masla tum byan karoge ya mai byan karun, mard kehta hain ke Sarkar aphi byan kar di jiye. Kaha ke tumhara jhagra ye hai ke tumne is aurat ko ek martaba bazaar me dekha, jee Sarkar, tujhe bari pasand ayi, jee Huzur, phir tune isse nikah kar liya, jee ye bahi sahi hai, magar jaise hi tu pehli kamre me pahoncha aur jaise hi tune iska ghunghat uthaya, iske chehre ko dekh kar Allah ne foran tere dil me iske liye ek nafrat paida ki aur tu kamre se bahar loat aya

Bola, ji Sarkar, phir dusri raat teesri raat hatta ke ek mahina guzar gaya, tune is aurat ke saath khuch nahi kiya is baat par ye aurat tujhse lar rahi hai ke jab tune mujhse nikaah kiya to meri khawish puri kyun nahi karta, yehi jhagre ki buniyaad hai na, kaha Huzur apne sahi farmaya

Kaha, ai aurat ab mai tujhe is mard ka kissa tujhe sunaun, kaha Huzur sunaiye, farmaya, jab tu kanwari thi aur bari khubsurat thi, to tera ek chahcah zaat bhai tha jiska dil tujh par agaya, aur ek raat tu gali se guzar rahi thi usne tujhe gali me kheeche aur tere saath usne mooh kala kiya, kya mai sach karun, boli Huzur sach keh rahe hain ap, uske baad tu hamla hui

Tune ye baat apni maa par zahir ki, teri maa khoaf zada hui, teri maa tujhe apni maa ke ghar le gayi aur wahin tune is bacche ko paida kiya, phir teri maa us bacche ko lekar nikli saath me tu bhi thi, ek ameer ke ghar ke saamne tune us bacche ko daal diya, tu door se chupke dekhti rahi is umeed pe ke ghar wala darwaza khole aur bacche ko uthaye, us par rahem kare aur uski parwarish kar de, aur jab tujhe in saari baton se smenan ho jaye tab to wahan se jaa sake

Abhi tu dekh rahi thi ke utne me hi ek kutta wahan aya aur tere bacche par isse pehle lapakta tune ek patthar uthaya aur us kutte par mara, kutta to hat gaya patthar tere bacche ki peshhane par lag gaya, peshane zakhmi hui, phir tune apne rupatte ko phara aur apne bacche ke sir par bandha, aur phir tu chup gayi, baccha rone laga, awaaz sun kar wo ameer ghar wale ne darwaza khola aur usne goad me liya usne awaazen lagayi, ke kaun hai is bacche ki maa, tu sunte rahi, tune awaaz nahi diya hatta ke usne us bacche ko ghar me rakh liya aur uski parwarish ki, apne pucha, batao ye maine sach kaha ya jhuth kaha, boli, Huzur apki ek ek baat sach hai

Apne kaha ai nojawana apna imama hatao, jaise hi imama hataya wo zakhm ka daag dikha, janti hai ye nojawan tera wohi baccha hai, tera beta hai. Allah ne teri hifazat ki ghalti se tera beta hi teri nikaah me agaya

- (c) Hazrat Ali رضي الله تعالى عنه Jung e Siffeen se loat rahe hain, gija ghar ke kareeb pahonche, sathiyo ne kaha pyaas lag rahi hia, padri se paani pucha jisse tum hame sehrab kar sako, padri ne kaha, mere paas bahot thora paani hia, mai tumhe pila dunga itna bara lashkar hai to mai pyasa reh jaunga, ap رضي الله تعالى عنه ne kudhal mangwayi aur apne ashaab se farmaya ke s jagah khoda, padri ne kaha, Huzur jis jagah ap khod rahe hain paani nahi nikalne wala, apne farmaya, ke paani bhi hai aur khazana bhi, khazane me itne itne sone ke sikke aur inti tadaad me heere itni tadaad me jawaharat hai ye sabh bata diya apne

Apne kudhal mangwayi aur apne ashaab se farmaya ke is jagah khodo, padri ne kaha, Huzur, jis jagah ap khod rahe hain paani nahi nikalne wala, apne farmaya, ke paani bhi hai aur khazana bhi, khazane me itne itne soney ke sikke, itni tadaad me heerey, itni tadaad me jawaharat, chunache, khoda gaya, pani nikla, khazana bhi nikla aur jitni jitni ginti batayi thi apne utne utne hi khazane ki tadaad nikli, ye dekh padri bola ke mere baap dada is girje ki rakhwali karte aa rahe mujhe



nahi malum ke yahan khazana garah hai, ap رضى الله تعالى عنه ne us padri ko paani pilane ki ujrati me khazana usey dena chaha par padri ne mana kar diya aur bola mujhe Imaan me dakhil kar dijiye mujhe khazana nahi chahiye.

14. Shoaibul Imaan ki Hadees hai, Imam Bahyqi رحمه الله عليه likhte hain, Hazrate farooqe Azam ajazi karte, kehte ke kaash mai Umar ibn khattab na hota, koi mainda hota aur ahle khana mujhe palte, aur phir koi mehmaan ata unki khatir ke liye mujhe zaba kar diya jata, phir mai gosh gosh kar diya jata, aur phir un mehmano ko mai khila diya jata, kaash Umar, Umar na hota, mai parinda hota

15. Hazrat Abu Sufyan Sauri رضى الله تعالى عنه , ek bahot bare Hadees ke rawi hain, Saur ke maaney hote hain 'bail', inhone apna naam sauri khud hi rakh liya tha, ap jaleelo qadr tabeyee hain, aur isi naam se Hadees ki kitaabo me bhi aata hai

Ek martaba ap masjid me dakhil ho rahe the, ke ghalti se sidhe pair ke bajaiy ulta pair pehle rakh diya, ke tabhi awaaz ayi, ke hamari Nabi ki mohabbat ka dawa karta hai, ai bail, tujhe itni bhi tameez nahi ke masjid me kaise dakhil hua jata hai, rone lagey, kai arsey tak rotey rahe, aur khud se kaha ke ai sufyan tu isi layek hai ke tu bail kehlaye tujhe ghalti hui hai, is ke baad apne apna naam sauri rakh liya, aur kaha logo se mujhe isi naam se pukar karo.

*Ye thi sahabi ki ajazi.*

1. Surah Araf, Ayat 175 ki Hadees aur Tafseer

وَإِشْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ  
إِيْتِنَا فَانْسَلَخْ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ  
مِنَ الْغَوِينَ ﴿١٧٥﴾

Allah ﷻ irshad fermata hai apne mehbub se, ke ek pichla wakiya guzar chuka hai us shaks ka haal sunao ap is koam ko, ke jisko jab humne ayaten (karamat) di, khubiyen ata ki, aur humne usko haq se waqif karwaya, lekin shaitan ne unko wargala diya aur usko gumraho me shamil kar diya

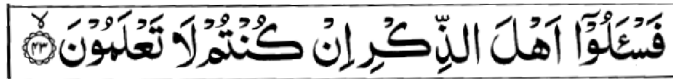
Is ayat ke tahat Hafiz ibn Qaseer, Hadees e Paak nakal kar rahe hain apni kitaab "Tafseer e ibn Qaseer" me, Vol 3, Pg 509 me, kehte hain ke, Hazrate Abu Huraira رضي الله تعالى عنه se riwayat hai aur wo byaan karte hue kehte hain, ke Rasulallah ﷺ ne irshad farmaya, , logo, mujhe tumme us shaks ka bahot khoaf hai jo Quran bahot kasrat se parega, jhoom jhoom kar parega, yahan tak ke Quran ki raunak uske chehre se zahir hogi, aur phir wo Islam ki chadar odh lega, phir achanak Allah usko gumraah kar dega, aur Allah use jahan chahega phair dega, aur apni Islam ki chadar ko utar kar apni peet ke piche phaik dega, phir talwar apni parosi par khichega, aur usko shirk ka tana dega, kahega tu mushrik hai

Hazrate Huzaifa رضي الله تعالى عنه ne Sarkar se pucha, ai nabi ﷺ, shirk ka haqdar kaun hoga, irshad hua, jo mushrik kahega wohi shirk ka haqdar hoga

Ibn Qaseer ne likha iski sanad jaiyad hai aur iske saare raawi sacche hain

- At Tareekhul Kabir, Imam Bukhari, Vol 4, Pg 301
- Mushkilul Aasar, Imam Tahavee, Vol 2, Pg 324, Hadees 869
- Sahi ibn Hibban, Imam Ibn Habban, Vol 1, Pg 280, Hadees 81
- Muajemul Kabir, Imam Tabrani, Vol 20, Pg 88, Hadees 169
- Musnadush Shamiyeen, Imam Tabrani, Vol 2, Pg 254, Hadees 1291
- Musnadul Bazzar, Imam Bazzar, Vol 7, Pg 220, Hadees 2793
- Al Marifu Wat Tareekh, Hazrate Imam Yaqub bin Sufyan, Vol 2, Pg 328
- Kanzul Ummal, Imam Husamuddin, Vol 11, Pg 236, Hadees 31362
- Majmauz Zawaid, Imam Haysami, Vol 1, Pg 255, Hadees 890
- Kashful Astaar, Imam Haysami, Vol 1, Pg 99, Hadees 175

2. Para , Sura Nahl, Ayat 43



Ai logo tumhe agar ilm na ho, to ilm walon se pucho

3. Shirk 2 tarah ke hote hain: Shirk e Khafi aur Shirk e Jaley

Shirk e Khafi: wo hota hai jissey admi mushrik nahi hota, jissey admi Islam se kharij nahi hota, haraam hota hai gunehgar hota hai us kaam se, isey “Shirk e Asghar” bhi kehte hain, jaisey ke dikhawa karna, dikhawe ke liye kisi ke saamne ibadat karna, dikhawe ke liye sakhawat karna, ye karna gunah hi par Islam se kharij nahi hota hai

Shirk e Jaley: khula hua shirk jaise, buto ko pujna, khuda ke alawa do khuda ka tasawwur karna, allah ke alawa kisi ko mabude haqiqi samajhna aur uski ibadat karna aur usey sajdah karna, isko dusre lavzo me “Shirk e Akbar” bhi kaha jata hai

4. Hadees: Sunan Ibn Maaja, Kitabuz Zahad, Hadees 4205

Hazrate Shad’dad bin Ous رضى الله تعالى عنه se riwayat hai, kehte hain, ke Rasulallah ﷺ ne irshad farmaya, mujhe apni ummat ke barey me shirk ka andesha hai, mai ye nahi kehta ke meri ummat suraj, chand, budho ki puja karegi, shirk ye hoga ko wo dikhawe ke liye dusro ko gharo ko dikhane ke liye amal karegi

- Musnade Ahmed, Hadees 17120
- Mauajemul Kabeer, Imam Tabrani, Vol 7, Pg 341, Hadees 7144
- Al Mustadrak, Vol 4, Pg 366, Hadees 7940
- Hilyatul Auliya, Imam Abu Noyem, Vol 1, Pg 268
- Shoaibul Imaan, Imam Bahyqee, Vol 5, Pg 333, Hadees 6830
- Musnadul Firdaus, Imam Daylani, Vol 1, Pg 265, Hadees 821
- Al Jamius Sagheer, Imam Jalaluddin Suyuti, Hadees 2193
- Faizul Qadeer, Imam Munavee, Vol 2, Pg 531, Hadees 2193

5. Taqwatul imaan me Maulana Thanvi likhte hain, Pg 98, 99, khud kehte hain ke baaz jagah maine shirk e khafi ko shirke jaley likh diya hai, agey kehte hain ke log apas me larkar khud hi theek ho jayenge

6. Hadees: Manmayene Tafseer karne ka anjaam

Hazrat Abdullah ibn Abbas رضى الله تعالى عنه se riwayat hai, Rasulallah ﷺ farmate hain, jisne Quran ki tafseer apni rai seki usne apna thikana jahannam me bana liya

- Mishkat Sharif, Kitabul Ilm, Hadees 234

- Jaame Tirmizi, Hadees 2950
- Sunanul Qubrah, Imam Nasai, Vol 7, Pg 286, Hadees 8031
- Musnade Imam Ahmed, Hadees 2069

7. Ahle Sunnat kahar aqeeda ya to Quran se sabit hai, agar Quran me us aqeede kidaleel na mojud ho, to Hadees me zarur mojud hai, Hadees na ho to Ayyimmah keaqwaal ya Fiqah e Ikram ke aqwal hain, ya mota'ammad ullema ka us par amal

8. Hadees: Kisi Musalman ko Kaafir kehna

Is Hadees ke raawi hain, Hazrate Abu Huraira رضى الله تعالى عنه , kehte hain ke Rasulallah ﷺ ne irshad farmaya, jab koi shaks kisi musalman bhai ko kehta "ai kaafir" to un dono me se ek kafir zarur ho jata hai

- Sahih Bukahri, Kitabul Adaab, Hadees 6103

Jise kafir kaha agar wo kafir hai to theek, aur jise kafir kaha wo kafir nahi to wo kufr kehne wale par loat aata hai, wo kehne wala khud kaafir ho jata hai

- Sahih Muslim, Kitabul Ilm, Hadees 120

9. Hadees: Jame tirmizee, Kitabul Fitn, Hadees 2211

Bari taweel Hadees hai, iska akhri hissa ye hai, ke Sarkar ne qayamat ki nishaniyon me ek ye bhi farmaye ke, is ummat ke akhri zamane ke log pehle ke buzurgo ko laan taan karenge, aur jab wo aisa karenge to us wakht zalzale, zameen ke dhasne, shaklo ke mask hone aur patharo ke barasne ka intezaar karo, ye sabh azaab ayenge

- Mishkat sharif, Hadees 5450, Kitabul Fitn

10. Ye un logo ka anjaam hai jo auliya ko gali bak rahe hain

Hadees e Qudsi: Sahi Bukhari, Kitabur Riquaque, Hadees 6502

Hazrat Abu Huraira رضى الله تعالى عنه se riwayat hai, wo kehte hain ke Allah ke Rasul ﷺ, ne irshad farmaya, ke beshaq Allah irshad fermata hai ke jisne meri waliyon se dushmani ki, ussey mai elaan e jung karta hun

- Kitabuz Zohad, Imam ibn Abi Aasim, Vol 1, Pg 65
- Sahi ibn Hibban, Vol 2, Pg 58, Hadees 347
- Muajamul Kabeer, Imam Tabrani, Vol 8, Pg 221, Hadees 7880
- Sunanul Kubra, Imam Bayhaqi, Vol 10, Pg 370, Hadees 20980
- Sifa Us Safwah, Imam ibn Jauzi, Vol 1, Pg 39
- Majmauz Zawaid, Imam Haysami, Vol 10, Pg 344, Hadees 17950
- Al - Jamiul Ahkamil Quran, Imam Qurtabi, Vol 7, Pg 411 (tafseer), Surah Maida Ayat 87 ke tahet is Hadees ko nakl kiya

1. Hadees: Dorane wusul e ilm kisi ko moat ajaye

Sunane Darmih, Vol 1, Pg 166, Hadees 380 - Hazrat Hasan Basri رضى الله تعالى عنه se riwayat hai, ke Rasulallah ﷺ farmate hain, doarane wusul e ilm kisi ko moat ajaye koi ilm hasil karte raha aur usi darmiyan usko moat ajaye, aur ilm hasil karne ka maqsad ho ke wo us ilm ke zariye Islm ko zinda kare, mazbut kare, Huzur ﷺ farmate hain, ke Jannat me uske aur Nabi ke darmiyan sir ek darjah ka farak hoga

- Majemul Ausad, Imam Tabrani, Vol 9, Pg 174, Hadees 9454
- Majmauz Zawaid, Imam Haisami, Vol 1, Pg 123
- At Targheeb Wat Tarheeb, Imam Munzari, Vol 1, Pg 53, Hadees 110
- Tarikhe Damishul Kabeer, Ibn Asaqir, Vol 1, Pg 61

2. Safar 25, jumme ka din, 1340 hijri, khaas kudbe ka wakht, Ala Hazrat ka wisaal hua, bareilly sharif me, apki umr thi 68 saal, apne 54 saal likne me guzare, ap 55 uloom me apko maharat thi, 1300 kitabe likhi hai apne, akhri wakht ke apke fatawah ko jama kiya gaya to 30 jildo me fatawa razviya taiyar hui

3. Wazu me hum pehle 3 sunnat ada karte hain uske baad 4 farz kyun?

3 sunnat - haatho ko dhona, kulli karna aur naak me paani dalna

4 farz - chehra dhona, haath dhona, masah karna aur pair dhona

Hadees: Rasulallah ﷺ ne farmaya, ke agar paani me 3 tabdiliyan ajaye - maza na badle, badbu na aaye, rang na badle, inme se ek cheez me bhi khami payi gayi to wo wazu ke layek nahi rehta aur jab paani wazu ke layek nahi to kya farz ada hoga

Huzur ﷺ ne sunnat isliye rakhi ke sunnat ke zariye paani ka test ho jaye, ab haatho ko dhoya to paani ka rang nazar agaya, kulli ki to maza malum ho gaya, naak me daala to boo malum ho gayi

4. Ek buzurg Shaam se Safar karke ate hain Ala Hazrat se milne, jab pahonche to zuhar ka wakht tha azaan ho rahi thi, unhone ek bacche se wazu ke liye paani manga, bacche ne pucha ap aalim hain, haan mai aalim hun bacche ne dekha aur ghusse me chala gaya. Unhone taiyamum kiya namaz pari, Ala Hazrat se mulaqat ki, ap unke ghar gaye, baithaya, to inki nazar usi bacche par pari jo nashta le kar aya, dekhte hi inhone Ala Hazrat se uski shikayat kari, farmaya ke ye hamare khadim ke sahabzade hain, ap muskuraye unki shikayat par, farmaya ke inhi se puch lijiye ke paani kyun nahi diya, "ke nabalik bacche se wazu ka paani lekar wazu kiya to wazu na hoga"

5. Mard azeem hai, Hakim hai aurat par

Quran me Adam عليه السلام ki tauba ka zikr hai, Hauwa SA ka nahi, iska ye matlab nahi ke Amma Hauwa SA ne tauba nahi farmayi

Allah ﷻ ne Adam عليه السلام ko tauba ki dua sikha di aur apne phir dua maangi aur tauba ki, magar Adam عليه السلام ka zikr isliye kiya ke Adam ghalib hai, hakim hai Hauwa SA par, mard azeem hai aurat ke muqable me

6. Ala Hazrat ko Ala Hazrat kehne ki daleel Quran aur Hadees se

(a) Surah Baqarah, Ayat 286

وَاَعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا اَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

‘anta maulana’ – ai Allah tu hi hamara maulana hai to kya Allah bhi maulana aur ye sabh bhi maulana

(b) Surah Anfaal, Ayat 40

اِنَّ اللَّهَ مَوْلَاكُمْ ۖ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٤٠﴾

Allah hi tumhara maula hai aur sab se behtareen madadgaar hai

(c) Hadees: Tirmizi Sharif, Vol 5, Pg 633, Hadees 3713

“man kunto maulaho fa ali un maula”

Huzur ﷺ farmate hain ke, jiska maim aula, Ali bhi uska maula

Ye wahed aisi Hadees hai jiske raawi 30 sahaba ekram hain, in 30 me se 10 to Ashra Mubashra ke sahaba hain, aur iske 114 hawale hain

Lehaza, Alah keh raha hai, mai Maula, Rasul keh rahe hain mai Maula phir Ali ko bhi Maula bataya gaya

Allah ka maulana hona puri qayenat ka maulana hona, aajke maulana hamari jamat ke maulana, Rasul anbiya ekram ke maula aur Hazrat Ali رضي الله تعالى عنه momeneen ke maula hain

7. Ala Hazrat ke alfaaz (shair) - “tujh se dar, dar se sagh, sagh se hai mujhko nisbat, meri gardan me bhi door ka doara tera, aur is ghulami ke jo sagh hain, mare nahi jaate hashr tak mere gardan me rahe pattah tera (Sagh kehte hain kutte ko)

Apke ghar ke darwaze se apko nisbat hai, aur apke ghar ke darwaze ke bahar jo kutta baitha hai usko apke darwaze se nisbat hai. Ala Hazrat to apne ap ko Ghaus Paak ke dar ke kutte se bhi gaya guzrah bata rahe hain

1. Momin ek aant aur kaafir do aant se khata hai

Hadees: Ek sahabi aye motey pahelwaan the jab kaafir the, nashte me ek bakra kha jate they, Rasulallah ﷺ ki khidmat me tashreef laye, Islam kabul kiya, baitha liya, khuch taleem kari, tabhi ek sahaba ne khuch khajurain tohfe me paish Karin

Allah ke Nabi ﷺ ne farmaya, tum bhi shamil ho jao, ab wo sochne lage ke mai to itna khata hun ke agar maine kha liya to sabh bhuke reh jaane hain, Sharma Sharma kar unhone haath baraya, ek do khajur khayin phir ruk gaye, Nabi ﷺ ko pata tha ye bahot khate hain, farmaya, khao, unhone jawab diya, ke kasam khuda ki ab iske baad ek khajur bhi nahi kha sakta, aur phir arz karte hain, ke jab mai halate kufr me tha, shirk me tha to mai nashte me ek bakra kha jata tha magar ab in 2 khajuro ne meri qifalat kar di. Sarkar ﷺ farmate hain, suno, momin ek aant aur kaafir do aant se khata hai

2. Biwi ko maa keh dena se Nikaah nahi tutta hai, kehna Haraam hai

Paseymanzar: Ek Sahebiya Rasul hain, Haula bint Salebah رضى الله تعالى عنها aur unke shohar the Oaz bin Sabit, Hazrate Oaz apni biwi se mohabbat bhari guftagu kar rahe hain, karte karte unke zubaan se nikal gaya, tu meri maa hai, sahabiya ghabra gayin, aur wajah ye hai ke us zamaane me yehi hota tha ke agar shohar apni biwi ko maa keh deta to Nikaah tut gaya, yehi mana aur samjha jata tha, yehi hukm tha, yehi dastur tha log isi par amal karte the

Sahabiya Rasulallah ﷺ ki khidmat me ayin, kehne lagin ke mere shohar ne mujhe maa keh diya hai apni, Sarkar ne kaha, ke ab tu usse alag ho ja, yehi hukm hai, yehi riwaaj hai, usne apni ajazi byan kari, ke meri umar ho gayi hai, bacche hain, ab mujhe kaun khilaye pilayega, baccho ki kaun dekh bhaal karega, Sarkar ne farmaya, ke jao Haula apne shohar se alag ho jao, usne phir ajazi paish kari, Nabiye Kareem ﷺ ne dubara yehi hukm diya, ke jao apne shohar se alag ho jao, ab wo arh gayi, ke jab tak apka rab appe mere hukm ke ta'alluk se khuch nazil na kare mai apke darwaze se uthkar nahi jaungi, Ab wo arh ke baith gayi, tabhi Surah Mujadilah ki Ayat 1, 2 nazil hui

In dono ayat ka mafum ye hai, Allah ne khitaab yahin se shru kiya, ke ai habib apse jo lar rahi hai, to ap farma dijiye ke Allah ne apne pehle hukm ko mansukh kiya, ab wo usi ke nikaah me hai, uska nikaah nahi tuta

### 3. Hadees: Khazano ki chaabi, kunji

Sahih Muslim, Vol 1, Pg 99, Hadees 1070

Hazrat Abu Huraira رضى الله تعالى عنه se riwayat hai, ke Rasulallah ﷺ ne irshad farmaya, Allah ne mujhe duniya ki tamaam zubaano ka ilm ata kiya, aur meri madad nusrat roab ke zariye ki, ek raat mai so raha tha ke tabhi Allah ne zameen ke tamaam khazano ki chaabi mere haath par rakh di

Raawi kehte hain, ke Rasulallah ﷺ ka to wisaal ho gaya, magar jin khazano se tum faida aaj bhi utha rahe ho, ye nabi ke hi kahazane hain

- Sahih Bukhari, Vol 2, Kitabul Aitesam, Hadees 6845
- Imam Nasai ne Sunan e Nasai, Vol 2, Kitabul Jihad, Hadees 3087
- Musnade Ahmed me Imam Ahmed ibn Hanbal ne, Vol 2, Pg 224, Hadees 7575
- Ibn Hibban ne As Sahi me Vol 14, Pg 277, Hadees 6363
- Imam Bahyqi ne Shoaibul Imaan, Vol 1, Pg 161, Hadees 139

### 4. Milad un Nabi ki fazeelat

“Naimatul Qubra” me Imam ibn Hajar Al Makki Al Haitami As Shafeyee, Pg 6

- ❖ Hazrat Abu Bakr Siddique رضى الله تعالى عنه farmate hain, ke jisne Nabi ke milad par 1 dirham kharch kiya wo Jannat me mera saathi hoga
- ❖ Hazrat Umar Farooque رضى الله تعالى عنه farmate hain, ke jisne Nabi ke milad kei tazeem ki usne goya ke Islam ko zinda kar diya
- ❖ Hazrat Usman Ghani رضى الله تعالى عنه farmate hain ke jisne Nabi ki milad par jisne 1 dirham kharch kiya wo Ghazwa e Badr aur Hunain ke shaheedo ke saath uthaya jayega
- ❖ Hazrat Ali ibn Talib رضى الله تعالى عنه farmate hain ke jisne Nabi ke milad par dil khlkar kharch kiya, wo duniya se hargiz najayega magar is haal par uska khatma imaan par hoga aur Jannat me begair hisab o kitaab ke jannat me dakhil kar diya jayega



1. Hazrat Umar رضی اللہ تعالیٰ عنہ - Amr ibn Aas رضی اللہ تعالیٰ عنہ ke bete aur uske ghulam:  
Hazrat Amr ibn Aas رضی اللہ تعالیٰ عنہ Misr ke governor the inke bhai Hazrat Sayeed Ibn Aas رضی اللہ تعالیٰ عنہ ke zariye Islam Hindustan me aya.

Amr ibn Aas رضی اللہ تعالیٰ عنہ ka ek beta tha, baap ke audey ka ghamand tha, baab sahabiye Rasul the is bina par beta khuch maghrur sa ho gaya. Ek martaba apne ghulam ke saath doar ka muqabla kiya, ghulam jeet gaya, jab ghulam ne inaam manga to bete ne 2 thappar raseed kar diye, ghulam khamosh raha aur shikayat lekar sidhey Hazrat Umar ibn Khattab رضی اللہ تعالیٰ عنہ ke darbar par pahoncha, puri baat batayi, Hazrat Umar رضی اللہ تعالیٰ عنہ ne Amr ibn Aas رضی اللہ تعالیٰ عنہ aur unke bete ko bulwa liya Madine me, peshi hui, ghulam ne shikayat batayi, Amr ibn Aas رضی اللہ تعالیٰ عنہ is wakiye is se ghafil the, boley bete se hi puch lijiye, bete ne iqraar kiya.

Apne faisla sunaya, ghulam ko 2 tamache maare gaye the, lehaza ghulam ko hukm hua ke 40 kohre Amr ibn Aas رضی اللہ تعالیٰ عنہ ko aur 40 kohre bete ko maare jayen, ye sunte hi Amr Ibn Aas peeth jhuka lete hain, sahaba ki jamat khari hai, ye kaisa insaaf hai, jurm to inke bete ne kiya hai, inko saza kyun, farmaya, iske 2 jurm hain, pehle ke isne apne bete ki tarbiyat kitni buri ki hai, dusra ye ke isne apna khoaf itna taari kar rakha hai ke ghulam ne ne bajaiy iski adalat me shikayat karta Madine akar meri adalat me shikayat ki. Amr ibn Aas رضی اللہ تعالیٰ عنہ roney lagey, ghulam ne manzar dekha korah pherk diya aur Amr ibn Aas se lipat gaya aur Ameerul Momeneen se arz karta hai ke maine maaf kar diya, aj mai apke insaaf ka qayal ho gaya, ye mere aka hain, inka namak khaya hai maine, ap bhi inhe maaf kar dijiye.

2. Hazrat Umar Farooqe Azam رضی اللہ تعالیٰ عنہ ka doar hukumat:  
Musalmano ka ek kaafila Rome tijarat ke liye gaya, Rome ke badshah Qaiser e Rome ne musalmano ko giraftaar kar liya, ek shaks ko choar diya ke jao apne Ameerul Momeneen se kehna ke humne saare musalmano ko pakar liya hai, agar himmat hai to chura le, aur ye keh kar giraftaar kiya, ke tum jahan aate ho wahan tumhara mazhab phail jata hai, tumhari wajah se hamare mazhab ko khatra hai

Wo shaks aaye aur Farooque e Azam ko puri dastaan sunayi, ap jalaal me agaye, farmaya, munshi ko bulao, tehreer likhwayi, "Rome ke shahenshah Hircle ke taraf ye tehreer hai, musalmano ke Ameerul Momeneen ke taraf se, ke tumne hamare saathiyo ko bejaa pakar liya hai, tujhe hukm diya jata hai ke hamare saathiyo ko

choar de aur khuda ki kasam agar tune aisa na kiya to mai aisi foaj, itni bari aur azeem foaj bhejunga ke uska pehla sipahi Rome me hoga aur akhri Madine me” - faqad, Ameerul Momeneen, Umar ibn Khattab.

Tehreer pahonchi, darbar me qasid ne pari wo bari shaan aur ghamand se sunta raha aur akhir me jab qasid ne ya naam liya - faqad, Ameerul Momeneen, Umar ibn Khattab, is par lazzat taari hua, kaanpne laga aur gir para. Hakeemo ne dawaiyan di, khuch tabiyat sambhli, bolne laga ke jaise Ameerul Momeneen ka naam liya gaya, mujhpe kaifiyat taari ho gayi, ghabrahat bar gayi aur phir jo hua wo tumhare saamne hua. Wazir e Azam ne badshah se kaha ke ap fikr na karen, mai jakar pata lagata hun, mai jasus bankar jata hun, jiske naam ke roab ka ye alam hai wo bara azeem badshah hoga, bari azeem foaj hogi

Wazir Madine me dakhil hua, dekha na koi pakke ghar, sabh kacche ghar, ye to bare ghareeb aur ghurba loag nazar aate hain, baat Rome fatah karne ki karte hain, gharo ki chato par khajuron ke patto ki chalain dali hui hain, haathi nazar nahi atey, ghorey nazar nahi atey, kis baat par dawa karte hain ke Rome fatah karenge. Ek musalman se pucha, ke tumhare badshah kahan milega, mai dusre mulk se aya hun, musalman bola hamare yahan badshahat nahi hoti hai, khilafat hoti hai aur hum apna khalifa bhi khud chunte hain, ghar ka pata bataya gaya, dhundte dhundte pahoncha, ghar dekhkar hairan reh gaya, ek mamuli si jhopri ki shakl me jhuka hua makaan tha, chat par khajuron ki chaalen dali hui thi, darwaze par ek parda tha, apko awaaz di, ahliya ne jawab diya abhi ghar pe nahi hain, pucha, kahan milenge, farmaya, “Ameerul Momeneen se milna chahte ho, eeton ke bhatto par mazduri karne gaye hain” (ye the wakht ka khalifa)

Wazir hairan ho gaya, wakht ka khalifa jissey Rome aur Iran ke badshah kaanp rahe hain wo mazduri karta hai, raasta puchta hua wazir pahoncha, Ameerul Momeneen dopaher ka khana khakar Qaiyullah farma rahe hain, darakht ke saaye me, khuch ugi hui ghaas ke upar lete hue hain aur ek eent ko takiya bana rakha hai aur aram farma rahe the. Ye kareeb gaya, aur jab Farooque e Azam رضى الله تعالى عنه par nigah pari to ye thar thar kaanp raha hai, pasiney chut rahe, apki aankh khuli aur apne dekha manzar, wajah puchi kisne tujhe khoaf zada kar diya, kaun hai tu, kisne daraya tujhe, bola, mai apse dar raha hun, apne kaha, maine to khuch nahi kiya, bolne laga, ke jab maine apka chehre par nigah dali to aisa laga ke koi shair leta hua hai, apke chehre ke roab ne mujhe dara diya.

Apne pucha kaun hai tu, bolne laga, ke mai apna ta'arruf baad me dunga, takhir na ho jaye, saanso ka koi bharosa nahi, aisa na ho ke is lamhe baat kar raha hun dusre lamhe moat ajaye mujhe, kaha, Huzur, haath baraiye, kalma parwa dijiye mujhe. Usney kalma par liya, farmaya apne, ab bata, kaun hai tu, aur kyun Islam qabul kiya, kis cheez ne tujhe mutassir kiya, kaha Huzur, mai Rome ka wazir e Azam tha ab apka ghulam hun, maine dekha ke ap khule maidan me araam kar rahe hain eent ke sahare aur log aa rahe jaa rahe hain, aur is tarah wohi badshah aram kar sakta hai jo apni riyayah par adl aur insaaf karta ho, warna jo zalim hota hai usko apni jaano ke khatre hote hain, to jab apka insaaf aisa hai to apke paighambar Mohammad (ﷺ) ka insaaf kaisa hoga.

### 3. Hazrat Ali رضي الله تعالى عنه :

Hazrat Ali رضي الله تعالى عنه Koofa ke ek ilake me gaye namaz ka wakht ho gaya, ek Yahudi nojawan ko apne bulaya aur apne ghore ki hifazat ka zimma 1 dirham me usko diya, ap namaz parne gaye, iski niyat kharab hui, isne ghorey ki zeen kholi aur bhag gaya aur kareeb ke hi dukan me baich diya. Ab bahar aye dekha ghora mojud hai, zeen ghayab hai, bazar gaye aur ek dukan me wohi zeen dekhi jo ap hi ki thi, apne dukandar se uske bare me pucha jo apki zeen baich kar gaya, dukandar bola, ek choar yahudi hai, choriyan karta hai aur dukano me baich deta hai, apne uske ghar le liya , apne pucha is ilake ka governor kaun hai, bataya gaya Qazi Shurey hain, ap Qazi Shurey ki adalat me gaye aur apni shikayat darz karayi (Governor ap hi ne mut'tayyan kiya tha, magar adl ki misal qayam karni thi apko)

Choar ko bulaya gaya, ap wahin baithe hue the, Qazi ne muqaddama shru kiya, usne kaha, "ai ameerul momeneen, ye batayen, kya ye apki hi zeen hai, apne farmaya, haan, mutalba hua ke gawah paish kijiye, iska gawah mera ghulam Kambar hai, ghulam ki gawahi nahi mani jayegi, kyun ke ghulam apne aka ke haq me hi bolta hai, phir iska gawah mera beta Hasan hai, nahi mani jayegi, phir iska gawah Allah hai aur Allah gawahi dene aur aane se paak hai.

Faisla hua, ke ye zeen apki nahi, isi Yahudi ki hai, apne khamakha is par jhutha ilzam lagaya, jhutha ilzam lagane ke qasaas me itne dirham dijiye, ape qasaas ki adayegi ki aur adalat khatm hui, wo wohin khara hai, dekh raha hai, wo to janta hai ke zeen ap hi ki hai. Ab Hazrat Ali رضي الله تعالى عنه khare hue aur farmaye, ke ab mai ba haisiyat Khalifa tujhe Governor ke audey se mazul karta hun, aas paas log baithe hue the sochne lage ke Ali naraz ho gaye ke faisla mere khilaf hua hai.

Qazi Sharey ne kaha jo hukm mere aka, par wajah to bata dijiye, apne farmaya, ke chook ye hui, ke jab tune mujhe mukhatif kiya, to Ameerul Momeneen kyun kaha is liye mai yahan ba-haisiyat faryadi khara tha, mujhe us wakht dar hua, maine Allah se panah mangi, ke parwar digar faisal is Yahudi ke haq me jo jaye, khuda na khasta agar ye faisla mere haq me ho jata Yahudi ke dil me khyal ayega ke ye to Ameerul Momeneen hain faisal to inke haq me hona tha, Islam ka adl se iska insaf uth jata

Qazi Sharey ne apni ghalti kabul ki aur aur boley apne mujhe ohdey se hataya mai ba-khushi is ohdey se hatta hun, Yahudi ne jaise dekha roney laga, zeen Maula e Qayenat ke kadmo me rakh diya aur kehne laga ke Allah ki kasam aaj mai Islam ke adl aur insaaf ka qayal ho gaya, Islam se accha koi mazhab nahi ho sakta, Maula ye zeen bhi apki hai, ye maal bhi apka hai aaj se mai ghulam bhi apka, kalma paraiye.

#### 4. Khalid ibn Waleed:

Hazrat Khalid bin Waleed رضى الله تعالى عنه ne ek shaher ko fatah kiya, Eesai mulk tha, musalmano ki hukumat qayam hui, ek Eesai ne ghusse ke aalam me musalmano ki banayi hui masjid me raat jakar mehraab par gandagi kar diya, subah musalmano ne dekha, bahot ghussa hue, hungama kiya, chahte the ke badla lain, par Khalid bin Waleed رضى الله تعالى عنه ne samjha bujhakar khamosh kar diya. Khuch wakht ke baad, ek nojawan church me gaya aur Maryam ki murti ki naak kaat di aur takhti laga di ke ye badla hai, Eesai ne dekh kar shorghul kiya, Khalid bin Waleed رضى الله تعالى عنه ke paas aye, humne jaziya dena qabul kiya, hamari ibadat khano ki zimmedari bhi apke zimmah hai, hum nahi jante ke kisne ye kaam kiya, ap insaaf karen aur jisne bhi ye kiya usko saza dain, badla lena tha to koi ata ghilazat kar deta hum dho dete, ye to koi badla na hui ke hamari Maryam ki jiski hum ibadat karte hain naak kaat di

Apne ke hafte ka wakht liya taaki asl mujrim saamne la sakun, hafta guzar gaya, padri pahonche insaaf lene, lekin Khalid ne mazerat chahi aur ek hafte ki mohlat mangi, Eesai naraz hue aur bole ke hum samajh gaye ke mujrim musalman hai isliye apni koam ke admi ko bacha rahe hain, apne kasam khayi, yaqeen dilayi, padri nahi maaney, shorghul hua, Khalid bin Waleed رضى الله تعالى عنه ne farmaya theek hai insaaf aaj hi hoga, talwar nikali aur unke barey padri ke haath me di aur kaha, Maryam ki murti ki naak ke badle me tum meri naak kaato, yehi uska badla hai

Padri soch me par gaya, apney chehre ko agey kar diya, talwaar haath me hai ke tabhi bheer se wo nojawan rota hua agey aya aur apke pairo me gir gaya aur kehne laga ke wo mujrim mai hun, wo kehta hai ke mere ameer ko choar do, maine tumhari

Maryam ki murti ki naak kaati, tum meri naak kaat lo. Padri ne kaha, ab tumhari mohabbat aur insaaf ki talwar ne hamarey dilon ko kaat diya hai, na ab hame tumhari naak ki zarurat hai na Khalid bin Waleed ki, ab zarurat hai ke hum tumhare mazhab me dakhil ho jayen, kalma parao ke hum Islam me dakhil ho jayen.

#### 5. Sher Shah Suri:

Sher Shah Suri ki adalat me ek shaks hazir hota hai, kisaan hai, ghareeb, hindu, faryad karta hai, Huzur meri ek jawan beti hai, khubsurat hai, jis ganw me rehta hun, ek apke foaj ka bara koi malum hota hai, meri beti ko usne nahata hua dekh liya, wo apne haathi par tha aur mere ghar ke ghusal khane ki chat nahi thi, meri beti ke husn par fida ho gaya, uske baad se roz aata hai aur dhamki deta hai, teri beti ka nikaah mere saath kar de, wo musalman aur mai hindu, suna hai ke bahot zalim hai, larkiyon ko apna shikaar banata hai, khuch din apne paas rakhta hai phir jab jee bhar jata hai to choar deta hai, yaqeenan meri beti ke saath bhi wohi karega.

Sher Shah Suri ne uska huliya pucha, kisaan ne bayata, phir ap bole, tu nahi pehchanta par jo huliya tune bataya hum pehchan gaye usko. Kis din aane ka kaha usne, Huzur ek hafte ki mohlat di thi, 2 - 3 din reh gaye hain, falah wakht par ayega, aur is baar warning di hai, ke agar tune is baar mere saath nikaal nahi kiya to mai teri beti ko aisi hi utha ke le jaunga. Sher Shah ne kaha ke uske saane ke wakht se pehle hum khud pahonch jayenge aur iska faisla mai khud karunga.

Sher Shah wakht se pehle pahonch gaye, beti se mulaqat ki, kaha mai teri aisi hi hifazat karunga jaise ek ek baap karta hai, jab wo aa jaye, to is baar tum aisa karna ke uske haath me apna haath dena, mithi mithi baat karna, aur ye zahir karna ke tum khud ussey mohabbat karti ho aur shaadi ke liye taiyar ho, aur phir kisi bahane usey apne ghar ke kamre me le aana, mai tumhare kamre me chupa rahunga pehle se hi, usey apne palang me bithakar mohabbat bhari baten karna aur moka patey hi chiragh ko ghul kar dena, bus tum itna hi karna.

Wo badbakht aya, kisaan ki beti nikalti hai aur theek waisa hi karti jis tarah Sher Shah ne ussey karne ko kaha tha, usey apni baton me liya, kamre me le gayi, baaten karin aur chiragh ghul kar diya. Jaise hi chiragh ghul hua, ek cheekh ki awaaz nikli kisaan kamre me daurta hua aya, chiragh roshan kiya, dekha, ek laash pari thi, aur Sher Shah baitha ro raha tha, talwaar se khun ke qatre beh rahe the, kisaan ne apse rone ki wajah puchi, apne farmaya, ye mera beta hai, chiragh ghul karwane ki wajah thi ke mai insaaf kar paun kahin roshni me bete ki mohabbat mayal na ho jaye

1. Hujjatul Islam – Ala Hazrat ke sahabzade, Hazrat Hamid Raza
2. Ibn Taimiya apni “Minhajus Sunnah” Pg 360 pe likhta hai ke Imam Hasan aur Imam Hussain Ahle Bait me se nahi hain, inki tazeem karne ki zarurat nahi hai, daleel di – ye ayat Mecca me nazil hui aur Imam Hasan Hussain medina me paida hue, aur jab ye ayat nazil hui us wakht ap dono the hi nahi

3. Huzur ﷺ ne Madine me farmaya, ke mai ilm ka shaher hun aur Ali uska darwaza. Khuch Yahudi ye sunkar jama hue, kehne lage, jab bhi Mohammad se khuch puchte, Jibreel aake wahi kar jaate, mushkil se mushkil sawal ka jawab de dete, aaj Mohammad ne apne ilm ke saath Ali ko bhi joar liya hai, ab Ali se puchenge aur Ali ne jawab na diya to Mohammad ko jhutha kahenge

Yahudiyo ke 10 aalim jama hue aur mushkil se mushkil sawal taiyar kiya aur Hazrat Ali ke paas aaye, hum apse sawal puchne aye hain, pucho, kaha, sawal zara mushkil hai ap chahen to 2 ya 3 din ka wakht le lain, phir jawab dena, ye kehkar unhone Hazrat Ali ka mazaq urana chaha, ye dekh ap ko jalal aya, ab tumhare sawaal ka jawab mera beta Hasan dega. Hazrat Ali ne bête Imam Hasan ko bulaya, umr 3 saal aur farmay, puch lo apne sawaal ye jawab dega, unhone kaha ye baccha kya jawab dega, hum ullema Yahood hain, kaha, ye na de sake to ap dainge, apne farmaya, ye naubat nahi ayegi

Bête Hasan batao, wo kaun si 10 chize hain jisme se har baad wali cheez apne pehle wali par ghalib hai, duswi wo jis par koi ghalib nahi, jawab diya

- 1<sup>st</sup> – mitti ka dhela, jis par patthar ghalib hai
- 2<sup>nd</sup> – patthar par loha ghalib hai
- 3<sup>rd</sup> – lohey par aag ghalib hai
- 4<sup>th</sup> – aag par paani ghalib hai
- 5<sup>th</sup> – paani par bhaap ghalib hai (bhaap paani ko ura deta hai)
- 6<sup>th</sup> – bhaap par badal ghalib hai
- 7<sup>th</sup> – badal par farishta ghalib hai
- 8<sup>th</sup> – farishta par malakul maut ghalib hai
- 9<sup>th</sup> – malakul maut par Allah ghalib hai
- 10<sup>th</sup> – Allah wo hai jis par koi ghalib nahi

4. Ek shaks ne Hazrat Ali se 4 sawal kiye jawab Imam Hasan ne diya

- (a) Zameen ka marqas kya hai – Kaabatullah
- (b) Aasmaan ka marqas kya hai – Baitul Mamul (jo farishto ka qibla hai)
- (c) Haq aur Batil me kitna fark hai – 4 ungal ka fark hai (aankh aur kaan ke beech ka fasla jitna)
- (d) Mashriq aur Maghrib me kitna fark hai – Suraj ke ek din ke safar ke barabar

5. Imam Hasan, Jumme ke din qudba sunkar walida ko akar sunana

Ap Imam Hasan رضى الله تعالى عنها ki umr 2.5 saal, walid Fatima رضى الله تعالى عنها kapre pehnati mhain, Masjide Nabawi me jaate hain, Jumme ka din hai, jao Hasan aj Nana Qudba denga, Nana ke saath raho, ap tashreef lekar aate hain, Rasulallah ﷺ ki adate karima thi, jab Imam Hasan رضى الله تعالى عنه ko aata dekhte to mimbar ko choarke apko apni goad me le lete the, lekar apni pehlu mimbar par baitha deta, ap baccho wala bhola andaz, jitni dair chaha qudba suna, nana ko dekh rahe hain, mimbar se chalangi lagayi aur sahaba ke safo me doar rahe hain, ab har sahabi chahta, mai Hasan ko pakrun, bosa dun, bhagte bhagte bahar aate hain, bahar sahen me aur sahaba ke baccho ke saath khelte hain, magar qurbaan Imam Hasan ki, is doran Nana ka pura qudba sun liya aur jaisi namaz khatm hui doarte hue ghar gaye, apni walida ki goad me letey aur bari fasi zabaan me puri taqreer apni waleda ko hu ba hu sana dete, jitni dair me Hazrat Ali رضى الله تعالى عنه ghar tashrif late utni dair me taqreer khatam

Hazrat Ali رضى الله تعالى عنه ghar atey aur farmate ke janti ho aj Rasulallah ﷺ ne kya kaha, farmatin, haan mai janti hun aj baba jaan ne ye kaha, ye kaha, Ali pareshan aur hairaan ke kaun hai jo Fatema ko akar bata jata hai, Khatune Jannat to masjid me aati nahi hain. Hazrat Ali رضى الله تعالى عنه ne ek martaba irada kar liya ke mai pata laga kar rahunga, ke kaun hai wo jo Fatema ko mere aane se pehle sari taqreer sunata hai, Hazrat Ali gaye aur Masjid me sab se piche baithe ke sab se jaldi nikal sakun.

Imam Hasan رضى الله تعالى عنه ka wohi mamul tha, taqreer, namaz kahtam hui ghar gaye, walida ki goad me letey, aur bataney lagey ke aaj nana ne ye farmaya, ye bataya, bata hi rahe the ke Hazrat Ali رضى الله تعالى عنه ghar ke kareeb pahonche, Imam Hasan ki awaaz ayi, acha ye Hasan hai jo taqreer sunata hai, ap deewar ke piche chup gaye ye dekhne ke liye ke Hasan ka andaz byaan kya hai, taqreer karta hai kaise, kaan lagake sun rahe hain, Imam Hasan ki zabaan larkharane lagti hai, Sayeda puchti hain, ke beta kya hua, ye atak atak ke kyun byan kar rahe ho, farmaya, ammi jaan, deewar ki aar me wakht ka bara aalim kaan lagakar sun raha ho to chote aalim ki zabaan larkharane lagti hai

6. Imam Hasan ne ek gaye ko dekh kar farmaya ye hamla hai

Hazrat Abdullah ibn Abbas رضى الله تعالى عنه farmate hain ke ek martaba hum Imam Hasan رضى الله تعالى عنه ke paas baithe hue the, hunme dekha ke ek shaks apne gaaye ko le ja raha hai zabah karne ke liye, apne kaha ke ye jaanwar haamla hai, iske shikam me ek bachra hai jiski poonch safed hai aur peshani me kaala nishan hai, aur ye nar hai. Hazrat Abdullah رضى الله تعالى عنه farmate hain ke mai iski tehkeek karne ke liye uske piche gaya, usne zabah kiya aur humne dekha ke wakaiye waisa hi bachra tha jaise ke Imam Hasan رضى الله تعالى عنه ne bataya tha

7. Chacha Yazeed ko bachane ki daleel nazvi firqe ke mulla ne, Karbala me paani band nahi hua, Karbala ke baad kaun sa imaan zinda hua

8. Wakiya: Hazrat Ali Jung e Siffen se loat rahe hain, shaam ho gayi, ek maqam par ruke pucha, bataya gaya, ye Karbala hai, ap apne ghorey par se niche utre, haath me neza ya chari thi, ek jagah jatey neze se ek lakeer banayi, khuch duri gaye phir lakeer banayi, pir khuch dur gaye phir lakeer banayi, log dekh rahe hain.

Imam Hasan رضى الله تعالى عنه ne pucha, abba Huzur, ap ye kya kar rahe hain, farmaya, suno, ye wohi zameen hai jahan mera beta Hussain shaheed kiya jayega, yahan kheme lagaye jayenge, yahan Ahle Bait ke kheme honge, yahan mere bete, yahan dushman Yazeed ki foaj hogi, yahan Hussain ke sir to tans se juda kiya jayega.

9. Karbala ke Jung e Maidan me Jinn, Jino, Jinnath ki amad:

Dono taraf se safain lagayi ja rahi hain, abhi jung shru nahi hui, dur saamne ek ghardo ghubar urta nazar aya, mano ke koi bahot bara lashkar aa raha ho, Yazeedi foaj khush hui ki aur fauj aa gayi, lekin Imam Hussain رضى الله تعالى عنه ke nigah dekh rahi thi ye Yazeedi nahi yeh Hussaini hai.

Ghardo ghubar chata, log hairaan pareshaan, itni dhul itni ghoaro ki awaazen, par na koi ghorey the, na sawaar the, ek haseen aur jameel sawaar ghorey se utra, Imam Hussain رضى الله تعالى عنه ke kareeb aya, kadmo ko haatho ko bosa diya, aur arz karta hai, Sarkar, mai Shahenshah e Jinnath hun, mere khuch saathi aasmaano me parwaaz karte hue ja rahe the, apko is haal me dekha, mujhe khabar hui, mai apni Jinnato ki fauj lekar agaya, ijazat dijiye, pal bhar me Yazeedi ki fauj ko palat kar rakh denge.

Imam Hussain رضى الله تعالى عنه ne farmaya, mai tera shukr guzar hun, lekin ye mere liye imtehaan hai, Nana se wada kiya nibhana hai, mai aisi jung ka qayal nahi jisme tum



unhe dekh sako wo tumhe na dekh saken, Aaj mai tujhse wohi kehta hun jo mere jadde kareem Hazrate Ibrahim Khaliullah عليه السلام ne us wakht kaha tha jab unhe Namrud ne aag ke hawale kar diya tha, aur Jibreel e Ameen عليه السلام madad ke liye tashreef laaye the, jis par apne farmaya ke, "Allah mere liye kaafi hai"

10. Hadees: Ashabe Qaaf ke naam ki fazilat

Sarkar farmate hain agar koi shaks kisi parche par Ashabe Qaaf ke naam likh de aur apne ghar pe rakhe ya usko darwaze par laga de, us gahr ko kabhi aag nahi lagegi

11. Huzur ﷺ ne Hazrte Ayesha رضى الله تعالى عنها ki paak damini kyun nahi bataya

Jab Allah ke Nabi Hazrat Yusuf عليه السلام par tohmat lagi, to rab ko gawara na hua ke mere Nabi par tohmat lagayi jaye, doodh peete bacche se paaki ke gawahi dilayi

Magar jab Rasulallah ki biwi par tohmat lagi to Allah ko apne Habib se itni mohabbat thi, kaha, ai Habib, tu bhi apni biwi ki paaki byaan na kare, mai khud paaki byaan karunga aur Surah Noor ki ayaten nazil farmayin

Rasul ko to malum thi haqeeqat, agar ap byaan kar dete ke ai logo, Ayesha paak hai, to munafik keh dete ke apni biwi kahi support karenge

12. Halala kya hota hai

Jab aurat ko teen talaq ho jatihai, pehle shohar se ala gaur dur rehna hoga, agar ab uska pehla shohar usey wapas apne nikaah me laana chahta hai to us aurat ka halala karna parega

- Kisi dusre mard se uski shaadi hogi
- Uskesaath sona parega aur chakhna bhi parega
- Ab dusra shohar apni marzi se usko talaq dega

Phir wo aurat apne pehle shohar ke paas loat sakti hai

13. Hazrat Ali رضى الله تعالى عنه ke ek jung ka wakiya:

Maula Qayenat رضى الله تعالى عنه ek jung me lar rahe hain, dushman ko pachara, seeney par sawaar ho gaye, haath me talwar apke, ab uski gardan kaatna hi chahte the, usne ghusse me apke mooh par took diya

Hazrat Ali رضى الله تعالى عنه uth gaye, usko ta'ajjub hua, kehne laga, maine to apke mooh poar thooka, apko to aur ghussa ana chahiye the, ap aur jaldi se meri dardan maar dete, kya baat hai mai thuka aur ap uth gaye. Apne farmaya, suno, pehle jab mai

tujhe qatl kar raha tha, tu Allah ka dushman tha, mai raza e elahi ke liye qatl kar raha tha, jab tune thuka tab usme mera ghussa aur nafs shamil ho gaya, hum apne ghusse ke aiwaz kisi ko nahi marte.

Jehad wo hai ke Allah ke raza ke khatir ho aur jab apna badla, ghussa, junun ajaye to wahin se Jehad khatm ho jata hai

14. Agar kisi ka kufriya jumla nikal gaya, to sirf jumle ko paltane se nahi hoga, usko ruju yaani tauba karke aur kalma par le

15. Namaz ke liye jab taqbeer kahi jati hai to Muqtadi aur Imam baithe kyun rehte hain

❖ Hadees: Huzur ﷺ farmate hain, kejab namaz ke liye iqamat keh di jaye us wakht tak khare na ho, jab tak mujhe na dekh lo

- Sahih Muslim, Vol 1, Hadees 1266

❖ Hadees: Imam Muslim, Hazrat Jabir bin Samura se nakl karte hain, ke Hazrate Bilaal رضى الله تعالى عنه, azaan us wakht dete jab zawaal ka wakht guzar jaata, aur iqamat us wakht tak na kehte jab tak ke Huzur ﷺ ko hujre se tashreef late hue na dekh lete. Jaise hi Hazrat Bilaal Huzur ko hujre se parda hatate hue dekhte, Bilaal khare hote aur iqamat shru karte, shaba baithe rehte, aur jab Huzur chal kar musalle taka ate tab tak Bilaal "haiya alal fala" lavztak pahonchte, tab saare sahaba Nabi ke istaqbaal ke liye khare hote, ye sunnat ban gaya

- Sahih Muslim, Vol 1, Hadees 1271

16. Mo'atta Imam Mohammad ke andar, Imam Mohammad jo Imam Hanifa ke shahgird hain, aur Imam Shafeyee ke ustad, Hadees 58, likhte hain, namaziyo ko chahiye ke jab moazzin haiya alal fala kahe tab khare hoan, aur phir uske baad saf bandi kare. Fatawah Alamgiri, Vol 1 Pg 57, agar moazzin ghair Imam ho, Imam aur namazi us wakht khare ho jab moazzin haiya alal fala kahe

17. Khoaf e Elahi:

Khawaja Gharib Nawaz ki malfuzat Arafreen hai, khawaja bakhtiyar kaki ne tartib diya hai, isme ek wakiya nakal kiya hai gharib nawaz ne, kehte hain, ke jab ke khawaja harooni ki sohbat me tha, to ek martaba khawaja usman harooni ne mujshe kaha ke moinuddin fala jungle me jao wahan tumhe ek Allah ka wali milega, unki sohbat khuch din ikhtiyar karo, unse tumko khuch seekhne ko milega.

Ap nikle talaash karte hue jungle pahonche, dekha ke ek ghoofa hai aur us ghoofa ke samne ek shair baitha hua hai, us shair ko dekh kar mai dar gaya aur kaapne laga, us ghoofa ke andar buzurg the, aur shair bahar rakhwali kar raha hai, ke tabhi andar se awaaz aati hai, moinuddin andar chale ayo, jo Allah se darta hai wo makhluk me kisi se nahi darta hai, ap andar gaye, shair ne khuch nahi kiya

Gharib nawaz farmate hain, ke khuda ki kasam, maine dekha ke wo insaan nahi tha bus ek haddi ka dhacha tha, gosh tha hi nahi uske jism par, bus haddi par chamri chipka di gayi ho aisi uski kaifiyat thi, wo baitha tha ghoofa me ek patthar ke upar, maine socha ke kya aisa bhi insaan koi ho sakta hai, kaha moinuddin hi hun, mai insaan hi hun, aur koi makhluk se nahi, usman harooni ne bheja hai, mujh fakeer se tujhko kya seekhne ko milega, kaha murshid ne bheja hai to yaqeenan apme khuch kamaal hoga, mujhe apki sohbat ka moaka dain mai apse khuch seekhun

Gharib nawaz farmate hain, ke Huzur maine aaj tak aisa koi insaan na dekha ke sirf haddi ka dhacha rakha ho, ye halat apki aisi kyun, usne kaha, ke Moinuddin, suno, mai jawani me bara haseen aur jameel hua karta tha, aur mujhe apne husn par bara naaz tha, ek martaba hamari basti me ek shaks ka inteqaal hua, humlog janaze me gaye, kabrastaan pahonche to ittefaaq se us murde ki kabr tang ho gayi thi, to gorkan kabr ko bari kar raha tha, khuch wakht tha dafn ke liye, to hum log us jagah se hatkar khuch door chale gaye, khuch baten karne lage, tabhi mere ek dost ne khuch aisi baat ki jis par mujhko zor se hasi agayi, aur mai kehkahe maar ke hasne laga

Tabhi mere kaano me kareeb ke ek kabr se awaaz ayi, jise mai sun raha tha, mere dost nahi sun rahe the, Allah ne wo awaaz mujhe sunayi, sahebe kabr keh raha tha, ke ai nojawan, sharm kar tujhe haya nahi aati ke kabrastan me hasta hai, maut jiske ta'aqqub me ho, kabr jiska thikana ho, keerey makore jiski ghiza banne wale hoan usko hasi se kya kaam, mai laraz gaya, khoaf e elahi mujhpar taari hua, mai apne dosto ko choarkar kabrastaan se sidha is goofa me aakar baith gaya, 40 saal ka arsa ho gaya mai Allah ke khoaf se aaj bhi laraz raha hun, ai moinudddin, us baat ki fikr me mai rota hun aur ghuley ja raha hun ke qayamat ke din mere rab ne kabrastan ki us ek hasi ke baare me mujhse puch liya to mai jawaab kya dunga.

# [33] Adam alaihi salam ki dua huzoor ke waseele se kabool

1. Hadees ki kitabo me bahot sare kismen hain jaise, Jamey, Sunan, Majam, Risala, Juz aur Arwain waghera

- ◆ Sunan – us Hadees ki kitaab ko kehte hain jisme sirf Rasul ki sunnaton ka byaan hota hai
- ◆ Jamey – Hadees ki kitaab ko kehte hain jisme har tarah ki Hadees layi jati hai
- ◆ Sahih – Hadees ki kitaab ko kehte hain jisme sirf sahi Hadees layi jati hai
- ◆ Risala – Hadees ki kitaab ko kehte hain jisme mukhtasar Hadees jama ki jati hai
- ◆ Arwain – Hadees ki kitaab ko kehte hain jisme 40 Hadees jama ki jati hai
- ◆ Juz – wo hai jisko kisi khaas moako par khuch hadeeso ko jama kiya jata hai
- ◆ Al Mustadrak – isme bhi sahi Hadees jama ki jati hai

2. ‘Al Mustadrak’ ka pura naam hai – Al Mustadrako Ala Sahihain

Ye bhi ek kism hai Hadees ke kitaab ki, isme wo Hadees hoti hai jo Imam Bukhari aur Imam Muslim ke shart par sahi hai magar Imam Bukhari aur Muslim ne apni kitabo me nahi likha, un Hadees ko aalim ya mohaddis jo jama karta hai to us kitaab ko kaha jata hai “Al Mustadrak”, isme bhi sahi Hadees hoti hai

Imam Hakim ne wo hadeesain jo Imam Bukhari aur Imam Muslim ne nahi likhi, magar wo hadeesain sanad ke aitbaar se, matan ke aitbaar se sahi thi, usko jama kiya hai, aur uska naam rakha “Al Mustadrako Ala Sahihain”

3. Mouzu kehte hain jhuthi Hadees ko

1. Ibn Taimiya ka pura naam – Abdul Halim ibn Taimiya al Harrani, 661 hijri me paida hue, Shaam me, inhone kitaab 'Ektesaus Seratey Mustaqeem' me likha ke Rasulallah ﷺ ke walidain kaafir the, aur unki moat kufr par hui, maazallah
2. Deoband ke aalim Khalil Ahmed Ambethvi sb ne Al Barahenul Qatiya kitaab likhi, Rasulallah ﷺ se zyada ilm shaitan ko hai, is kitaab me bahot se kufriya kalamat likhe gaye. Itna hi nahi ye likhte hain ke milad un Nabi manana kanhaiya ke janm din manane ki tarah hai bulke ussey bhi battar hai
3. Ghair Muqallid aur Deoband ka aqeeda Iman e Mustafa ke aqeede se
  - (a) Deobandi me ek taqwa ikhtelaaf hai bolkar khamoshi ikhtiyar kar leta hai aur dusra dharalle se bol deta hai ke Rasulallah ke waldain kaafir the
  - (b) Ghair Muqallid aur Ahle Hadees ki jamaat Sarkar ke waldain ko kafir manti hai
4. Isq ki Daleel / Riwayat:
  - (a) Hazrate Anas ibn Malik رضى الله تعالى عنه ne Sarkar ke wisaal ke baad ek martaba apne dosto ko dawat di, kaneez se kaha ke dastakhan bichao, dastakhan bara ganda aur maila tha, inhone ghoor ke kaneez ko dekha aur bole andar jaa  
  
Sardi ke din the, paas hi alawah jal raha tha jisme aag roshan thi, Anas ne dastakhan ko moarkar us aag ke andar daal diya, doston ne kaha, Anas itna ghussa, bole ke tum ghalat samjhe, maine dastakhaan ko saaf karne ke liye daala hai, phir Anas ne aag me se usi dastakhaan ko nikla, ek dhaga nahi jala tha aur saaf ho chuka tha, doston ne iski wajah puch Anas se  
  
Apne farmaya, ke ye kaise jal sakta hai, ek martaba maine Rasulallah ﷺ ki dawat ki thi, Sarkar ne isi dastakhaan me khana talawul kiya aur farik hokar apne daste mubarak isi dastakhan se poch liya the, to ye mera ishq kehta tha, ke jis cheez ko nabi chu de usey duniya ki kya jahannam ki aag bhi nahi jala sakti
  - (b) Is riwayat ko likha hai Hazrat Allama Moinuddin Kashfi As Shafeyee رحمه الله عليه ne apni Kittab "Jameul Mojizat" me, nakal karte hain ke Mecca me ek zayifa kafir buriya ka ghar tha, Sarkar ﷺ jab bhi us raaste se guzarte ye ap par ghilazat daal diya karti thi, ap sabr farmate aur wahan se guzar jaate.  
  
Ek martaba usi basti me ek sahabi ka wisaal ho gaya, ap ﷺ janaze me tashrif le gaye, bahot garmi thi, ittefaaq se usi buriya ke ghar ke paas ek saya tha, sahaba

ne arz kiya ke ap Huzur ﷺ saaye me tashrif le ayen, ap ﷺ us saaye me agaye aur thakawat kehsus hone par apne apni pushte mubarak ko deewar se tika liya aur khare ho gaye. Wohi buriya bahar nikalti hai, sahaba soch me par gaye ke ap ye laantaan karegi, khuch battamizi karegi, par wo buriya Sarkar ke kadmo me gir gayi aur boli beshak ap Mohammad ﷺ hain Allah ke Rasul hain, mujhe kalma parakar musalman kar dijiye

Sahaba ne arz kiya, Ya Rasulallah ﷺ kis cheez ne isko Islam ke taraf raqib kar diya, farmaya, mujhe Jibreel (عليه السلام) ne khabar di, ke apne iske ghar ki deewar se pusht kya lagayi, Allah ko haya aati hai ke jis ghar ki deewar se apki pusht lag jaye, us ghar ke rehne wala jahannam me jaaye, hargiz nahi, Allah ne uske dil ko phair diya aur apke taraf bhej diya hai.

## 5. Isq ki Daleel Quran aur Hadees ki roshni me:

(a) Para 15, Sura Bani Israil, Ayat 15

وَمَا كُنَّا مُعَذِّبِينَ | حَتَّى نَبْعَثَ رَسُولًا ﴿١٥﴾

Allah farmata hai ke hum us wakht tak azaab nahi dene wale jab tak Rasul na bhej dain, hum azaab tak kate hain jab hidayat un tak pahonch di jaati hai

Pata chala, ke jinhe Rasul ka zamana na mile, magar wo tawheed par qayam ho, shirk na karte hoan, budh ko na pujte hoan, to ye pura zamana jo ek nabi mabuz hua us nabi ki taaleemat ko badal diya gaya, kitaaben tabdeel kar di gayin, ab asl nabi ki taleem mojud nahi hai, ab uske baad jab tak koi naya nabi nahi aa raha, ye jo pura zamana chalta hai isey kehte hain, "zamana e fatrat" is zamane me jo tawheed par mar gaya, yaane ke jisne Allah ko ek maana wo jannati hai.

Lehaza, jo zamana Rasul ke waldain ka thaw o zamana e fatrat tha, lehaza ye kafir nahi bulke jannati hain

(b) Hadees: Hazrat Abu Huraira رضي الله تعالى عنه se riwayat hai, Huzur ﷺ farmate hain, ke mai Adam عليه السلام se lekar ab tak mai behtareen qarn me, pusht me raha wo zamana behtar raha, yaane ke mere khandan ahle aur afzal khandan raha (aur behtareen wo hota hai jo sahebe imaan ho)

- Sahih Bukhari, Kitabul Manaqib, Hadees 3557

(c) Hadees: Jame Tirmizi, Vol 5, Hadees 3532 (Darussalam Nuskha)

Is Hadees ke raawi hain Hazrat Muttallib bin Abi Vada, kehte hain, ke Rasulallah ﷺ ke paas Huzur ke chaha Hazrat Abbas رضى الله تعالى عنه tashreef laye, (pas manzar: baas kaafiro ne Huzur ke baare me khuch ghalat jumle keh diya the), to unki shikayat ke gharz se aye the. Ye abhi khuch keh bhi nahi paye the, ke Sarkar mimbar par tashreef le gaye, aur ahle majlis ko mukhatib karke farmaya, "mai kaun hun", (apka andaaz jalali tha) sahaba ne arz kiya

Ya Rasulallah, ap Allah ke Nabi hain, apne farmaya, mai Abdul Muttalib kekhandan ka hun aur Allah ne mujhe behtareen khandan se mujhe bheja, behtareen kabile me mabuz kiya, behtareen Nasb me mera inkekhaab kiya Allah ne, to mai zaheeran bhi tumse behtar hun aur batenan bhi tumse behtar hun

- Imam Husamuddin Hindi, Kanzul Ummal, Vol 11, Pg 415, Hadees 31950
- Musnade Ahmed, Vol 1, Pg 210, Hadees 1788
- Imam Haisami, Majmauz Zawaid, Vol 8, Pg 216
- Imam Bahyqi, Dalailun Nabuwat, Vol 1, Pg 169

(d) Hadees: Hazrat Ali رضى الله تعالى عنه se riwayat hai, Rasulallah ﷺ ne irshad farmaya, ke rooh e zameen par har zamane me kamas kam 7 momin zarur rahe, aisa kabhi hua hi nahi ke rooh e zameen par koi musalman raha hi na ho, agar ye momin na hote to ye zameen tabah barbaad kar di jaati

- Imam Abdur Razzaq ne Al Musannaf me, faramaya sana sahi hai

(e) Para 10, Sura Tauba, Ayat 88

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ

Allah fermata hai, ai imaan walo, beshaq Mushrik to napaak hai, aur paaki ka sirf ek hi tariqa hai, Kalma e Taiyyaba

Hazrat Imam ibn Hajar kehte hain, Rasulallah ﷺ ke nasb me jitney anbiya hain wo sab Nabi the, unka kya kehna, iske alawa apke nasb naame me koi kaafir nahi tha

(f) Hadees: Musnade Ahmed, Vol 7, Pg 150, Hadees 17344

Hazrate Rehana رضى الله تعالى عنها, sahabi Rasul hain, ke walid se riwayat hai, ke Huzur ﷺ farmate hain, ke jo shaks apni izzat fazilat barhane ke liye, apni fazeelat batane ke liye, apni 9 kaafir pushton ka zikr kare, duswan jahannam me jaane wala ye khud hai, kyun apne kaafir baap dadao par fakr kar raha hai

To Nabi ka fakr farmana is baat ki daleel hai ke Adam عليه السلام se lekar Hazrate Abdullah sab momin ajdaad guzre

(g) Kufr Nasb ko kaat deta hai

Para 12, Surah Hud, Ayat 46: Pasmaanar: Nooh عليه السلام ki koam par azaab aya, imaan walo ko lekar ap kashti par sawar hue, Nooh عليه السلام ka beta imaan nahi laya tha, jab wo dubne laga to apke dil me bête ke liye mohabbat paida hui aur rab se arz kiya ai parwar digar “mera beta”, ke tabhi Allah ne ye ayat nazil farmayi

إِنَّهُ عَلَىٰ عَيْشِكُمْ ذَاكِرٌ

Allah fermata hai, ai Nooh, khabar daar, isey na pukaro, isey bachane ki koshish na karo, isliye ke ye apke ahl se nahi hai, ye kafir hai, aur jab ye kafir hai to apka beta hi nahi hai

Quran kehta hai, jab koi beta kaafir ho jaye to baap se uska nasb kat jata hai  
Ala Hazrat ne Fatawah Razviya me farmaya ke agar syed bad mazhab ho jaye to tab bhi tazeem ki jayegi, nasb nahi qata, aur ghair e syed agar bad mazhab ho jaye to uski tazeem bhi nahi ki jayegi, agarche aalim e wakht ho

Nasb ko sirf ek cheez kaatti hai wo hai kufr, koi syed kaafir ho jaye kufr kar de to uska Rasulallah ﷺ se uska nasb qat gaya

(h) Ghazwa e Hunain me khud Huzur ﷺ shareek hain, ek wakht ye aya ke kaafir ghalib aye aur musulmano ke kadam ukharne lage, baaz log buzdili me maidan se bhaagne lage, Huzur ﷺ ne jab ye dekha Sarkar ko jalal aya, ap apne ghore par sawar the aur jalaal me ap irada farma rahe hain ke ghore ko doarate hue mai jaun aur tanha mai inse lar jaun, Hazrate Umar رضى الله تعالى عنه apke ghore ki lagam pakre hue hain, aur kheeche rahe hain ke ai Allah ke Nabi abhi thaheer jaiye, aur Sarkar jalaal me irshad farmate hain, “farmaya mai Nabi hun isme koi jhuth nahi, mai Abdul Muttalib ka beta hun”

- Imam Bukhari Vol 1, Pg 401
- Imam ibn Abi Shaiba ne Al Musannaf me Vol 12 Pg 507
- Imam Bahyqi ne Dalailun Nabuwat Vol 5 Pg 132

6. Hadees: Hazrat Abdullah ibn Umar رضى الله تعالى عنه se riwayat hai, ke Rasulallah ﷺ ne farmaya, logo, tumhare naamo me sab se pasand deeda naam jo Allah ko hai usme ek Abdullah hai aur Abdur Rahman hai. – Jame Tirmizi, Vol 2, Pg 106



7. Rasulallah ﷺ ke aabo ajdaad ke naam

- |                                  |                               |
|----------------------------------|-------------------------------|
| (a) Walid – Hazrat Abdullah      | (Allah ka pasandeeda naam)    |
| (b) Walda – Bibi Amna            | (Amaan waali)                 |
| (c) Dada – Hazrat Abdul Muttalib | (Allah ka sifaati naam hai)   |
| (d) Dadi – Hazrate Fatema        | (dozakh se azaad)             |
| (e) Nana – Waheb                 | (ata aur bakshish karne wala) |
| (f) Nani – Barra                 | (naiko kaar)                  |

8. Hadees: Hazrat Abdullah ibn Abbas رضى الله تعالى عنه se riwayat hai, ke Rasulallah ﷺ ne farmaya, logo, meri beti ka naam Fatema, Allah ne isliye rakha ke Allah ne ise bhi dozakh se azaad kiya aur jo issey mohababt kare usey bhi dozakh se azaad kar diya

9. Hadees: Al Mustadrak, Vol 3, Pg 189, Hadees 4190

Riwayat hai Abdullah ibn Masud رضى الله تعالى عنه se, ke Sarkar ne irshad farmaya, meri beti Fatema ne apni parsai ki hifazt ki, apna taqaddus barkarar rakha, to Allah ne Fatema ki jitni Qayamat tak ki aulad hai sab par jahannam ki aag ko haraam kar diya, shart ye hai ke Nasb na katne paye

- Al Mustadrak Vol 3 Pg 189 Hadees 4789
- Imam Bazzar ne Al Musnad me Vol 5 Pg 223 Hadees 1829
- Imam Abu Noyem ne Hilyatul Auliya me Vol 4, Pg 188
- Imam Munawi ne Fatuhul Qadeer Vol 2 Pg 462

# [35] iman e walidain e Mustafa 02\_02

1. Hadees: Sahih Muslim ki Hadees hai, ek martaba, Huzur ﷺ ne apni walidah ke kabr ki ziyarat ki ijaazat talab ki Allah se aur Allah ne de di

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ۖ

Allah irshad fermata hai, mehbub, in kaafiro me se koi mar jaye, to inke janaze ki namaz hargiz na parna, aur in kaafiro ki kabro par khare mat hona

Agar Allah ke Rasul ki walidah kaafir thin, to Quran ki is ayat ke mutabik ijazat hi nahi milna chahiye thi.

Aur apko maghfirat ki dua ke liye isliye rok diya gaya ke baad walo ko ye bad ghumani na ho ke gunehgar aur kaafir thi isliye to maghfirat kar rahe the

2. Rasulallah ke walidain ka zinda kiya jane ki riwayat Imam Jalajuddin Suyuti ne "Al Haawi Lil Fatawa", Vol 2, Pg 230 par nakal ki hai

Ye ayat Madine me nazil hui, ap Hajjatul Wida ke moake par Haj karke ap Madine wapas loat rahe the, ap Maqam e Abwah par pahonche, apne Allah se ijazat mangi, Allah ne farmaya, mehbub ap jo chahte hain wo kijiye

Nabi ﷺ kabr par aye, apni maa aur walid ko awaaz di, dono apni apni kabro se zinda hue, apne apni walidah ko salaam kiya aur kaha, ammi jaan, mai apka beta, Mohammad ﷺ, mai Nabi banake mabuz kiya gaya hun, ap pichli ummat me uthayin jaatin, mai chahta hun ke is ummat me uthayin jayen, mera kalma par lijiye, dono ko kalma parwaya uske baad apni kabron aram farma gaye

3. Daleel 1: Para 3, Surah Ale Imran, Ayat 49 (written earlier)
4. Daleel 2: Hazrat Musa عليه السلام ki kabr zameen par hai, Huzur ﷺ farmate hain, ke shabe meraj par mai Musa ki kabr par gaya, Musa apni kabr me namaz par rahe the
5. Daleel 3: Shabe Meraj ke moake par tamam Anbiya Ekram namaz parne aye the, dobara wisaal ke baad aye ya nahi aye
6. Hadees: Abu Dawud aur Muslim me Hadees hai, ke Sarkar ke paas ek shaks aya aur pucha, ai Nabi "mera baap kahan hai", Huzur ﷺ ne irshad farmaya, jahannam me hai, wo rota hua chala gaya, Sarkar ne usey bulaya aur farmaya, ghum kyun karta hai, tera aur mere baap dono jahannam me hai
7. Quran me aya hai, Hazrat Ibrahim عليه السلام ke baap 'Azar' wo bhi jahannam me hain Yahan Azar baap nahi chacha the, lekin Quran ne usko baap kaha hai, kyun ki uske liye niche Hadees hai

Baap se murad kya hai: Hadees: Sahi Muslim, Vol 1, Hadees 2173

Sarkar ne farmaya, chacha, baapki jagah hota hai (isme upar dono ka jawab hai)

Rasulallah ﷺ ke baap se murad, Abu Talib the jo apke chacha the

- Sahih Bukhari, Vol 1, Hadees 1399
- Sunan Abu Dawud, Hadees 1623
- Sunan e Nasai, Hadees 2464
- Musnade Ahmed, Hadees 8266
- As Sahi, Imam ibn Hibban, Hadees 3273
- Imam Bahyqi ne Shoaibul Imaan ke andar Hadees 7160

8. Hadees: Sahih Muslim, Vol 1, Hadees 419

Hazrat Abbas رضى الله تعالى عنه ek baar Madine me Rasulallah ﷺ se sawal karte hain, ke ai Allah ke Rasul, Abu Talib ne apki parwarish ki, hifazat ki, dushmano se larta hai apke liye, apke dushmano se usne dushmaniyan li, apne usey kya faida pahonchaya. Sarkar irshad farmate hain, maine Abu Talib ko sarapa aag me dooba hua paya, sir se lekar pair tak, maine usey khaich kar takhno takki aag me kar diya (yahan Nabi ka ikhtiyar bhi pata chalta hai)

Dusri riwayat, Sahih Bukhari ki Hadees 3670, Sahih Muslim ki Hadees 4418, Musnade Ahmed ki Hadees 1763, Imam ibn Hibban ne As Sahi me Hadees 6271 me hai, ke agar mai na hota to Abu Talib, Jahannam ke sab se niche taqweh me hota

9. Rasheed Ahmed Gangohi se sawaal hua ke Rasulallah ﷺ ke waldain musalman the ya nahi, jawab apni kitab Fatawah Rashidiya me likhte hain, ke Rasulallah ﷺ ke waldain ke imaan me ikhtelaaf hai, Hazrat Imam e Azam ka manna ye hai ke unka inteqaal halat e kufr me hua, hawala diya kitaab hai naam hai, "Al Fiqhil Akbar" ye aqaid ki kitaab hai.

Is kitaab me tehreef hui, jabki purane nuskhe me jumla hai, ke Huzur ﷺ ke waldain hargiz hargiz kufr par nahi mare (wa walada rasulullahi ﷺ ma maata ala kufr) bad aqeedo ne apne moulviyo ko sahi batane ke liye ek "ma" ko ura diya, ab matlab ban gaya ke kufr par mare)

# [36] Hazrat Ali رضى الله تعالى عنه ka aqeeda

Sahabi ki tazeem ki misaal

1. Riwayat - Kitabus Shifa, Imam Qazi Ayaz me nakal karte hain, riwayat taweel hai ye uska akhri hissa hai. Hadees ke raawi kehte hain, ek martaba maula qayenat

Rasulallah ﷺ ke saath jung se loate, Hazrat Ali ke zaano par Nabiye Paak sir e mubarak rakh kar aram farmane lage, asar ka wakht ho gaya, maula qayenat sochte hain ke namaz ke liye uththa hun to Nabi ke neend me khalal paida hoga, aur agar namaz nahi parta hun to zindagi me pehli baar namaz kaza ho jayegi, kashma kash thi, ek taraf khuda bandi ki taqmeel aur dusri taraf Rasul ki itaat

Hazrat Ali be faisla kiya, khuda ki raza bhi raza e nustafa me hai, neend pe namaz qurban kar di, namaz to qaza ho gayi, suraj ghurub ho gaya, ap rone lage, aansoo ruqsar e nabi par aaye, nabi ne ankhen kholin, pucha, Ali kya hua. Sarkar ne pucha, ai Ali kya tumne namaz par li, nahi Ya Rasulallah, ai parwar digar, ye Ali teri aur teri Nabi ki itaat me tha, ab Ali ki liye dugna sawaab ho gaya, raawi kehte hain ke bus phir ishara hua aur suraj palat aya

- Imam Tahavi, Mashkelil Asaar, Vol 2, Pg 11
- Imam Shahabuddin Khafaji, Naseemur Riyal, Vol 3, Pg 12
- Seerate Halvia me Imam Burhanuddin Halvi, Vol 1, Pg 386
- Hasaisil Qubra me Imam Jalajuddin Suyuti ne, Vol 2, Pg 82
- Imam ibn Hajar Askalani ne Fatahul Bari Sharah Bukhari, Vol 6, Pg 168

2. Ali batana chahte the, tumhara koi amal us wakht tak kabile qabul nahi hai, jis amal me meri tazeem aur raza e elahi shamil na ho  
Hamare ullema mohabbat me keh jaate hain

“Ke sir to bargah e khuda bandi me jhukao  
Dil Mustafa ke taraf jhukao “

3. Namaz me itaat e khuda bandi hai, magar tazeem e Rasul me itaat e Rasul bhi hai aur itaat e khuda bandi bhi
4. Ikhlaaq e Nabi aur Seerat e Nabi dono alag hai, patthar kha lena, bardash kar lena, quwwat ke baad zabt kar lena ikhlaaq e Nabi hai, chaand ke 2 tukhre kar dena, patthar se kalma parwa dena, suraj ko palta dena, darakhto ko bulwa dena, ye Seerat e Nabi hai. Nabi wo hota hai jo sahebe ikhtiyar hota hai, aur jo seh leta hai wo mamuli insaan hota hai

**# [37] Nabi ka waseele se dua mangna kaise**

“allahumma inni as'aluka, wata'waj jahu ilaika be mohammadin nabiyyi rehma”

- Ai Allah mai tujhse sawaal karta hun, us nabi ke rehmat ke waseele ka

1. Hadees: Dala'eun Nabuwat, Imam Bahyqi, Vol 6, Hadees 2423

Is Hadees raawi hain Hazrat Usman bin Hunaif رضى الله تعالى عنه , kehte hain Hazrat Usman bin Ghani رضى الله تعالى عنه ka doare khilafat tha, ek sahaba ko unse khuch hajat thi, wo jaate, sharm ke maare khuch keh nahi pate aur chale aate, aur Usman e Ghani رضى الله تعالى عنه , unke taraf tawajje nahi karte the, sahaba sochte ke ye kabhi khud puchain to bataun ke meri zarurat kya hai, sahaba bare pareshan the

Ek roz un sahaba ke mulaqat inhi se hui, (Usman ibn Hunaif) se hui, puri baat batayi, ke mujhe sharm aati hai ke mai khud kaise kahun. Ibn Hunaif ne aik amal bataya ke jisse teri takhleef door ho jayegi

Achi tarah wazu kar, do rakat namaz par aur yehi dua par, ke Allah meri hajaat tere Nabi ke waseele se puri ho jaye, aisa hi kiya sahaba ne, phir Hazrat Usman e Ghani رضى الله تعالى عنه ki khidmat ke jaise hazir hua, Usman Ghani ne inki hajat puchi, ye khush ho gaya, maal diya aur jab bhi hajat ho mere paas chale aana

Ye wapas Ibn Hunaif ke paas ate, shukriya karna ke liye, ke apne Usman Ghani ko meri hajat ka zikr kar diya, farmaya wallah, meri unse koi zikr to door mulaqat tak nahi hui, us dua ki barkat se Usman Ghani apke taraf mottawajje hue

Sahaba ne pucha, ke apko ye dua kaise malum hui, bole, ek nabina Huzur ki khidmat me aya, to Huzur ne yehi dua taleem ki thi, mujhe wo dua yaad thi, maine wohi dua tumhe sikha di

Dua ho rahi hai Nabi ke wisaal ke baad doare Usman e Ghani me

- Majemul Kabeer, Imam Tabrani, Vol 9, Pg 30, Hadees 8311 (Hadees sahi hai)
- Majmauz Zawa'id, Imam Haisami, Vol 2, Pg 468, Hadees 3668
- Majmaul Fatawah, Allama ibn Taimiya, Vol 1, Pg 274
- Shoakani Sb, Ghair Muqallid ke peshwa, Tawfatus Zakereen me Pg 208, ye jaye likhte hain waseele ko

# [38] Kya Nabi ﷺ ne waseela se dua ki

1. Hadees: Wafaul Wafa, Hazrat Imam Samhud رحمه الله عليه Vol 3, Pg 899

Is Hadees ke raawi hain, Hazrat Anas ibn Malik رضى الله تعالى عنه , kehte hain, ke Rasulallah ﷺ ki chichi, Fatema bint Asad, jo Hazrat Ali رضى الله تعالى عنه , ki walidah

majidah hain, aur apke chacha Abu Talib ki biwi hain, ka inteqaal ho gaya, ap ﷺ ko unse bari mohabbat thi aur mohabbat me inko maa kaha karte the

Sarkar aise ghumgheen hue jaise saghi maa ka inteqaal me hota hai, apne kabr khodne ka hukm diya, 3 logo ne milke kabr khodi, Hazrat Abu Ayyub Ansari, Hazrat Osama ibn Zaid aur Hazrat Umar رضى الله تعالى عنه ke azad karta ghulam

Jab kabr taiyar ho gayi, Sarkar tashreef le gaye andar aur kabr me khud lait gaye, apne haatho se jo patthar, kankar wagaira the unko saaf kiye, laitey isliye taki mere laitne se kabr me barkat ajaye, phir apne chichi ko apne daste mubarak pe lekar bari narmi se kabr me rakha, aap ki ankhon me aansoo the, ap kabr ke bahar tashreef laya aur dua farmayi, “ai rabbe qayenat, beshaq tu hi zinda hai, Allah hi zindagi aur moat deta hai, Allah hi zindagi aur moat ata karne wala hai, aur wo zinda hai usey moat nahi, ai parwar digar meri maa ‘fatema bint asad’ ki bakshish farma, aur meri maa ki kabr ko wasee kar de jahan tak nigaah jaye bari farma de, tujhe mai wastaa deta hun, tere Nabi ka aur mujhse jo pehle Nabi guzre unka bhi waseela paish karta hun, ai parwar digar, beshaq tu hi sab se barkar rahem farmane wala hai”

- Imam Tabrani ne Mujaam Al Kabeer, Vol 24, Pg 351
- Imam Tabrani ne Mujaam Al Ausat, Vol 1, Pg 67, 68, 189
- Imam Abu Nuaym ne Hilyatul Awliya, Vol 3, Pg 121
- Imam Haythami, Majma Uz Zawaid, Vol 9, Pg 256, 257
- Imam Ibn Hibban, Kitabut Thiqaat, Vol 8, Pg 244

## 2. Hadees: Mishkat Sharif, Vol 4, Pg 88, Hadees 5247 (Waseela)

Umaiya bin Khalid bin Abdullah bin Osa'id رضى الله تعالى عنه ne kaha, ke Rasulallah ﷺ se marwi hai ke Nabiye Paak jab jung me hote, to ap jung me Fuqra'iyeh Mahajereen ke waseele se fateh ki dua karte the. Mahajereen wo sahabi the jinhone Mecca se hijrat karke Madina ikhtiyar kiye the. Fuqrah isliye the ke itne ghareeb aur miskeen the ke ek libaaz ke alawa dusra libaaz pahenna ke liye nahi hota tha unke paas

Iski sharah me mullah Ali qaari, sharah e Mishkat, Vol 5, Pg 61, riwayat karke likhte hain ke Nabi ﷺ ke dua ke alfaaz kya hote the, “ai Allah, hame dushmano par fateh aur madad ata farma waasta tujhe tere fuqrah mahajereen bando ka”

# [39] Farook khan Razvi bayan live from bada bazaar Hyderabad

## 1. Ghair Muqallid kisey kehte hain, Imam aur Muktadi

Muqallid ke paas 2 ilm hote hain, ek khud Quran aur Hadees bhi parta hai, dusra imam ke ilm se bhi ittefada karta hai.

Insaan ki 2 hi surten hoti hai, ya to bahot bara aalim ya ilm hasil karega to imam banega, aur agar utna ilm hasil nahi kiya to muqtadi banega

Ghair Muqallid usey kehte hain jisme Imam banne ki aukad nahi, Muktdadi banna nahi chahta, kehta hai masjid me jaunga na muktdadi banunga ne imam banunga, Imam ko galiyan bakunga aur Muktdadiyo se jhagre karunga

2. Sahabi ki tafseer tamam logo ki tafseer par bhari hoti hai

Jab kisi ayat ki tafseer koi sahabi byaan kar de to wo Musnad ka darjah rakhti hai, yaane ke ye maan ke chalo, ke sahabi ne Rasul se hi aqaz kiya hoga, Sahabi ki jo tafseer hoti hai wo tamaam logo ki tafseer par bhari hoti hai

3. Para 5, Sura Nisa, Ayat 59 ki Tafseer aur Hadees ke aur bhi hawale (w/e pg 114)

- Imam Ibn Jarir ne apni tafseer, Tafseer e Tabri, Vol 8, Pg 496, Hadees 9853
- Imam Abi Hasim jo Imam Bukhari ke sheikh aur ustad hain ne apni tafseer Tafseerul Quran ke andar Vol 3, Pg 987, Hadees 5528
- Imam Jalaluddin Suyuti ne Durre Mansur, Vol 4, Pg 502
- Ibne Qaseer ne Tafseer e Quran Vol 2, Pg 345
- Siddique Hasan Bhopali, Ghair Muq ke bahot bare imam guzre hain, in hone apni Quran ki tafseer me 'Futuhul Byan Fi Maqasetil Quran' Vol 3, Pg 156
- Imam Ibn Abi Shaibah ne Musannaf ibn Abi Shaiba, ap bhi Imam Bukhari aur Imam Muslim ke ustad hain, 12 jildo me ati hai, takharij ke saath ye 17 jildo me aane lagi hai, Vol 17, Pg 366, Hadees 35200
- Imam Abu Mansur Mohammad bin Mohammad Al Maquredi رحمه الله عليه ne apni Tafseerul Quran, 'Tavilate Ahle Sunnah', Vol 1, Pg 465
- Imam Hakim ki Al Mustadrak, Kitabul Ilm, Vol 1, Pg 211, Hadees 423

Imam Hakim puri sanad byan karte hain, aur Abdullah ibn Abbas رضي الله تعالى عنه tak puri sanad pahoncha kar kehte hain, ke Hazrate Abdullah ibn Abbas se riwayat hai, iski tafseer me kehte hai, issey murad hai jo deen aur fiqh ka ilm rakhne wale hain, aur jo deeni mamlat sikhate hain aur logo ko neki ke taraf bulate hain, aur

buraiyon se rokthe hain, Allah ne inki itaat wajib ki hai

4. Tumhari 6 kitaabe sab se afzal hain, mujhe taqbeer e ula se lekar salaam phairne tak ye moattabar kitaab me puri namaz ka tarika dikha do, Nahi hai janab, Bukhari me haath kahan bandhna ye tak Hadees nahi hai, pucho ahle Hadees se seeney me kyun baandte hain, kahan hai siyahe sittah me, bolege, "Sahih ibn Khuzaimah" me hai,

5. Hadees: Sahaba ne khud dusre sahaba ki taqleed ki

- Assunanul Qubra, Imam Bahyqi ki, Vol 6, Pg 346, Kitabul Faraiz, Hadees 12189 Hazrat Umar رضى الله تعالى عنه farmate hain, ke ai logo, tumme se jo Quran ke baare me janna chahta hai to wo Obai bin Qaab ke taraf ruju kare, aur jo faraiz ke baare me janna chahta hai to wo Zaid bin Sabiq ke taraaf ruju kar, aur tumme se jo fiqah ke masle masail ko jaanna chahta hai to wo Maaz bin Jabal ke taraf ruju kare, aur koi maal ke baare me jaanna chahta hai to wo meeri taraf ruju kare

- Imam Ibn Saad ne At Tabqaat, Vol 2, Pg 300
- Imam Ibn Abi Shaiba, Al Musannaf, Hadees 33566
- Imam Tabrani, Majemul Ausad, Hadees 3783

6. Mohaddis aur Faqih (رحمة الله عليه):

Mohaddis se bara hota hai Faqih. 100 Mohaddis ka jo ilm hoga wo 1 Faqih ka hoga

Mohaddis: Imam Bukhari, Imam Muslim, Imam Abu Dawud, Imam Maja, Imam Nasai, Imam Tirmizi

Faqih: Imam Abu Hanifa, Imam Maalik, Imam Shafeyee, Imam ibn Ahmed Hanbal

7. Abullah ibn Masud ki fazilat

(a) Rasulallah ﷺ ne farmaya, ai logo, tum imaan laye, magar mai tumhe khabar dun, ke mere sahaba ek aisa sahabi hai, jiska libaz bhi, chari bhi, pyala bhi, mujh par imaan laya, logo ne pucha kaun hain wo, Nabiye Kareem ﷺ ne farmaya, ke wo "Abdullah ibn Masood" hai

(b) Sarkar farmate hain, logo, Abdullah ibn Masud, meri ummat ka faqih hai, isey ikhtiyar hai ke meri mojudgi me fatwah de, Allah ne us cheez ko pasand kar liya jisey mera sahabi Abdullah ibn Masud pasand kar le



8. Riwayat: Imam Shafeyee رحمه الله عليه jab Imam Malik رحمه الله عليه se parne gaye to chote bacche the, ai bacche, kahan se aye ho, kya naam hai, Huzur naam Mohammad Idrees hai, kyun aye ho, Huzur mai parna chahta hun, kaha mai baccho ko nahi parata, mere paas jo parne aate hain wo wakht ke Imam aur Aalim hote hain, mai unhe Dars e Hadees deta hun, Huzur ap mera imtehan le lain, kaha bacche tere kya imtehan lun, kaha, apne jo 'Moatta' likhi hai na wo hadees ki kitaab puri hifz hai mujhe, kaha fala baap ki fala hadees suna, Imam Shafeyee رحمه الله عليه ne suna di. Aur phir jab zahanat dekhi, farmaya, beta mujhe faqr hai tu mera shahgird baney

9. Riwayat: Imam Mohammad رحمه الله عليه parne aye Imam Abu Hanifa رحمه الله عليه se, apki umr 6 ya 7 saal ki batayi jati hai, Huzur mai parne aya hun, kya umar hai, 7 saal, mai 7 saal ki umr ke baccho ko nahi parata, mere paas Faqih aate hain parne, Huzur ap mera imtehan lain, dekha, ke ye baccha maan nahi raha, taalne ke liye kaha / pucha, Quran hifz hai tumhe, kahan nahi Quran to hifz nahi hai, kaha, ke jao pehle Quran hifz karna phir aana, socha hifz karne jayega, ek do saal baad hi ayega.

Dusre din aake baith gaye, beta tumhe kya kaha tha, kaha Huzur, kal raat Quran pura hijz kar liya, jo ayat sunna ho sun lijiye.

10. Hadees: Kai mamle aise aye jisme Hazrat Umar ne Hazrat Ali ki taqleed ki, masail me jab apke samajh me nahi aya, wo jante the ilm me hum se zyada Ali hain, wo Ali ke taraf ruju karte the, aur jab Ali masle ka hal nikalte to Hazrat Umar رضى الله تعالى عنه ki zubaan se nikalta, 'khuda ki kasam, mai us faisle se panaah manta hun jisme Ali mere saath na ho, aur aj Ali agar na hote to Umar halaaq ho jata"

11. Imam Abu Hanifa ke shahgird hain Imam Maalik

Imaam Maalik ke shahgird hain Imam Shafeyee

Imam Shafeyee ke shahgird hain Imam Ahmed ibn Hanbal

Isliye, Imam Shafeyee kehte the, logo, Imam Hanifa faqiho ke baap hain, agar ye na hote to koi faqih aulad paida nahi hoti

12. Imam Bukhari ke 3 ustad hain, Imam Yahya Ibn Mayeen, apki fazilat ye hai ke apka jab inteqaal hua to apko usi takht par ghusl diya gaya jis takht par Rasulullah ko ghusal diya gaya tha, Imam Bukhari ne inse bari kasrat se Hadees li, aur ap Imam e

Azam ke shahgirdo me se hain, Hazrate Imam Abu Haisama رضى الله تعالى عنه aur Hazrate Imam Khalaq bin Saliq, teen wakht ke imam, laakho Hadees yaad thi inko

13. Riwayat: Imam Ahmed Hanbal رحمه الله عليه Imam Shafeyee رحمه الله عليه se parne aye, Imam Hanbal رحمه الله عليه 6 lacs hadeeso ke hafiz the, Ilme Fiqah ki talab me aye, Faqahat kya hoti hai, hadeeso se masail kaise nikale jate hain, chunke wo mohaddis the to unme ek halka sa ghamand tha, Imam Shafeyee رحمه الله عليه ne dekha ke jab tak isme ye akar nahi jayega ke mai bahot khuch janta hun, tak tak ye khuch nahi seekhne wala

Ek din unka ghamand nikalne ke liye, apne pucha, Imam Hanbal se, ke ye batao, ke agar jaan bujhkar koi shaks namaz choar de to uske liye tumhara kya Fatwah hai, jawab diya, ke wo kafir ho gaya, pucha iski daleel, kaha hadees e paak me ata hai ke Rasulallah ﷺ farmate hain ke jisne jaan bujhkar ek wakht ki namaz choari wo kafir ho gaya, Imam Shafeyee رحمه الله عليه farmate hain, ke is hadees ke mutabik wo kafir ho gaya, ab usey musalman hone ke liye kya karna chahiye, Imam Hanbal رحمه الله عليه boley kalma parna chahiye, kaha ke, jab namaz chori thi tabh bhi wo kalme ka qayal tha, kya kalme ka inkaar tha us wakht, to jis cheez ka inkaar hi nahi tha wo cheez usko Islam me kaise le ayegi

Imam Hanbal رحمه الله عليه ne socha aur kaha, haan apne sahi farmaya, usko namaz par lena chahiye, namaz par lega yehi uski imaan me aane ki daleel ho jayegi. Ab Imam Hanbal ye batao, jab namaz choar kar kafir hua aur phir namaz ke liye khara hua to kufr ki halat me namaz par raha hai, to phir kufr ki halat me namaz par raha hai to pir uski namaz kaise qubul hogi. To Imam Hanbal رحمه الله عليه ne kaha, khuda ki kasam jo ilm apke paas hai us ilm ke kinare tak hum nahi pahonch payenge.

14. Khuch imamo ke naam jinko ghair muqallid mante hain, inki kitaab Hadees ki parte hain, inki riwayato par aitemaad karte hain, raawiyo ko qubul karte hain, aur wo imam kin kin maslako ke maanne wale the, ye ap khud andaza laga lo:

- (a) Hazrat Imam Abu Jafar Tahvi Hanfi
- (b) Hazrat Imam ibn Abi Hatim Hanbali

- (c) Imam Bahyqi Shafeyee
- (d) Imam Abi Yaala Hanbali
- (e) Imam Ibn Hajar Askalani Shafeyee
- (f) Imam Ghazali Shafeyee
- (g) Imam Qazi Ayaz Maalki
- (h) Imam Ibn Qudama Hanbali
- (i) Sheikh Abdul Qadir Jilani Hanbali
- (j) Abdur Rahman ibn Jauzi Hanbali
- (k) Imam Taqiuddin Subqi Shafeyee
- (l) Imam Nabwi Shafeyee
- (m) Imam ibn Hajar Al Haitami Shafeyee
- (n) Imam Rajab Hanbali
- (o) Mullah Ali Kaari Hanfi
- (p) Imam Jalaluddin Suyuti Shafeyee
- (q) Imam Durqaani Hanbali
- (r) Shah Abdul Haque Mohaddis e Dehlvi Hanfi
- (s) Mujaddid e Alf Saani Hanfi
- (t) Shah Waliullah Sb Hanfi
- (u) Shah Abdul Aziz Sb Hanfi
- (v) Ibn Taimiya Hanbali

# [40] Aqqaaid e ahle e sunnat wal jamat

#### 1. Hindustan me Islam:

Hadees: Nasai Sharif, isme 2 Hadees hain Hinustan ke mutallik

Hazrat Abu Huraira رضى الله تعالى عنه se riwayat hai, Rasulallah ﷺ ne irshad faramay, logo, qayamat se pehle 2 jamaten haq par hongy, ek groh Eesa عليه السلام ke saath hoga aur dusra Hind me hoga aur yahan ke mushrekeen aur kaafir se jihad kar raha hoga, Hindustan ki zameen Rasulallah ﷺ ke nazdeek pasandida thi

2. Hadees: Abu Huraira رضى الله تعالى عنه aur chor ke 3 raat ke aane ka wakiya

Ek martaba Rasulallah ﷺ ne Hazrat Abu Huraira رضى الله تعالى عنه ko maley ghanimat par muqarrar kiya, raat chor aya churane laga, Abu Huraira رضى الله تعالى عنه ne pakar liya, kaha musalman hokar chori karta hai kal subah mai tujhe Rasulallah ﷺ ki bargah me paish karunga, wo roney laga, bolne laga ke mere haath kante jayenge, mere chote chote bacche hain, Abu Huraira ko rahem aya aur usey choar diya. Subah jab fajr ki namaz ke baad, Sarkar ﷺ Abu Huraira se muskurate hue farmate hain ke Abu Huraira, Raat wale chor ke saath kya mamla kiya, arz kiya, maine pakra, wo biwi baccho ka wasta de raha tha, maine choar diya, apne farmaya ke wo aj phir ayega

Abu Huraira رضى الله تعالى عنه ab intezaar me baithe rahe, wo aya, jaise churane laga, apne pakar liya, phir wohi mamla hua, phir apne choar diya, phir waise hi Sarkar se mulaqat hui, Sarkar ne pucha ke Abu Huraira raat wale chor ke saath kya mamla kiya, jawab diya, ke usne bahot minnaton ki maine choar diya, apne farmaya, ke wo jhuth kehta hai, aaj phir ayega. Abu Huraira رضى الله تعالى عنه ne aaj ahad karke baith gaye ke wo chahe jitna bhi roye girgiraye, mai usey pakar ke Rasulallah ke paas zarur le jaunga. Raat ko phir aya, apne pakar liya, usne phir bahot khushamad ki, bahot girgaraya, bole, ke aaj mai nahi chorunga, jab usne dekha ke Abu Huraira choarne ko taiyar nahi to bola, ke mai apko ek baat aisi batana chahta hun jo apke liye bari faidey mand hai, agar ap mujhe choar do, to wo amal mai tumhe bataun. Abu Huraira ne pucha kaun sa amal, bola, ke agar tum sone se pehle Aiyatul Kursi agar par lo, to shaitan tumhare paas nahi ayega, Abu Huraira ne jab suna to khush hokar usko choar diya

Phir subah jab Rasulallah ﷺ ki khidmat me hazir hue to Sarkar ne pucha, ke raat wale chor ke saath kay mamla kiya, bole ke maine choar diya aur uske aiwaz usne ek amal bataya, Sarkar ne farmaya, ke jaante ho wo kaun tha, bole nahi, farmaya, ke baat to wo sacchi kar gaya lekin wo bahot bara jhutha tha

3. Aurton ko Ghar par namaz parne ki Hadees – Sahih Bukhari

Hadees: Rasulallah ﷺ apni beti Sayedna Fatima رضى الله تعالى عنها ke ghar tashreef le gaye, pucha, beti ye batao, ke aurat ke haq me sab se behtar kya hai, Khatun e Jannat ne farmaya, ke wo apne ghar me baithi rahe, kaha, aur is se zyada behtar kya hai, baba jaan, namaz bhi apne ghar me parhe kaha beti isse zyada aur behtarkya hai, arz kiya, namaz apne ghar ke sab se andruni kamre me parhe

Nabiye paak ne apni Fatema ke paishaniko bosah diya, aur farmaya, ke Allah ka shukr hai ke Allah ne mujhe tujh jaisi beti ata ki, tune aurat ki fitrat ko pehchan liya

4. Ahle Hadees ka aqeeda hai ke Rasulallah ﷺ ko Jibreel عليه السلام ne paraya:

(a) Kisi Hadees ya riwayat se ye sabit nahi ke Rasulallah ﷺ ke ustad Hazrat Jibreel عليه السلام hain

(b) Parwar digar ne khud apne Habib ko paraya

(c) 'alif laam meem' ye ayat Jibree عليه السلام leke aaye, Jibreel ne kaha 'alif' Sarkar ne kaha, 'mai janta hun', kaha 'laam' Sarkar ne arz kiya, 'maine jaan liya', kaha meem, Sarkar ne arz kiya, 'mujhe pehle se pata tha', Hazrat Jibreel عليه السلام ne kaha, ke kya jante hain, kya jaan liye, kya pehle se pata tha, farmaya, ye mere aur mere rab ke beech raaz hai

5. Rasulallah ﷺ ki tazeem Jibreel عليه السلام ne bhi ki

Hadees: Meraj ki raat Sarkar ﷺ araam farma rahe hain, aankhen band hain, Hazrat Jibreel عليه السلام aye dekha, ke mehbub so raha hai, hukm hua, ai Jibreel hamara mehbub ko haath mat lagao, awaaz se na uthao, apni ankhon ko mehbub ke talwey par rakh do, apko thandak mehsus hui aur ap bedaar ho gaye, pucha, ai Jibreel, kya baat hai, bole, Allah ne meraj ke liye bulaya hai

# [41] Haq par kaon Part 1

Quran e Kareem sab se afzal, azeem, moattabar, fazilat wali kitaab

1. Hazrat Musa عليه السلام ka zamana :

Musa عليه السلام ki koam ne apse kitaab ka mutallaba kiya ke apke baad hamari rehnumayi karne ke liye, hum jisse ekhaam e elahi ko jaane , Allah ka hukm kya hai

kisi masle ke mutallq, hum chahte hain ke hame ek kitaab de di jaye. Musa عليه السلام Kohetur pe tashreef le gaye aur Allah Taala se kittab mangi ke meri koam mangti hai, Rab ne farmaya, mai kitaab dene pe qadir hun, pehle apni koam se puch lo agar kitaab pe amal kiya to inaam hai aur agal amal na kiya to sakht azab hai

Musa عليه السلام apni koam ke taraf loate aur farmaya, ke rab kehta hai ke kitaab ka mutalba na karo, jitne ehkamat maine tumhe bata diye hain, tum chaho to usey tehreer kar lo, lekin rab ke janib se kitaab mat maango, isliye ke tum sarkash koam ho, aisa na ho ke mere baad tum kitaab par amal na kar sako aur tum par azaab ajaye jaise ke Allah ka wada hai, koam ne wada kiya, zid ki, hum nafarmani nahi karenge, ap kitaab layen. Musa عليه السلام Kohetur pe hazir hue, Allah se hum kalaam hue, ke ap kitaab ata kar dain, koam kitaab ke bina nahi manegi, Irshad hua, ke kitaab muqaddas hai, tum 30 din rozey rakho, "Sawmey Wisaal" ke rozey - ek khajur di gayi, sehri ke wakht is khajur ko chaat lain aur iftar ke wakht khajur ko sifr chaaten, pure mahine khajur ko khana nahi hai sirf chantna hai

Musa عليه السلام ne 30 din ke rozey rakhe, jab rozey rakhne shru kiye to farishto ki khuch jamaat thi jo apke ird gird mandrati thi, tawaaf karti thi, apse kalaam karte the farishte, akhir din tha apne iftaar kiya, dil me khyal aya ki rozey ki wajah se mooh me ek boo paida ho gai hai, apne miswaq farmaya aur foran hi farishte hath gaye, apne wajah puchi Allah Taala se, farmaya, rozey ki boo Allah aur Farishto ko musq se zyada pasand hai, ab tum 10 rozey aur rakho. Musa عليه السلام ke 40 rozey purey hue, Kohetur pe gaye, puri ki puri Tawrait Sharif ek saath de di gayi, pattharo ke seelain / takhtiyan par likhi hui thi, wazan itna ke sifr Hazrat Musa عليه السلام aur dusre Hazrat Haroon عليه السلام utha patey the, hifz bhi sirf in hi dono ko tha, 1000 surten aur har surah me 1000 ayaten, 3 se 4 bail ki bail gaari banayi gayi thi jinpar isey rakh kar le jayi jati

Jab Musa عليه السلام aur Haroon عليه السلام ka wisaal ho gaya, koam ne jab dekha ke amal karna mushkil ho raha hai, koam ne isme tehreef karna shru kar di, ye karte karte puri ki puri Tawrait badal gayi aur aaj ye ek choti si kitaab ho kar reh gayi hai

2. Sarkar bhi "Sawmey Wisaal" ke rozey rakhte they, kai kai mahine musalsal rozey se hote Sarkar ki zindagi ka mamul bhi wohi hota, sahaba ne arz kiya ke ijazat dain hum bhi "Sawmey Wisaal" ke rozey rakhain, Sarkar ne farmaya tum iski quwwat nahi rakhte, arz kiya, jab tak chahenge hum rakhenge phir choar dainge, kaha theek hai, jao, rakh lo. Sahaba ne rakhna shru kiya, teesre din Rasulallah ﷺ Masjid Nabawi tashreef la rahe hain dekha ek sahabi girey parey hain aur dusre sahaba unko

pankha jhal rahe hain, irshad farmaya kya hua, Ya Rasulallah, gashi ayi behosh ho gaye, "Sawmey Wisaal" rozey se the, farmaya, uthao, masjid me le aao

Masjid pahonche, dekha adhi masjid khali pucha kya baat hai, Ya Rasulallah ﷺ rozey rakhne wale ashaab itne kamzor ho gaye hain, ke chal nahi pa rahe hain, gharo me namaz par rahe hain, farmaya, jo chal sakte hain sahara de kar lao, aur jo nahi chal sakte unhe kandho pe uthake lao, saare ashaab ko laya gaya, Sarkar ﷺ ne farmaya, sab ke rozey turwa do, mimbar par aatey, jalaal me farmaya, "aiyokum misli", tum me se mujhe jaisa kaun hai, mai raat apni rab ki bargah me guzarta hun, mera rab mujhe khialata hai mera rab mujhe pilata hai

### 3. Hazrat Dawood عليه السلام ka zamana:

Apki koam ne mutalba kiya kitaab ka, kitaab dene ki shart Allah ki batayi koam ko, koam ne wada kiya, Dawood عليه السلام ne arz kiya, ke meri koam kitaab chahti hai, Allah ne farmaya, ke ap mere ghar ki ek tameel karo, naam "Baitul Muqaddas" rakha gaya. Dawood عليه السلام ko "Zabur" di gayi Baitul Muqaddas me, yahin ayaten nazil hotin, jab Allah se ekhaam lene hote to Baitul Muqaddas atey, namaz parte, roza rakhte, apko rozey ka hukm diya ek din roza rakho ek din khayao, puri zindagi apki isi tarah guzri ke ek din ap rozey se hote aur dusre din rozey se nahi, Zabur mili, koam me 2 hafiz the Hazrat Dawood عليه السلام aur Hazrat Sulaiman عليه السلام. Phir ap dono ke wisaal ke baad kaom ne Zabur ke sath wohi kiya jo Tawrait ke sath kiya.

### 4. Hazrat Eesa عليه السلام ka zamana :

Apne mutalba kiya, ai parwar digar, meri koam ke liye kitaab ata kar, irshad hua, Jerusalem ayo, saal bhar take rozey rakh kar aao, shaadi na karna, duniya se beniyaaz hokar aao, Jerusalem me aao jahan tumhari paidaish hui, "Baitul Kubbatas Sakhra" jis jagah ko aaj kaha jata hai, yahin apki wiladat hui. Puri zindagi apne kis tarah guzari, bartan tak apke paas nahi hota tha, khate the to haath me khana rakhke khate the, paani bhi haath ka pyala banakar peete the, ghar nahi banaya, shaadi nahi ki. Apko "Enjeel" ata ki gayi, Koan ne bhi iska ye haal kiya ke wo aaj 4 Anajeel ho gayi, asl Enjeel ka pata hi nahi ke kahan gayi.

Har Nabi ne apni koam ke liye kitaab maangi, Quran e Azeem afzal is liye hai ke Mustafa ﷺ ne Quran maanga nahi, 40 saal Nabiye Kareem khamosh hain, sirf Allah ki ibadat kar rahe hain, 40 saal baad rab farmata hai, ke ai mere habib mai tujhe kitaab dene wala hun, aur dene ke liye koi shart nahi lagayenge, bulayenge nahi, bulki tu jahan hoga kitaab wahan bhej denge.

1. Har anbiya ne kitaab ka mutalba kiya tha, Rasulallah ﷺ ne manga nahi, Allah ne farmaya ke ai mere mehbub, mai apko kitaab dunga aur iski hifazat bhi mai khud hi karunga, ai mere mehbub mai iski aisi hifazat karunga ke bacche bacche ke seene me utar dunga

Aur habib kitaab hum de rahe hain, pichlo ne maanga tha, to hifazat unke zimme thi, tehreef karoge to azaab parega, apni koam se waada lo ke kitaab ki hifazat karenge, wada khilafi ki pichli koamao ne, par , ai mere mehbub tu itna azeez hai mujhe, kitaab mai khud de raha hun, to hifazat ka wada apki koam se nahi le raha hun, ai mere habib, mai kitaab nazil kar raha hun aur iski hifazat ka zimma bhi mera hai, aur yehi wajah hai ke jab mahafiz parwar digar e alam hai, to na zer badla gaya aur na hi zabar badla gaya, lehja bhi wohi aur andaaz bhi wohi hai

Yahan kitaab se murad hai "Ehkaam e Shariyat"

2. Para 4, Surah Ale Imran, Ayat 142

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الضَّالِّينَ

- (a) Maulana Ashraf Ali Thanvi tarjama karte hain – Allah Rasul ko mukhatib karte hue kehta hai, ai mere mehbub kya ye (mushrekeen, munafekeen) is khayal me hain ke ye jannat me jaa dakhil honge, jab ke Allah ne un logo ko dekha hi nahi un logo ko ke jinhone tumme jihad kiya ho aur na unko dekha jo sabit kadam rehne wale hain
- (b) Mehmud Ul Hasan sb ka tajrma hai ye Saudi ne hajiyo ko ek zamane me muft diya hai, deoband ke pehle ustado me se hain – ke tumko kya ye khyal hai ke dakhil ho jaoge jannat me aur abhi tak malum nahi kiya Allah ne jo larnе wale hain tumme, aur malum nahi kiya ke sabit kadam rehne walon ko
- (c) Fateh Mohammad Jalandhari, deoband, tajarma karte hain – ke kya tum ye samajhte ho ke be-azmaish bahisht me jaa dakhil hoge, halake tumme se jehad karne walo ko achi tarah malum nahi kiya, aur ye bhi maqsud hai Allah ka ke wo sabit kadam rehne walon ko malum kare



- (d) Abdul Majid Dariyabadi ka tajarma – shayad tum is ghumaan me ho, ke jannat me dakhil ho jaoge halake abhi Allah ne tumme se un logo ko jaana hi nahi jinhone jihad kiya, aur na sabr karne walo ko jaana
- (e) Waheduz Zama, ye Ghair Muqallid hain ka tajarma – kya tum ye samjhen ke jannat me chal denge, aur abhi Allah ne ye dekha hi nahi ke tumme kaun jihad karte hain aur na ye dekha ke kaun sabit kadam rehte hain
- (f) Abu Ala Moududi Sb ye jamate islami ke hain inka tajarma – kya tumne ye samajh rakha hai, yun hi jannat me chale jaoge, halake ke abhi to Allah ne dekha hi nahi tumme wo kaun log hain jo uski raah me jaaney larane wale aur uski khatir sabr karne wale
- (g) Ala Hazrat tajarma karte hain – kya is ghumaan me ho ke jannat me chale jaoge aur abhi Allah ne tumhare ghaziyo ka imtehan na liya

### 3. Sura Anfaal, Ayat 30

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرٌ مِنَ الْمَكْرِينَ ﴿٣٠﴾

- (a) Mehmud Ul Hasan sb, Saudi se chapa hai, king Abdullah ne free me taqseem kiya hajiyo ko – aur wo (kaafir) bhi daw karte the, aur Allah bhi daw karta tha aur Allah ka daw sab se behtar hai
- (b) Fateh Mohammad Jalandhari, deoband, tajarma karte hain – idhar to wo (kaafir) chaal chal rahe the, udhar khuda chaal chal raha tha, aur khuda sab se behtar chaal chalne wala hai
- (c) Waheduz Zama, ye GM hain ka tajarma – aur wo apna daw kar rahe the
- (d) Abu Ala Moududi Sb ye jamate islami ke hain inka tajarma – wo apni chaale chal rahe the aur Allah bhi apni chaal chal raha tha, aur Allah sab se behtar chaal chalne wala hai
- (e) Ala Hazrat ka tajarma – wo apna sa makr karte the aur Allah apni khufiya tadbeer fermata tha, aur Allah ki khufiya tadbeer sab se behtar hai

### 4. Para 25, Sura Shuraah, Ayat 52

مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ

- (a) Wahabi moulvi Mehmud Hasan Sb tajarma karte hain: ke ai Nabi, tu na janta tha kya hai kitaab aur na imaan
- (b) Maulana Thanvi tajarma karte hain – apko na ye khabar thi ke kitabullah kya cheez hai, aur na ye khabar thi ke iman ka intehayi kamal kya hai
- (c) Fateh Mohammad Jalandhari, deoband, tajarma karte hain – tum na to kitaab ko jante the aur na imaan ko
- (d) Abdul Majid Dariyabadi ka tajarma – apko ye na khabar thi ke kitaab kya cheez hai aur na ye ke imaan kya cheez hai
- (e) Waheduz Zama, Hyderabad, Ahle Hadees ke moulvi – isse pehle tujhko ye bhi malum nahi tha kitaab aur na imaan
- (f) Mohammad Junagari Sb, ahle Hadees – ap isse pehle ye bhi nahi jante the ke kitaab aur imaan kya cheez hai
- (g) Ala Hazrat ka tajarma – ai mere habib, jab tak kitaab na di thi, tu kitaab nahi janta tha aur na janta tha ehkam e sharah ki tafseel

*Agar Nabi ko imaan nahi tha, to hamare ek sawaal ka jawab de do, ghaar e heera me Nabi ibadat kiski karte the*

5. Wahabi tajarma kar raha hai ke jab tak kitaab mili nahi, Nabi imaan nahi jante the, maazallah kal eesai bolega ke hamara nabi to apni maa ke agosh me hai aye hue chan din hi hue hain aur elaan kar raha hai ke mai Nabi banakar bheja gaya hun, aur ye tumhara Quran hi bolta hai

- (a) Para 16, Surah Maryam, Ayat 30

Eesai bolega ke tumhara Quran hi gawahi deta hai, Eesa Masi khud kehte hain, maa ke agosh me hain, paida hue chan din hue, Maryam Salamun Alaiha, Hazrat Eesa عليه السلام ko koam me layin, koam ne sawalat kiye, “ai logo, mai Allah ka banda hun, unse mujhe kitaab ata ki, aur usne mujhe Nabi banake mabuz kiya”. Eesai kahega tumhara Nabi hamare Nabi se kaise afzal ho gaya, hamara Nabi to paida hote hi nabi tha, 40 saal tak to tumhara Nabi Imaan tak nahi janta tha

Yahudi bhi yehi bolega jab ke Ibrahim عليه السلام ka haal kya hai byan ho raha Para 17, Surah Anbiya Ayat 51 me

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ﴿٥١﴾

Allah farmata hai aur tehkeek humne Ibrahim ko balik hone se pehle hi raahe haq ata kar di, hidayat de di aur hum uski khabar bhi rakhe hue the.

(b) Hazrat Ibrahim عليه السلام ki wiladat ka wakiya

Isko Allama Imam Moinuddin Wajid Al Kashfi Al Shafeyee رحمه الله عليه ne nakl kiya hai, Namrud khuda hone ka dawa karta tha, ek raat usne khwab dekha ke mai takht se gir para hun, peshgohi ki gayi, ek baccha paida hoga jo teri huqumat ko khatm kar dega, usne ailan kiya ke aaj se kisi aurat ko larka paida ho usey qatl kar do. Apki walida hamla huin aur jab unko hamal hua to kudrate Elahi aisi zahir hui ke unko dekh lagta hi nahi tha ke wo hamal se hain, Jab wiladat ka wakht aya to apke walid apki walida ko ek veeran jungle me le gaye aur ek ghufa ke andar apki wiladat hui. Maa ne kaha agar hum le gaye to Namrud ke jasuso ko pata chal jeyega, raaz rahega nahi, natija ye hoga ke hamara baccha qatl kar diya jayega, apko wahin ghufa me choar diya aur bahar ek bare se patthar rakh kar apke waldian loat gaye.

Din me 2 wakht ek fajr se pehle aur dusra maghrib ke baad apki walida atin aur apko doodh pila jatin, wapas patthar rakh jatin ke koi andar dakhil na ho aur ap par kisi ki nazar na parey, aur rab taala ki aisi kudrat zahir hui ke pehla din guzra ap ek mahine ke barabar bacche ki tarah nazar aa rahe hain, dusra din guzra ap 2 mahine ke barabar ho gaye is tarah 12 din me 1 saal ke bacche ke barabar ho gaye, taki jab ab bahar ayen to zaheeran apki umr bari nazar aye, koi dekhe to ye samjh le ke Namrud ke khwab se ye baccha pehle paida hua aur apka qatl na kare

Ap 12 din me chalne lage aur raat ka wakht tha, tatolte hue aate ke rasta kidhar se hai, us patthar ke kareeb aye, wahan haath rakha to khuch harqat mehsus hui ap samajh gaye, yahin se raasta hai apne us patthar ko dhakel diya, bahar tashreef laye chand par nazar pari, chand ko dekha, "haaza rabbi" kya ye mera rab hail (istefamia jumla hai) iqraar nahi, farmaya, nahi ye mera rab nahi Jab chand ghurub ho gaya, suraj nikla, kaha ye to pehle wale se bara hai, ye bhi doob gaya, kaha nahi ye bhi mera rab nahi, mera khaliq wo hai jo isey nikalta hai aur dubata hai, "12 din me Tauheed ki gawahi di apne"

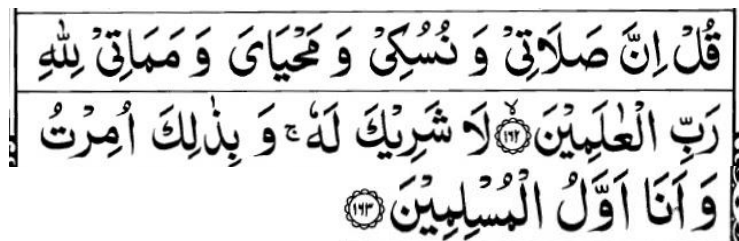
Maa dakhil hoti hain, maghrib ke wakht apne salam kiya, maa hairan ke Ibrahim tum baat kar rahe ho, kaha ye mere rab ka fazl hai, apne apni maa se

sawaal pucha, “ke mera rab kaun hai”, jahalat ka zamana tha, Nabi to they us ummat me, kaha, mai tera rab, daleel di, acha apka rab kaun hai, kaha walid, daleed di, acha walid ka rab kaun, kaha Namrud, daleed di, (Namrud ke body guard the Hazrat Ibrahim عليه السلام ke walid), kaha, Namrud ka rab kaun hai, jawab diya Namrud ka koi rab nahi, Namrud hi rab hai

Acha ammi ab dusra sawaal, ye batayen mai khubsurat hun ya ap, kaha beta tum mujhse zyada khusburat ho, ye batayen ap zyada khubsurat hain ya walid sahab, kaha, mai walid se zyada haseen hun, acha ye batayen walid zyada khubsurat hain ya Namrud , kaha, walid, Namrud to khala bhatt hai, acha ye kaisa rab hai jisne mujhe khubsurat banaya, apko banaya, walid ko khubsurat banaya aur khud bad-shakl reh gaya

Maa choak gayin, ye kaun se khuda ki tu baat kar raha hai, kaha khuda ki kasam, Namrud khuda nahi, khuda wo hai jisne tujhe paida kiya, baap ko paida kiya, mujhe bhi paida kiya, Namrud ko bhi paida kiya, hatta ke wohi hayat deta hai aur wohi maut deta hai, ye 12 din ke, Tauheed samjha rahe hain apni maa ko, aur tum kehte ho tumhare Nabi Ibrahim عليه السلام afzal jo imaan nahi janta tha

(c) Para 8, Surah Anaam, Ayat 162,163

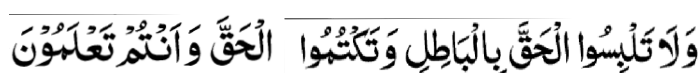


Mehbub farma dijiye, meri qurbaniyan meri namazen, mera jeena mera marna sabh Allah rabbul izzat ke liye hai (161)

Uska koi sharek nahi hai, aur mujhe Allah ke taraf se yehi hukm diya gaya hai, ke mai elaan karun ke mai sab se pehla musalman hun (162)

## 6. Quran ne gunjaish ka hukm nahi diya:

(a) Para 2, Surah Baqarah, Ayat 42



Allah fermata hai ke ai logo haq aur batil ko na milao, aur na haq ko chupao

(b) Para 28, Surah Hashr, Ayat 20

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمْ الْفَائِزُونَ

Kya jannat wale aur jahannam wale barabar ho jayenge, jo jannat wale honge wohi kamyab honge

7. Riwayat: Jameul Mojizat me Hazrate Imam Moinuddin Kaashmi me bari behtareen riwayat nakl karte hain, kehte Hazrate Nooh عليه السلام ki ek taraf ki takhti joarte hue dusre siley tak pahonchte to dekhte ke idhar ki takhtiyon par deemak lag jaati, ais kai baar hota, ap phir takhtiyon ko badlate, phir aisa hota rehta, ap pareshaan ho gaye, Rabbey Qadeer se dua farmayi, Jibree e Ameen ko Allah ne bheja, ai Nooh, jab ye takhtiyan lagao to ap ye 5 naam likh liya karo - Mohammad ﷺ, Abu Bakr, Umar, Usman aur Ali

Nooh عليه السلام ne phir aisa hi kiya ab takhtiyon me deemak nahi lagi ap ne Rabbe Qadeer se arz kiya, ye naam kinke hain, irshad hua ke Mohammad mera mehbub akhri Nabi hoga aur baaki ke 4 Khulfa e Rashedeen hain

8. Jo kaafir hua Nasb kata

(a) Para 12, Surah Hud, Ayat 44, 45

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْبَأْ أَقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ۝ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ۝ سورة هود

Is ayat me wo pura manzar byan kiya jab Nooh عليه السلام apne bête ko doobta dekh, tarap gaye, Allah ko pukara, 'ai Allah, mera beta' (bête ka naam - Kinaan)

(b) Sayedna Abu Obaidah ibn Jarrah رضى الله تعالى عنه, Ghazwa e Uhad ka wakiya hai

# [43] Haq par kon Part 3, Gaibi Nagar, Bhiwandi

1. Jo insaan aswaab ka sahara nahi lete wo mere bande nahi jahil hote hain
2. Hamara bhi ye aqeeda hai ke Rasul ne bhi moat ka maza ek aan ke liye chaka uske baad Huzur ﷺ ki rooh baqayeda Huzur ke jism me loata di gayi, Sarkar jism e athar

ke saath kabr me zinda hain, aur Huzur ko ye ikhtiyar hai ke jab chahen jahan chahen qayenat ki sair farma lain

(a) Hadees: Huzur ﷺ farmate hain ke jumme ke din mujhpar kasrat ke saath durud para karo – written earlier

- Hujjatullahi Alal Alameen”, Allama Ismail Nabhali رحمه الله عليه

(b) Hadees: “Al Mohaibbul Laduniya” me Imam Qastalani رحمه الله عليه wakht ke bahot bare mohaddis guzre hain, apni kitaab Vol 4, Pg 580 me aqeeda byan kar rahe hain, ke Allah ke Nabi ki moat aur hayat me koi fark nahi hai

### 3. Shabeqadr ki raat farishte nazil hote hain

Is raat ke fazilat me Allah fermata hai, ke ye wo raat hai jisme Allah ke farishte nazil hote hain aur Ahle Imaan ko salaam karte hain yahan tak ke fajr ho jati hai. Kabhi dikha hai apko koi farishta. ‘Na dikhna na honey ki daleel nahi’

### 4. Qayenat ki har makhluk Nabi ki wafadaar hai, lekin ye wahabi nahi, kaise –

(a) Chand Sunni hai, kaise, jab Nabi ne ishara kiya toot ja, Chand kehta mai Allah ki sunta hun, Nabi ki nahi sununga, wo nabi ko maanne wala tha, sunni tha, kaha mai janta hun Mustafa, Allah ne taqat di, ishara ap karo tutna mera kaam hai (Surah Al Qamar)

(b) Suraj bhi sunni tha, Suraj se kaha ke palat, usne bhi ye nahi kaha, ke mai apki kyun sunun, mai to Allah sb ki sunta hun, ikhtiyar to Allah ke paas hai, ap to be-ikhtiyar hain, nahi, bulke kaha suraj ne, ap ishara karen Mustafa, mai niklunga, isliye ke Allah ka hukm nahi hai nikalne ka, hukm ap de rahe hain, isliye ke mai janta hun, “Khuda ki raza chahte hain do alam, Khuda chahta hai raza e Mohammad”

(c) Zameen – pakar le surakha ke pair, chor de to chor diya

(d) Pahar – pahar hila, ke tu janta nahi ke tujhpe ek Nabi hai

### HAQ PAR KAUN – JO NABI KI AIB BATAYE YA JO NABI KI KHUBIYA BATAYE

#### # [44] Eid Milad Un Nabi ki daleel wahabiyat exposed

### 1. Ishq e Rasul ki daleel riwayat aur Hadees ki roshni me

(a) Hadees: Nabiye Kareem apne hujre se bahar tashreef late hain, Bilaal ko awaaz dete hain, Bilaal, wazu ke liye paani lao, ap wazu kanre baithe apne haatho ko

dhote hain aur jaise hi paani haatho ko chukar niche girne par hota hai shaba ke beshumar haath agey barte hain aur us paani ko apne haatho mele lete hain aur usko apne chehre par, saaro par malte hain badan par malte hain, ye sahaba ka ishq ka alam hai

- Sahih Bukhari, Kitabul Wazu, Hadees 187
- Sahih Muslim, Kitabus Salat, Hadees 1006
- Imam ibn Hibban ne As Sahi me Hadees 2394

Aisi koi Hadees nahi jisme Rasulallah ﷺ ne kaha tha, kejab mai wazu karun to mere wazu ke paani ko zameen par girne na dena, apne chehro par mal lena

Sarkar ne mana nahi kiya, Sarkar dekh rahe the, ye izhaare mohabbat hai

- (b) Hadees: Hazrat Urwah رضى الله تعالى عنه byaan karte hain, (ye baad me imaan laye) ke Sulah Hudaibiyah ke moake par mai Rasulallah ﷺ se sulah ke liye pahoncha, ye kaafiro ke taraf se the, ye apna ek chasmadid wakiya byan karte hain, ke maine apni ankhon se dekha, “ ke nabi kareem jaise hi thukhte hain apna loab e dahan nikalte, apne naak ko seekte hain, maine dekha ke sahaba usey apne haatho par lete hain aur apne chehro aur badano par mal lete hain”

- Sahih Bukhari, Kitabul Wazu, Baab No 70, Hadees

- (c) Hadees: Hazrat Abu Mehzura رضى الله تعالى عنه , sahabi Rasul hain, inke saamne ke baal bare aur lambe the, usey gundnte aur imama bandte, baal itne lambe the ke zameen tak ajate, sahaba ne unse pucha ke apke baal itne lambe kyun hain isko kaatte kyun nahi, boley, ke jab mai chota tha, Nabi ki bargah me hazir hua, Huzur ko maine salaam kiya, Huzur ne mohabbat me apne daste mubarak in baalon par rakh diya, mujhe haya aati hai ke mai in baalon ko kaat kar naalon aur gatar me baha dun

- Imam Qazi Ayaz ne Kitabuz Shifa me, Vol 2, Pg 56

Kya Rasul ne kaha tha ke jis baalon par mai haath rakh dun unhe kaatna mat (Dusri taraf Rasulallah ﷺ ki Hadees hai, laanat us mard par jo aurat ki mushabehat kare aur laanat us aurat par jo mard ki mushabehat kare)

- (d) Hadees: Hazrat Sabit Banani رضى الله تعالى عنه , Tabeyee hain, Hazrat Anas Ibn Malik رضى الله تعالى عنه ke shahgird hain, nakal karte hain, ke jab Hazrat Anas ka inteqaal ka wakht kareeb aya to unhone mujhe bulaya aur wasiyat ki, mere paas Huzur ﷺ ka ek moohe mubarak hai (daari sharif ka bale mubarak) Huzur ne mujhe ata kiya tha, batore tabarruk maine rakha hai apne paas, to jab mera inteqaal ho jaye aur mujhe kabr me rakha jaye to mere zubaan ke niche isey rakh dena, mujhe umeed hai Allah mujhe is moohe mobarak ki barkat se baksh dega
- Imam Ibn Hajar Askalani, Al Isawah Fee Tamisuz Sahaba, Pg 72, Rijaal 275
- (e) Hadees: Hazrat Sabit Banani رضى الله تعالى عنه ne Hazrat Anas ibn Malik se arz kiya, ai Anas, kya apne haatho se Rasulallah ﷺ ko kabhi chua hai, Huzur ke jisme athar se laga hai, haan laga hai, ye sunte hi Hazrat Sabit ne us haath ko liya aur choom liya
- Ghoya bataya, ke hum wo hain jo nisbato ke khyal rakhte hai, tazeem karte hain
- Imam Bukhari, Al Adabo Muftrat, Hadees 974
- "Milad Un Nabi ﷺ ko nisbat hai Mustafa se, isliye hum manate hain, kyun ki hum nisbato waale hain"*
- (f) Hadees: Imam Malik رضى الله تعالى عنه , Madine me jab hote to nange pair chalte, paidal chalte, sawari pe sawaar nahi hote, wajah puchi gayi, farmaya, mujhe sharm aati hai ke mai us sar zameen ko ghoron ke tapoon se rondhu jis zameen par Rasulallah ﷺ ke kadame mubark pare hain, nashq hue hain
- (g) Hadees: Imam Qazi Ayaz رحمه الله عليه Imam Malik ke mutallik farmate hain, ke jab koi shaks apse masla puchne aata to apki loandi usey baithati aur ap tashreef laate, uska masla sunte aur hal kar dete. Lekin agar koi apse Hadees sunne aata, to ap ap pehle ghusl farmate, khushbu lagate, Imama pahente, apki loandi lubhan sulghati, kamre ko maattar karti, ab bap tashreef laate aur usse puchte ke ab kaho kaun si Hadees sunna chahte ho
- Imam Qazi Ayaz, As Shifa, Vol 2, Pg 245
- (h) Hadees: Imam Malik ke shahgird byan karte hain, ke ek martaba ap Hadees ka dars de rahe the, hum dekhte ke unke chehre ka rang badalta, chehre se koi takleef malum hoti apko, ap Hadees byan karte rahe, jab Hadees khatm hui, apna jubba utara, dekha humne ke unki pusht se khoon jaari hai, bichu ne apko



16 baar dank maare, arz kiya, huzoor, to apne apni parwah kyun nahi ki, farmaya, meri ishq na gawara nahi kiya ke mai Rasulallah ﷺ ki Hadees ko darmiyan me chor dun, tai kiya ke is Hadees ko byan karte hue ke mera inteqaal ho jaye gawara hai

- (i) Sahih Bukhari ki Sharah likhi Imam Ibn Hajar Askalani رحمه الله عليه ne, likhte hain Fateh Ul Baari, me Vol 1, Pg 490, Imam Bukhari ka kaul nakl karte hain, ke Imam Bukhari khud farmate hain, ke jab maine Sahih Bukhari likhne ka irada kiya to mujhe 16 saal lag gaye mukammal karne me maine 2 lacs hadeeso ko pehle jama kiya, usme se 7563 Hadees chatin

Jab maine in hadeeso ka intekhab karliya ke inhe, mai likhun, mai Baitullah aata, pehle ghusl karta, kapre tabdeel karta, khushbu lagata, 2 rakat namaz naphil shukrane ki parta, sirf 1 Hadees likhta aur uth jata, phir jab dusri Hadees likhne ka irada hota to phir ghusl karta, khusbu lagata, kapre tabdeel karta, 2 rakaht naphil parta ab dusri haddes likhta

Rasulallah ﷺ ne aisa karne ko kis Hadees me farmaya

2. Hadees: Shah Abdul Haque Mohaddis e Dehlvi رحمه الله عليه apni kitaab “Akhbarul Akhiyar” me ek bahot bare buzurg ka zikr karte hain, jinka naam Hazrat Shaikh Nizamuddin Abul Moiyat رحمه الله عليه inki walidah ka naam Hazrate Saara SA, bari naik parsah, wakht ki Rabiya Basri

Inke zamane me ek baar qahad par gaya, baarish nahi ho rahi, log apke paas aye, apse dua karne ko kaha. Apne apni walida ke kurte ka ek dhaga nikala, bahar maidan me aye, logo ko jama kiya, us dhaage ko asmaan ke taraf buland karke dua ki, ai malik e qayenat , ye us naik bibi ke kurte ka dhaga hai jiske libaaz ko aaj tak ghair mehram ne nahi dekha, is dhage ka waasta deta hun tu apne bando par paani ata farma de, ye kehna tha ke badal chaye aur baarish shru ho gayi

Kaun si Hadees me hai, ke naik bibi ke kurte ka dhage ko le jao aur waseela banakar dua mango (waseela)

3. Non Sunni ki daleel ki milad un Nabi kyun manana nahi chahiye:

- (a) Milad nu Nabi nahi mana chahiye Rasulallah ﷺ ki aisi koi sunnat nahi hai, Hadees se sabit nahi hai, Sahaba ne nahi mana, ye western culture hai zakir naik

- (b) Ye manana eesaiyo ki mushabehat, Quran aur Hadees me iska hukm nahi milta -  
tauseefur rahman
- (c) Eid milad un Nabi idd ho gayi hai, kya Rasulallah ﷺ ne iska hukm diya, jihad  
karna chahiye manane walo ke saath - dr israar ahmed

#### 4. Hadees: Khane Piney ka byaan

Is Hadees ke raawi hain Hazrat Salman Pharsi رضى الله تعالى عنه , kehte hain ke Huzur se sahaba ne 3 cheezon ke baare me pucha, Ya Rasulallah, ghee khane ke baare me kya hukm hai, Paneer ke baare me kya hukm hai aur wo libaaz jo chamre se banta hai iske baare me pucha gaya

Huzur ﷺ ne irshad farmaya, jo khucha halaal hai tumhare liye Allah ne usko apni kitaab Quran me byan kar diya, jo haraam hai usey bhi byan kar diya, aur jiske baare me Allah Rasul ka kaul na ho, wo tumhare liye jayez hai

- Sunan Ibn Maaja, Hadees 3366

(wahabi milad ko najayaz keh raha hai, bata Quran me milad kahan najayaz likha hai, jisko Nabi ne najayez nahi kaha usey tu kaise najayaz kehta hai)

#### 5. Eid ke hawale se / Jumme da din

(a) Hadees: Huzur ﷺ farmate hain ke Jumme ka din eid hai.

Hazrat Abdullah ibn Abbas رضى الله تعالى عنه se riwayat hai, ke Rasulallah ﷺ farmate hain, ke Jumme kedin Eid hai, jo Allah ne musalmano ke liye zahir kiya hai - Sunan Ibn Maaja, Hadees 1098

(b) Hadees: Jumma tamam dino ka sardar hai

Hazrat Lubaba Munzir رضى الله تعالى عنه se riwayat hai, ke Rasulallah ﷺ ne irshad farmaya, logo, Jumme ke din tamaam dino ka sardar hai, Allah ke nazdeeq iski azmat bahot zyada hai, yahan tak ke Eid aur Baqrid se bhi afzal hai

-Sunan Ibn Maaja, Hadees 1084

(c) Hadees: Shabe Jumma se behtar Nabi ki wiladat ki shab hai

Shah Abdul Haque Mohaddis Dehlvi رحمه الله عليه apni kitaab Madaraje Nabuwat Vol 2, pg 13, par Imam Ahmed Ibn Hanbal رحمه الله عليه ka kaul nakal karte hain, logo shabey Jumma se behtar Nabi ﷺ ki wiladat ki shab hai, isliye ke agar Rasul e Paak ka wujud na hota to na Jumma milta, na Eid aur na Baqreed

6. Sabse pehla Milad Un Nabi manane wala ek badshah guzra hai usne manaya, iska naam Sultan Malik Muzaffar, ye ek azeem badshah tha jo dilair, jangju, bahadur, aalim bhi tha, muttaki bhi tha, ye Irbil ya Arbal ka badshah tha, isne manaya tha aur bare ehtemaam aur shaan se manaya
7. Farz aur Wajib me kya farq hai, aur Farz ki 2 kisme hain – Stelayi Farz aur Lughvi ya Lughat Farz
  - (a) Stelayi Farz: Allah farmata hai Quran me ke jab tumhe rab ke taraf se koi nemat mile uska shukr ada karo
  - (b) Lughvi / Lughat Farz: Milad un Nabi Idd ka din hai, Huzur ﷺ ki hadees hai, ke deen ka ilm hasil karna har musalman ke liye farz hai, Nabi ﷺ par naat parna.  
  
Aise beshumar masail haun, jis par ek Imam Farz kehta hai aur dusra wajib, misaal, Imam Qazi Ayaz ne As Shafi me likha ke insaan ke liye uski puri zindagi me ham se kam 1 martab durud parna farz hai, baaz ullema farmate ke jab jab Nabi ka naam aye dureur paro. Isko ikhtilaaf nahi kahenge, tehkeek ki baat hai
  - (c) Farz e Qifaya: agar ek bhi amal kar le to sab bali ho jate hain
  - (d) Farz : jo sab par lagu hota hai
8. Hazrate Hassaan ne Nabi ki mojudgi me kaha, ai Allah ke Nabi ﷺ, kisi aankh ne apse zayda haseen chehre wala dekha hi nahi hai, aur kisi aurat ne apse behtar jamaal wala baccha jana hi nahi hai, Allah ne apko be-aib paida kiya, aisa paida kiya jaisa ke khud ap hona chahte the. Ye naat sunkar Huzur ﷺ khush hue, aur apni chadar e mubarak Hassaan ko ata ki aur dua ke liye haath uthaye, parwardigar hassaan ke daher ko salamat rakh, Hassaan ko Jibreel e ameen ko hassaan ka madadgaar bana de
9. Al Ifazatul Yomiya, Vol 4, Pg 63, Malfuz 101, ek arabic jawab ke silsile me Thanvi sb ne farmaya, Arabic bolne ya likhne me mujhko maharat nahi
10. Nuzratul Majalis ke andar Imam Abdur Rahman As-Safuri Shafeyee رحمه الله عليه Vol 2 Pg 388, pe farmate hain ke Allah ne Mustafa ko kaise paida kiya gaya

- ✚ Sir e aqdas ko barkas se paida kiya
- ✚ Ankhoh ko haya se paida kiya se paida kiya
- ✚ Kaano ko ghairat se paida kiya
- ✚ Zubaan e mubarak ko zikr se paida kiya
- ✚ Labey mubarak ko tasbeen se paida kiya
- ✚ Chehre ko apni raza se paida kiya
- ✚ Seeney mubarak ko ikhlaas se paida kiya
- ✚ Qalbe mubarak ko apni rehmat se banaya
- ✚ Hateliyo ko apne karam e paak se paida kiya
- ✚ Baale mubarak ko jangur ki anguriyo se paida kiya
- ✚ Loab e dahan ko jannat ke shahed se paida kiya
- ✚ Gosht mubarak ko jannat ki khushbu se paida kiya
- ✚ Haddi mubarak ko kaafure jannat se paida kiya
- ✚ Daant mubarak ko yemen ki barkat se paida kiya
- ✚ Paaye aqdas ko apni raza se paida kiya
- ✚ Bazuon ko apni quwwat se paida kiya

Aur jab in sifato se paida kiya to phir apne habib is ummat me mabuz kiya, aur apne bando se kaha ke ye tumhari taraf mera tohfa hai, iski izzat karo aur iski qadr aur azmat ko jaano

#### # [45] Munafik ke chehre full bayan described by farooq khan razvi

1. Har doar me 3 tarah / kism ke loag mojud rahe hain roohe zameen par Rasulallah ﷺ ke doar se lekar aaj tak - kaafir, momin, munafik
2. Imaan kya hai: Quran kehta hai, Imaan haqiqi wo hai jo sahaba ke imaan ki tarah ho

Hadees: Hazrat Anas ibn Malik رضى الله تعالى عنه kehte hain ke Allah ke Nabi ne khud byan farmaya ke Imaan to wo hai Allah aur uske Rasul ki, Allah ki waidaniyat aur uliyiyat ko manna aur Rasul ki risalat ko manna, ye zahir Imaan hai

- Sahih Bukhari, Vol 1, Hadees 14

### 3. Sahabi ki mohabbat ka mayar Nabi se:

(a) Hazrat Abu Bakr رضى الله تعالى عنه ki mohabbat – hijrat ka moaka hai, Allah hijrat ka hukm dene wala hai, ap Abu Bakr raat ko soye nahi – written earlier, Pg 104

(b) Rasulallah ﷺ ne Umar se pucha, Umar mujhse kitni mohabbat karte ho, arz kiya, mai apna kul maal, puri daulat ap par nisar kar sakta hun, irshad farmaya, Umar, imaan mukammal nahi hai tumhara.

Hazrate Mulla Ali Qari Hanfi رضى الله تعالى عنه , is Hadees ki sharah me farmate hain, ke phir Rasulallah ﷺ ne ek nigah daali mohabbat ki, aur ek riwayat hai ke Umar ke seeney par haath rakha Huzur ﷺ ne, dastey Rasul rakhna ke ab mohabbat Rasul aisa jaga, ke Hazrate Umar kehte hain, ya Rasulallah , mai apne jumlo se ruju karta hun, ke ab mai apse itni mohabbat karta hun, ke mai apni aulad, apni biwi, apne maa baap ap par qurbaan kar sakta hun hatta ki apni jaan bhi qurbaan kar sakta hun, Sarkar ne farmaya, Umar ab momin ho gaye ho, ab imaan kaamil hua hai

### 4. Mishkat Sharif, Vol 3, Hadees 5894

Hadees: Hazrat Abu Sayeed Khudri رضى الله تعالى عنه se Sahebe Mishkat ne ye Hadees nakl ki, kehte hain, ke Abu Sayeed Khudri kehte hain, ke hum sahaba ek baar, Rasulallah ﷺ ki khidmat me hazir the, Nabi khuch maal taqseem kar rahe the, ap Ashabe Badr ko dugna diya karte hain aur baaki sahab ko ek hissa

Tabhi Zul Khawesra, Banu Tameem kabile ka ek sardar wahan aya, kehta hai, ke ai Allah ke Rasul insaaf se kaam lijiye, apne farmaya, ke tujhpar kharabi ho badbakht, agar mai hi insaaf se kaam na karunga to roohe zameen par to phir kaun hai jo insaaf qayam karne wala hai. Hazrat Umar رضى الله تعالى عنه wahan mojud the, ye dekhte hi apne talwar nikali, ijazat dijiye is kambakhat ka sir kalam kar dun

Sarkar ne farmaya, talwar myan me rakh do, ye ek nahi hai Umar iski puri jamaat hai, issey ek nasl paida hogi, ek koam chalegi, ye itni Namaz parenge ke tum apni namaz ko tum khud bahot kam aur halka smjhoge, ye Quran khub parenge lekin inke halaq ke neech nahi utrega, deen se aise niklenge jaise teer Kaman se nikalta

hai, ek wakht ko wo teer wapas loat kar aa bhi sakta hai par ye nahi. Inka dil mohabbat e Rasul se khaali hoga

- Imam ibn Maja Hadees 171
- Musnade Ahmed Vol 3 Pg 56
- Imam Bukhari Hadees 3610
- Imam Muslim Hadees 143

5. Ala Hazrat ka shair: “dushman e ahmed pe shiddat kijiye

Mulhido ki kya murawwat kijiye

Ghaiz me jal jayen be-deeno ke dil

Ya Rasulallah ki kasrat kijiye”

6. Riwayat: Hazrat Shibil رحمه الله عليه ek martaba namaz parha rahe the, ke Hazrat Junaid Baghdadi رحمه الله عليه tashreef laye, Hazrat Shibli ki zubaan me lugnat thi aur Junaid wakht ke Imam aur Mufti the, ab Hazrat Shibli namaz parha rahe to ‘alham’ ki hai barabar nahi nikal rahi hai (choti ‘haiy’ se par rahe hain), Hazrat Baghdadi ne namaz nahi pari inke piche, tanha pari, dono ne apni namaz pari

Junaid Baghdadi jaise bahar nikle awaaz ayi, Junaid, aaj agar Shibli ki iqtedah me namaz par leta to tu saleheen ke barey buland maqam par pahonch jata, arz kiya, Maula, uske talaffuz sahi nahi, awaaz ayi, Junaid tu uske alfaaz dekh raha tha aur hum uska dil dekh rahe the

7. Mutashabehat aur Mohkam Ayat:

Mutashabehat ke baare me Quran ne byan kiya – Para 3, Surah Ale Imran, Ayat 60

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾

Imam Jalaluddin Suyuti رحمه الله عليه likhte hain, ke jitni Allah ke sifat ke taalluk se wo ayaten jiska mafun insaan se tashbih ke taraf le jaata ho, jaise haath, pair, kaan, naak wo sabh mutashabehat me hai, kyun, Allah fermata hai

Para 25, Surah Ash Shura, Ayat 11

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

Allah fermata hai, ke uski misaal kisi ki tarah nahi hai, wohi sunne wala aur dekhne wala hai

8. Para 24, Surah Zumar, Ayat 65

الْجَاهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ  
لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

GM is ayat ka zahiri tajarma karke Rasulallah ﷺ ko imaan se kharij karte hain  
Inke tajarme ke mutabik, Allah fermata hai, ke ai mehbub agar apne bhi shirk kiya  
to apke bhi imaan ko barbaad kar diya jayega

Hadees: Miskhat Sharik Vol 1 Hadees 234

Hazrta Abdullah ibn abbas riwayat karte hain, kehte hain ke Allah ke Nabi ﷺ ne  
irshad farmaya ke, jisne Quran me apni rai dakhil ki tehkeek wo jahannam me  
dakhil hua

- Jame Tirmizi Vol 2 Hadees 2950

Tafseer e Khazim, Vol 1, Pg 87, isi ayat ki tafseer me farmate hain ke, Allah ne  
farmaya, ke agar tumne bhi shirk kiya to tumhare amaal barbaad ho jayenge, isse  
murad hai Rasulallah ﷺ ki ummat se khitaab hai Nabi se nahi

Tafseer e Madarik me Imam Nasafi رضى الله تعالى عنه Vol 4 Pg 65, farmate hain, bazahir  
isme khitaab Nabi ke zariye hai magar murad apki ummat hai, Nabi nahi hai

9. Hadees: Muslim Sharif, Vol 3, Hadees 6914

Rasulallah ﷺ farmate hain, ke Munafik ki misaal us bakri ki tarah hai kabhi is  
raiwar me jaati hai, kabhi us bakro ke raiwar me jaati hai, aur jab hamla hoti hai to  
pata hi nahi chalta kis jagah se hamal lekar ayi hai

# [46] Farooq k razvi taqreer at sendhawa M.P. deobandi tabligiyo ka full postmortem

1. Rasulallah ﷺ ke ikhlaak ke 3 wakiya (Ikhlaak e Nabi)

(a) Taif 2 paharo ke beech basi hui ek basti hai, Rasulallah ﷺ ne apne ghulam Zaid  
bin Harris ko saath liya aur tableegh ke liye tashreef le gaye, Allah ka paigham  
sunaya, logo ne ap par patthar barsaye, ap lahu luhaan hogaye, paharo ka farishta  
hazir hua, ke ap hukm dijiye to hum inhe in paharo ke beech inhe masal dun,

apne unhe maaf kiya aur farmaya, ke ye beshaq mujhe nahi jante magar inki naslain mujhe jaanegi aur mujh par imaan layengi, hidayat ki dua farmayi

(b) Ghazwa e Uhad me Nabi par kuffar ne hamla kiya jisse apke dantane Mubarak shaheed hua, apka khun zameen par gire isse pehle Jibreel عليه السلام ne apke khun ko apne paron par liya, sahaba ne arz kiya ke inke liye dua e halaqat kijiye, apne dua ke liye haatho ko uthaya, sahabe samjhe ke ye ap ye halaq hojayenge, par Sarkar ne farmaya, ai rabbe qadeer ye koam nahi janti ke mera maqam teri bargah me kya hai, ai rab inko hidayat ata farma, mai inse dar guzar karta hun, tub hi gar guzar kar, inke dilo ko Islam ke liye kushadah kar de

(c) Mecca ki zayifa buriya Nabi ﷺ ke upar khacra phekti ap khamoshi ke saath guzar jaate, sahaba ne Huzur ﷺ se kaha, ke ap ko ye satati hai, ap raasta badal dijiye, farmaya ke mai raasta badalne ke liye nahi aya hun bulke logo ko raaste par lane ke liye aya hun, jab 3 din tak ap par khachra nahi dala gaya, to apne pucha ke wo buriya kahan hai, ye beemar ho gayi, ap iski iyadat ko tashreef le gaye, ye apke ikhlaaq ko dekh kar apke haath par imaan le aati hai

## 2. Rasulallah ﷺ ki seerat ke 3 wakiya (Seerat e Nabi)

(a) Banu Tameem ke nojawan ke qatl ka hukm

- 'Al Ibrees", Imam Ahmed bin Abdullah Mubarak رحمه الله Pg 277

Hazrat Anas ibn Malik رضى الله تعالى عنه farmate hain, ke sahab ekram aur Nabi ﷺ ek jagah baithe hue the ke Banu Tamim ka ek nojawan ka zikr chir gaya, sahaba arz karte hain ke Banu Tamim ka nojawan bara ibadat guzar hai, koi lamha uski ibadat se khali nahi, haal to ye hai ke bazar se chalta hai to tasbeeh parte hue chalta hai, humne nojawano me aisa ibadat guzar nahi dekha

Huzur ﷺ ne farmaya, ke wo kabhi nazar aye to meri mulaqat karana, ittefaq dekhiye, ke jaise Huzur ne kaha ke wo dikhe to milana, aur hunme dekha ke wo chala aa raha hai, sahaba ke chehre khil gaye ke dekho kitna maghbul hai Allah ki bargah me, humne zikr kiya aur ye aa bhi gaya, sahaba ne khushi se kaha ke wo raha Banu Tamim ka nojawan, isi ki ibadat ki hum baat kar rahe the.

Wo nojawan Huzur ki majlis me aya, aur majlis ko salam kiya, sahaba ne jawab diya par Nabi ne jawab nahi diya, pata chala, Nabi khuch aur bhi janta hai, hum khuch aur, Nabi zahir aur Batin dono janta hai, usne dekha Huzur ne jawab nahi



diya, usne dubara salam kiya Nabi ko, Huzur ne jawab phir nahi diya par farmate, ai Banu Tamim ke nojawan mai tujhe Allah ka waasta deta hun tu ye nahi soch raha tha ke ye log fuzul baithe hue hain, wakht barbad kar rahe hain, mai kitna behtar hun ke mai bahi masjid jakar ibadat karunga.

Huzur ne kaha acha tum jao, sahaba hairan ho gaye ke hum iske baare me itne acche khyalat rakhte hain aur ye bad-bakht hamare baare me ye sochta hai, jab wo chala gaya, Huzur ﷺ ne irshad farmaya, kaun hai wo jo usey qatl karey?

Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ khare hue, Huzur mai qatl karunga, Huzur ﷺ ne apni talwaar di, bata diya, ghustakhe Rasul ke liye Nabi ki talwar hoti hai, Abu Bakr gaye masjid me, dekha ke namaz me khara hua tha, sochne lage ye to namaz me hai aur Huzur ne namazi ko qatl karne se mana kiya hai, chalo Rasul ﷺ se puch leta haun ke abhi to wo namaz me hai jab namaz se fariq ho jaye tab qatl kar dun, ap aye, Nabi ﷺ ne pucha, ai Abu Bakr qatl kar diya, apne bataya ke wo namaz me hai, Huzur ne unse talwar wapass le li aur farmaya ke ap baith jayen, khuch dair sannata raha, phir ap ﷺ se pucha, kaun hai jo usey qatl kare?

(pata chala har namazi momin hona zaruri nahi, ibadat mat dekho, aqeeda kitna hai aur kaisa hai wo dekho, aqeeda hai to hamara hai, namaz to Iblees ne bhi 90 crore saal pari thi)

Hazrat Usman e Ghani رضی اللہ تعالیٰ عنہ khare hue, Huzur mai karunga, ap ﷺ ne apni talwar di, masjid me aye, dekha wo sajde me hai, socha ke Huzur ne hi kaha hai, ke banda sajde hi halat me hi apne rab se sab se zyada kareeb hota hai, socha jakey Huzur ko bata dun aur puch lun ke kya mai usko sajdeh ki halat me qatl kar dun, ap wapass aye, puri baat batayi, pucha apne, Huzur kya mai usey us halat me qatl kar dun, Huzur ne koi jawab nahi diya, talwar wapass li, kaha, ai Umar baith jayo , phir khuch wakht tak sannata ho gaya, phir apne pucha kaun hai jo usey qatl kare?

Hazrat Ali رضی اللہ تعالیٰ عنہ khare hue, kaha mai karunga, farmaya ap ﷺ ne, “Ali khuda ki kasam agar tu usey paa lega to usey zarur qatl kar dega”, bata diya ke tujhe wo milega nahi, agar mil jaye to tu usey chorega nahi. Hazrat Ali ne Huzur ﷺ ki talwar li aur ahad kar liye ke namaz ke kisi bhi halat me hoga mai uska qatl karunga, chorunga nahi. Hazrat Ali رضی اللہ تعالیٰ عنہ gaye to wo wahan nahi tha, pucha us nojawan ke baare me, bataya logo ne ke abhi abhi ek kafla nikla hai usi me gaya hai, ap pichey gaye ap paidal the aur wo ghorey par sawar tha, wo nikal

chuka ap loate, Huzur ne pucha, ai Ali kya tumne qatl kar diya uska, bole mai na kar saka wo jaa chuka tha

Huzur ﷺ ne talwar li aur irshad farmaya, ke ai mere sahaba suno, mere irada tha ke wo qatl kiya jaye aur rab ka irada tha ke wo bach jaye, rab ka irada mere irade par ghalib agaya, agar Ali aj usey qatl kar deta to meri ummat se ek fitna khatm ho jata, isi se ek koam niklegi, namaz khub parenge, ibadat khub karenge, logo ko deen ke taraf bulayenge, Quran khub parenge par khud bad-deen, bad-aqeeda honge, imaan se aise nikal jayenga jaise ke teer kamaan se nikal jata hai

(b) Sahih Bukhari, Hadees, 1846, 3044, 4286

Isi riwayat ko Imam Bukhari رحمه الله عليه ne teen jagah byan kiya hai, aur is hadees ke raawi hain Hazrat Anas ibn Malik رضى الله تعالى عنه

Ek shaks tha Mecca ke rehne wala, Abdul Uzzah ibn Qatal, ye Madine aya, Huzur se mila, bola ke maine deen ka paigham suna socha ghaur kiya ke apka mazhab saccha hai, Islam me dakhil hua, ap ﷺ ne uska naam badal kar Abdullah rakha, pucha kya kaam jaante ho, bola mai likhna janta hun. Huzur ﷺ ne farmaya, Madine me raho yahin tejarat karo aur jab mujhpar wahi nazil ho to qitabat kar diya karo.

Chan din isne Huzur ﷺ ki khidmat me akey wahi likhi phir ye Madine se bhaag khara hua, Mecca aya, logo ko jama kiya, bola, maine Mohammad ko azmaane ke liye bahot bara soang racha tha, mai janna chahta tha ke Mohammad ke upar jo Quran utrta hai wo Allah ke taraf se hai ya nahi, maine dekha ke Mohammad par ek daura parta hai, jununi qaifiyat ati hai, khuch barbarata hai aur jab wo kaifiyat khatm hoti hai to kehta hai ke jo mai barbaraya tha wo Allah ke taraf se hai, likh do, aur mai unme khuch lavz barha deta tha khuch ghata deta tha, Quran par usne shubaat paida kar diye. Uske jawab me Allah ne ayat nazil farmayi, “ai mere habib, wo jhut kehta hai, is Quran ko hum hi ne nazil kiya aur iski hifazat karne wale hami hain”.

Isne 2 shayer londiyan kharidin, ye shair likhta Huzur ki tauheen me aur apni londi se mehfilo me parwata, apko khabar milti rehti. Mecca Fatah hua, ap ﷺ Mecca me dakhil hue, irshad farmaya, aaj kisi se koi badla nahi, sabh ko maaf kiya jata hai, jo jahan jana chahe usko amaan, magar ai logo Ibn Qatal ko maafi

nahi, jahan dekho qatl kar do, ab sahaba isko dhundte, pura din nikal gaya ye mila nahi.

Dusre din khuch sahaba Khana e Kaaba me dakhil hue, tawaaf karne ke liye, ek sahabi Hazrat Abu Dardah Aslami رضى الله تعالى عنه ne dekha Kaaba ka ghilaf hil raha hai, apne socha ke koi jaanwar dakhil ho gaya hai ghilaaf ke andar, ap kareeb gaye dekhne ke liye, jab parda hatana chahte hain, piche se pardah itni sakhti se pakar liya ke ye hat nahi paya, inhone aur sahab ko awaaz di madad ke liye, jab ghilaaf hataya gaya to dekha Ibn Qatal Kaabe ki deewar par chipka hua hai, lipta hua hai

Ye janta hai, ke Khana e Kaaba me jaan nahi li ja sakti kisi ki, isko "Haram" kaha jata hai, ab sahaba hairan, ke Huzur ﷺ ne kaha jahan dekho wahan maaro, ye to Kaabe se chipta hua hai, Huzur ki khidmat me aye puchne ke liye, irshad hua, tawaqquf na karo, jao qatl kar do agar ghilaaf e Kaaba kat bhi jaye to parwah nahi magar iski gardan ura do

- (c) Sahih Bukhari me Imam Bukhari رحمه الله عليه ne ye riwayat apni kitaab me 14 jagah alag alag maqam par likhi hai, Hadees: 235, 1501, 3018, 4192, 4193, 4610, 5685, 5686, 5787, 6802 6805, 6899

Kabila Uraina ke log Madine akar Huzur ki khidmat me hazir hue aur imaan laye, Sarkar ne kaha, Madine me ruku, ibadat ka tarika seekho, Quran parna seekho, ye 2 ya 3 din rukey phir aye aur bole, Ya Rasulallah ﷺ humko ijazat dijiye humko Madine ki hawa raaz nahi aa rahi hai (Allah ke Nabi ﷺ ki hadees hai ke Madine ki hawa siwai munafik ke sab ko raaz aati hai) apne farmaya, ke "Maqam e Riqah" jao, (yahan zakat ke oonto ko sahaba charaya karte the) oonto da doodh piyo, pishab piyo, ye log wahan gaya aur chand dino me motey tazey tandarust ho gaye aur ek din jo sahaba oonto ki dekh bhal karte the unka qatl kar diya aur oonto ko liye bhagey.

Huzur ko khabar hui is baat ki, ap jalaal ma aa gaye, hukm diya ke jao unhe pakro, aur jahan wo milen unhe qaid karna, qatl na karna, mai khud unka faisla karunga, Sahaba nikle, ye khuch hi door tak gaye the, pakre gaye, registaani jagah thi, ap ﷺ tashreef farma hue, shiddat ki gharmi thi, Huzur ne farmaya, ke unke jism se kapre nikalkar tapti hui rait par lita do, inke seeno par patthar rakh do,

aisi hi kiya gaya, phir lohey ke salakho ko garm kar ke unke haath aur paio ko kaat do aur unki aankhon me daal to isi ki shiddat me wo saare marey gaye

Abu Qilaba kehte hain ke Huzur isliye ghazab naak hue ke inke 3 jurm the:

(a) Islaam lekar Islam se phir gaye, (b) Be kusur sahaba ekraam ko shaheed kiya aur (c) Zakat ke oonto ko lekar bhage, khayanat ki

Conclusion: Sarkar ne bataya, ke jab kafir se baat ki jayegi to Mohabbat se baat ki jayegi aur jab Murtad se, Deen se phirne wale se baat ki jayegi to sakhti se ki jayegi

3. Abu Jahal Sarkar ke chacha Abu Talib ke paas aye bole ke Mohammad se kaho hamare budho ko bura na kaha kare, wo apne khuda ko puja aur hum apne budho ko, chacha Sarkar ke paas aye aur paigham diya, Sarkar ne farmaya, ke agar ye mere ek haath me suraj lekar rakh dain aur dusre me chand, khuda ki kasam tabh bhi mai inke mabudo ko bura bolunga aur apne parwardigar ki barai byan karta rahunga

4. Para 10, Sura Tauba, Ayat 23

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَلَى الْإِيمَانِ ۖ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَٰئِكَ  
أَبَاءُكُمْ وَإِخْوَانُكُمْ أُولَٰئِكَ ۚ إِنَّ اسْتَحَبُّوا الْكُفْرَ هُمْ الظَّالِمُونَ ﴿٢٣﴾

ai iman walo, apne baap, bhaiyon ko apna auliya apna dost na samjho, kab wo imaan ke muqable me kufr ko pasand kare, aur jo koi unse dosti kare to wo unhi zaalimo me se hai

5. Nabi ﷺ ne kin kin ki namaze janaze nahi pari

Hadees: Jame Trimizi, Hadees 3709

Hazrat Jabir رضي الله تعالى عنه se riwayat hai, kehte hain ke ek martaba Nabiye Paak ﷺ ki khidmat me ek janaz laya gaya, magar Huzur ne uski janaza nahi parayi, musalaman tha, kafir ke ate hi nahi the, namaz parne wala tha zahir hai Nabi ke peeche parta tha

Sahaba ne arz kiya, Ya Rasulullah, humne isse pehle kabhi nahi dekha ke koi janaza aya aur apne namaze janaz na parayi ho, farmaya, mai isliye nahi para raha hun kyunki ye mere Osman e Ghani se bugz rakhta hai, hasad karta hai, to Allah bhi issey nafrat fermata hai

6. Panjetaan Paak kise kehte hain: Sahi Muslim, Fazaile Sahaba, Hadees 6261

Hadees: Hazrate Safiya bint Shaiba se riwayat hai, kehti hain ke maine Hazrate Ayesha رضى الله تعالى عنها ko maine kehte hua suna, wo kehti hain ke ek martaba Huzur ﷺ apne hujrey se tashreef laye, to aisi halat me aye ke Sarkar us wakht kaale rang ki chadar oreh hue the us par kajawahoe ke naksh bane hue the, tabhi Imam Hasan bahar aye apne hujre se, Allah ke nabi ne us chadar me Imam Hasan ko le liya, phir Imam Hussain bahar aye, Nabi ne unko bhi apni chadar me le liya, phir Fatima ayin Nabi ne unko bhi chadar me le liya, Ali aye unko bhi liya

Allah ke nabi ne irshad farmaya, ke ye wo zaat hai (quran ki ayat pari), ke Allah fermata hai, ke ai nabi ke ghar walon, Allah to tumse ye chahta hai ke tumse har napaki ko door kar de, aur tumhe khub paak aur saaf suthra bana de, nabi ne in 5 ko chadar me lekar bataya ke ye Panjetan Paak hain

#### # [47] kya shab e baraat shiayo ki raat hai meraj rabbani exposed by farooque k razvi

1. Hadees: Sayedna Ayesha رضى الله تعالى عنها, Hazrat Atah رضى الله تعالى عنه aur Hazrate Ali رضى الله تعالى عنه se riwayat hai, Rasulallah ﷺ farmate hain, logo, 15<sup>th</sup> Shabaan ko Allah duniyaye asmaan par nuzul fermata hai aur logo ke saal bhar ke amaal likh diye jaate hain aur farishto me taqseem kar diye jaate hain
  - Imam Abdur Razzaque رحمه الله عليه Al Musannaf, Vol 4, Pg 317
  - Imam Qurtabi رحمه الله عليه Tafseerul Quran Al Jami Ehkamil Quran Vol 16 Pg 128
  - Imam Bahyaqi ne Shoaibul Imaan, Vol 3, Pg 86
  - Imam Khateeb Tabrezi ne Mishkat Sharif me Vol 1, Pg 277

2. **Hadees: Ummul Momeneen Sayedna Ayesha رضي الله تعالى عنها farmati hain, ke ek raat Huzur meri baari me the, adhi raat meri neend khuli to maine dekha Huzur bistar par nahi hain, to mujhe khyal aya ke Rasulallah ﷺ shayad dusri bibi ke kamre me gaye honge, to mai azwaje mutaharat ke kamre jo bilkul ek ek ke bazur lagey hue the se guzarti magar mujhe Huzur ki mojudgi ka ehsaas nahi hua (ap Huzur ki khushbu ke se pehchan leti thi), to mai Masjide Nabawi me dekhne gayi wahan bhi nahi the, phir maine Jannatul Baqi ke taraf gayi, to dekha ke Huzur ﷺ kabro ke darmiyan khare hain aur zaro kataar ro rahe hain**

Hazrate Ayesha jaati hain aur salam arz karti hai, pucha itni raat me ap kabrastaan me khun aa gaye, irshad farmaya, maujhe Jibreel ne aakr abhi khabar di aur is raat ki fazeelat ye bataiye, ke Allah fermata hai, ai mere habib ye bari barkat wali raat hai, is raat Allah gunahgaaro ko bakshta hai, Banu Qalab ke bheron ke baalo ke barabar Jahannamiyo ko Jahannam se azaad karta hai

Banu Qalab, ye ek kabila tha, bheraiy charate the, jab inki bhairaiy paharo pe bikhar jaati to door se dekha jaye to in bhairoy ke siwaiy khuch nazar nahi aata tha

Is raat me qabrastan jaana sunnat hai, ye sabit hua is Hadees se

- Imam ibn Maaja, Pg 100
- Imam Tirmizi, Vol 1, Pg 156,
- Imam Ahmed ibn Hanbal Vol 6, Pg 238
- Imam ibn Abi Shaiba Vol 1 Pg 237
- Shoaibul Imaan me Imam Bahyqi, Vol 3, Pg 379
- Majmaus Zawaid me Imam Haisami, Vol 8, Pg 65

3. **Ghous e Azam ne apni kitaab Ghunyatut Talebeen me Pg 374 is raat ki fazilat likhi** Sarkar e Ghous e Azam farmate hain, ke is raat ki namaz 100 rakat hai jisme 1000 martaba Surah Ikhlās ki tilawat hai, (har rakat me 10 baar), isey “Salatul Khair” kaha jata hai.

Hasan Basri farmate hain ke maine 30 sahaba se suna, ke jo shaks Shabe Baraat me ye namaaz parta hai wo 70 martaba Allah ke nazre karam se musharraf hota hai, aur har nazre karam me Allah iski 70 hajatain puri kar deta hai jisme sab se adna hajat iski maghfirat hai

4. **Hadees: chota amal aur nekiyon me darjo me bahot bara**

Sahih Bukhari ki Hadees hai: Hazrat Abu Huraira رضى الله تعالى عنه kehte hain, ke maine ek baar Allah ke Nabi se pucha, Ya Rasulullah, mujhe aisa ek chota amal bataiye jo karne me chota aur asaan ho aur nekiyon me darjo me bahot bara ho, Rasulallah ﷺ ne irshad farmaya

(a) Musalmaan ko salaam karo

(b) Apne musalmaan bhai ko khana khila diya karo

Khana khilane ko Huzur ne jora Islam se, isliye hamare sunni buzurgo ne aise khuch mamlat rakh diye ke us bahane admi amal kare -

- gyarwin rakh di ke khana khilao
- barwin rakh di ke khana khilao
- shabebarat manayi ke halwa khilao
- rajab rakh diye ke kundey khilao
- chati rakh di khawaja ke naam par khilao

5. Is Hadees se Fatiha bhi sabit hai:

Hazrate Anas ki riwayat hai Bukhari ke andar, isme fatiha ka sabut bhi hai, Hazrat anas kehte hain ke mai chota tha, meri walida Umme Sulaaim ne ek martaba aisa kiya ke roti ko baarik pees liya jisko hum malida kehte hain asli ghee usme milaya, usme khuch gur daal diya, ab wo halwe jaisa ban gaya aur ek lakri ke pyale me daal diya aur kaha ke beta jao ye meri taraf se Rasulallah ﷺ ko de dena. Huzur ke paas pahonche, Sarkar masjid e nabwi 70 se zyada Sahaba ke saath tashreef farma hain, ab anas sochne lage ke walida ne to Huzur ke liye bheja hai ab yahan to itne Sahaba baithe hain.

Huzur ki adat hai ke sabh ko dekar khat hain akeyle nahi khat hain, Anas agey gaye, Huzur meri walida ne diya hai, Huzur ne pyala rakhwaya, phir Huzur ﷺ ne apne haatho ko uthaya, yehi fatiha hai, aur Allah ke kalaam se jitna chaha jahan se chaha utni tilawat farmayi, phir apne haatho ko phera, phir anas se kaha ke har sahabi ke saamne rakhta ja, ek sahabi ke samne pyala rakha ab wo Sharma rahe hain ke dusro ko bhi milna chahiye, unhone ek niwala liya, Huzur ne kaha khao paith bhar kar khao, aur khao, Huzur ke kehne ab wo khaye ja rahe hain, phir bole ya Rasullallah paith bhar gaya ab aur gunjais nahi hai

Is tarah har ek Sahaba ne paith bhar kar khaya, is tarah pyala Huzur ki bargah me aya, akhir me Huzur ne usme se tanawul kiya aur farmaya anas, dekho ye bach gaya hai, jao apni maa ko ye meri taraf se de dena. Anas kehte hain, ke kasam wahdahu lashareek ki, jisme kabze kudrat me meri jaan hai aur jisne Huzur ko haq ke saath bheja, mai hairaan ho gaya, jab laya tha tab zyada tha ya ab le jaa raha hun tab zyada ho gaya hai

6. Nabi zindagi me ek baar amal kare wo bhi sunnat hai, daleel, Sunan Dawood ki Hadees hai, puri zindagi me Huzur ne sirf ek baar azaan di, wahabi tum 5 wakht kyun dete ho, puri zindagi me nabi ne sirf ek baar haj kiya, tum beghairat har saal kyun haj ko jaate ho

# [48] kya Nabi ﷺ ne Allah ka deedar kya reply by farooq khan razvi

#### 1. Hadees: Sahi Bukhari ki 2 Hadees:

##### (a) Sahih Bukhari, Vol 3, Pg 234, Hadees 2234

Ummul Momeneen Hazrate Ayesha رضى الله تعالى عنها farmati hain ke jo ye kahe me Meraj ki raat Allah ko Rasulullah ne dekha, wo jhutha hai. Meraj ki raat Nabi ne Allah ko nahi dekha (also at main heading no 102)

##### (b) Sahih Bukhari, Kitabut Tawheed, Vol 3, Hadees 2364: Hazrat Anas رضى الله تعالى عنه farmate hain, ke Rasulallah ne hame Meraj ka wakiya byan farmaya, hatta mai



Sidratul Muntaha tak gaya aur maine Jabbar Rabbul Izzat ko dekha, bahot kareeb se dekha, do kamaan ke barabar

Jab ek hi kitaab me aisi 2 – 2 riwayatain ho to kisko sahi mana jayega –

- (a) Hazrat Masook jo Tabeyee aur Hazrate Ayesha ke shahgird bhi hai, kehte hain ke maine Hazrate Ayesha رضى الله تعالى عنها ko farmate hue suna
- (b) Dusri taraf Hazrat Anas ibn Malik sahabi wo riwayat kar rahe hain Rasulullah se
- (c) Lehaz, ye riwayat jo Hazrat Anas se hai, Hazrat Ayesha ki riwayat se zyada mustanad ho gayi kyunki yahan riwayat Rasulullah ka kaul kiya ja raha hai aur wahan Hazrat Ayesha ka kaul nakal miya ja raha hai
- (d) Hazrate Ayesha apni rai bata rahi hain, yahan Anas kehte hain ke Rasulullah farmate hain, to kaul e Rasul ke muqable me kaul e sahabiya ka nahi mana jayega. Ye nazariya Imam Ahmed Ibn Hanbal رحمه الله عليه ka bhi hai

2. Hadees: Hazrate Shakik ne apne walid Hazrat Abu zarh ghaffari se pucha ke Huzur ne Allah ka deedar kiya to kya apne kabhi Rasulallah se iske bare me khuch pucha, mai hota to puchta, jawab diya, haan humne sawal kiya tha ke kya ai Allah ke Nabi apne apney rab ko dekha, Huzur ﷺ ne irshad farmaya, haan maine apne rab ko dekha aur is alam me dekha ke sirf noor hi noor tha (Muslim sharif)

3. Allah ko dekhna mumkin hai kya

Jab hashr qayam hoga, aur hashr ke qayam hone ke baad jannati jannat me chale jayenge, dozakhi dozakh me chale jayenge, jannati ko Allah apna deedar karwayega, usko Quran e azeem me Allah ne byan kiya hai, Para 29, Surah Qayamah, Ayat 22



Us roz khuch chehre honge taro taaza, aur apne rab ka deedar kar rahe honge

4. Tumme se har koi ankareeb apne rab se kalaam karega

Hadees: Sahih Bukhari, Kitabut Tawheed, Hadees 2291 or 7443

Ye Hadees Hazrat Adi bin Hatim رضى الله تعالى عنه se riwayat hai, Imam Bukhari kehte hain maine Hadees suni Yusuf bin Nisa se, unhone Abu Osama se, unhone Imam Amash (Imam Abu hanifa ke shahgird bhi hain aur ek aitbaar se ustad bhi hain), unhone Imam Khaitama se suna, unhone Adi bin Hatim رضى الله تعالى عنه se suna

Adi bin Hatim kehte hain, ke Rasulallah ﷺ ne irshad farmaya, tum me se har koi ankareeb apne rab se kalaam karega (ap ﷺ sahaba se khitab kar rahe hain), koi beech

me tajarmani karne wala nahi hoga, aur beech me koi parda nahi hoga, aur tum apne rab ka deedar bhi karoge

5. Nabi ne Allah ka deedar kiya is Hadees ke hawale:

- (a) Sahih Bukhari, Vol 3, Pg 892, Sahih Muslim, Vol 1, Pg 186
- (b) Imam Tirmizi, Vol 2, Pg 472, Musnade Ahmed, Vol 1, Pg 90
- (c) As Sahi, Ibn Hibban, Vol 1, Pg 226
- (d) Imam ibn Jarir Tibri ne Jamaul Bayan, Vol 27, Pg 52
- (e) Al Mustadrak, Vol 1, Pg 65
- (f) Imam Qazi Ayaz Malki ne Kitabus Shifa, Vol 1, Pg 121
- (g) Imam Abdul Baki Zarkani Malki ne Sharaul Mahib, Vol 6, Pg 120
- (h) Tafseer ibn Qaseer, Vol 6, Pg 448
- (i) Imam Yahya Sharfuddin Noumi Shafi, Sharah Muslim, Vol 1, Pg 97
- (j) Imam Ibn E Hajar Asqalani ne Fataul Baari Sharah Sahi Bukhari, Vol 8, Pg 609
- (k) Imam Jalaluddin Suyuti Shafi, Sharah Muslim, Vol 1, Pg 247
- (l) Badruddin Mahmuddin Aini Umdatul Kari Sharah Sahi Bukhari Vol 19 Pg 199
- (m) Imam Ahmed Shahbuddin Khafadi Misri Hanfi, Naseemur Reyaz Sharah Kazi Ayaz, Vol 2, Pg 288
- (n) Allama Ali Bin Sultan Mohammad Al Kari Mulla Ali Kari Hanfi, Mirqaat Sharah Mishkaat, Vol 1, Pg 349
- (o) Abdul Haq Mohaddis Dahelvi, Ashatul Amaat Sharah Mishkaat, Vol 4, Pg 431
- (p) Allama Ismail Haqqi, Tafseer Ruhul Byaan, Vol 9, Pg 222
- (q) Allama Mehmood Alousi Hanfi, Tafseer Ruhul Maani, Vol 27, Pg 54

6. Hadees: Kitabus Shifa, Vol 1, Pg 246:

Hazrate Ayesha رضى الله تعالى عنها kehti hain, meraj ki raat Huzur ka jism goya gum hua hi nahi tha. Is Hadees se ahle Hadees ye nikalte hain, ke Nabi ko jismani nahi roohani meraj hui thi. Is Hadees ka matlab ye hai ke Huzur ﷺ gaye aur aye, ye itna jaldi hua ke goya ap gaye hi nahi the.

# [49] Aala Hazrat Haq par Kyun Day 01

- 1. Haddasna anfula\_\_\_\_\_ anfula\_\_\_\_\_ anfula\_\_\_\_\_ qala Rasulallah e ﷺ: isey kehte puri sanad ka tariqa
- 2. Hazrat Ali farmate hain ke agar mai Rasulallah ﷺ par jhuth bandhu, to mere nazdeeq ye asaan hai, mujhe aasmaan se phaik diya jaye, aag me zinda jala diya jaye, mushkil ye hai ke mai Rasulallah ﷺ par jhuth bandhu
- 3. Jhuth ki mazammat Quran aur Hadees me:

(a) Para 14, Surah Nahl, Ayat 105

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ  
بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾

Allah fermata hai, jhuth wohi bandhte hain jo Allah ki ayato par imaan nahi rakhte, lehaza Allah par hi imaan nahi rakhte

(b) Hadees: Mishkat Sharif, Vol 3, Hadees 4629

Hazrat Abdullah ibn Umar رضى الله تعالى عنه se riwayat hai, Rasulallah ﷺ ne irshad farmaya, jab banda jhuth bolta hai, jhuthi baat karta hai, tab farishte ussey ek mile door ho jaate hain uski jhuth ki badbu ki wajah se

(c) Hadees: Mishkat Sharif, Vol 3, Kitabul Fitan, Hadees 5202

Hazrat Jabi bin Samra رضى الله تعالى عنه se riwayat hai, kehte hain ke maine Nabi ﷺ ko kehte hua suna, ai logo, qayamat se pehle, kareeb, bahot jhuth bolne wale paida honge, tumhe chahiye ke tum inse bacho, dur raho

- Sahih Muslim, Hadees 7210
- Musnade Ahmed me Ahmed Ibn Hanbal, Vol 5, Pg 86

4. Ye hum par ilzam lagate hain ke hum shirk par chal rahe hain, Nabiyo ko khuda samajhte hain aur auliya ko aur peero ko Nabi samajhte hain

Khuda sifati naam hai, Allah ne apne mehbub ko apne sifati naam ata kiye, jaise, kareem, kareem to waise Allah hai, magar Allah ne Rasul ko bhi kareem farmaya, raouf Allah hai, magar ne apne Rasul ko raouf bhi farmaya hai, Allah ne aise bahot se sifati naam apne mehbub ko ata kiye, magar iske baad bhi agar tumhe zid hai, ke khuda to Allah hi hai, magar kisi bande ko aise sifati naam keh diya gaya to wo shirk ho gaya, to aaiye phir Quran dekhiye -

(a) Para 12, Surah Yusuf, Ayat 23

Zulaikha ne jab Hazrate Yusuf عليه السلام ko bulaya ek bure kaam ki taraf, apne inkar kiya, apne us wakht jo jumla kaha, Quran me us jumlo ko nakl kiya,

قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ

Hazrat Yusuf ne kaha, ke beshaq mai Allah ki panah chahta hun, aur wo azeeze misr, uske taraf ishara karte hue kehte hain, mere Rab ne meri achi parwarish ki

Yahan azeeze misr ko Yusuf عليه السلام ne rab kaha, agar rab sirf Allah hai, kisi bande ko rab kehna shirk hai, to sab se pehla mushrik Yusuf عليه السلام ho gaye, maaz Allah. Azeze misr apko khilata pilata hai is aitbaar se rab kaha

(b) Para 12, Surah Yusuf, Ayat 42

Jis qaidi ne sharaab nichore ne wala khawab dekha tha usey azaad kar diya gaya, aur wo jaane laga, jab wo jail se jaane laga to Yusuf عليه السلام ne usse kaha

اَذْكُرْنِي عِنْدَ رَبِّكَ

Ai mere saathi jab tu mere Rab ke paas jana to mera zikr karna

Yahan rab keh rahe hain Yusuf عليه السلام badshah ko. GM ke mutabik badshah ko rab keh dena shirk ho gaya

(c) Para 3, Surah Baqarah, Ayat 286

وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا إِنَّتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

‘anta maulana’ – ai Allah tu hi hamara maulana hai to kya Allah bhi maulana aur ye sabh bhi maulana aur bus hame kaafiro par madad ata farma

Phir tumne ye masjid ke namaz parane walon ko maulana kaise keh diya, kyun ke bhi azmat wala hai isko bhi maulana kehte hain, aur wo tamaam azmato ka khaaliq hai isliye wo bhi maulana hai

Yahan moulana Allah ko kaha jar aha hai, ab hum jab kisi ko maulana keh dete hain to in GM ke aqeede ke mutabik humne shirk kar liya

(d) Maula hamara Allah hai, Quran ne jagah jagah kaha, ke tumhara Maula Allah hi hai, magar Hadees batati hai, aur ye aise wahed Hadees hai jiske raawi ashra mubashra ke sabhi sahabi jama hue hain, 300 se zyada mohadessen ne isko likha, Allah ke Nabi ne Ali ka haath pakra, buland kiya aur farmaya, “man qunto maula fa hazaa Ali e moula”. Mai jiska maula Ali bhi uska maula.

5. Inka aqeeda jhuth ke taalluk se:

(a) Seratey Mustaqeem, me Thanvi Sb apne peer Rai Bareilly ka maqaam bata rahe hain, ke hamare peer sb ka maqaam itna uncha hai, ke silsila e chistiya ki nisbat to pehle se hi mil gayi, sohrawardy ki bhi mil gayi, magar qadri nisbat aur naqshbandi nisbat ka ta’aaluk aisa hai ke Ghous Paak ki rooh ayi aur Bahauddin Naqshbandi ki rooh ayi aur dono roohon me jhagara ho gaya, ke Ghous Paak bolte mai pehle isko faiz dunga, aur Bahauddin bolte pehle mai dunga, ek arse

tak dono roohen larti rahin akhir dono rooh me compromise hua, ke hum dono baari baari inko faiz dainge, is tarah faiz diya aur is tarah khilafat hasil hui

- (b) Ibn Taimiya ne kitaab likhi "Ketabul Wasila" aur iska tarajama Ehsaan Elahi Zaid jo inka bahot bara allama kehlata isne kiya, ek Hadees likhi, iska bhi hawala ghayab, Hadees likhi, jab rahman yaney Allah ne rahem ko paida kiya, to wo rehman ki kamar se latak gayi, ab kamar bhi maan rahe hain, maazallah
- (c) Fatawa Razviya, Vol 29, Pg 629, Ala Hazrat se sawal kiya gaya, ke Ghous paak ki mureedna na larka mar gaya, wo apke paas bacche ko lekar ayi ke mere bacche ko zinda kar dijiye, nahi ho sakta, malakul moat ko dekha apne wo thaile me saari roohe le ja raha tha, farmaye ke iska baccha loata de, nahi ijazat nahi hai, apne malakul moat ko thappar mara aur thaila cheen liya, thaila cheen kar us roz ki tamam roohon ko choar di, is riwayat ka majlis me byaan karna durust hai ya nahi. Ala Hazrat ka jawab - ke ye riwayat jhooti hai aur iska byaan karne wala iblees ka maskhara
- (d) Fatawa Razviya, Vol 4, Pg 308, Ala Hazrat se sawal kiya gaya, ke ek martaba Huzur ﷺ ne Jibreel عليه السلام se daryaft kiya ke tuw wahi kahan se aur kis tarah laate ho, parde se awaaz aati hai, kabhi tumne parda utha kar dekha, meri majaal nahi ke mai parda uthaun, apne farmaya ke abki martaba parda uthakar dekhna, Jibreel عليه السلام ne aisa hi kiya aur dekha ke khud Huzur e aqdas ﷺ mojud hain sir par imama hai, saamne shisha rakha hai aur farma rahen hain ke mere bande ko ye hidayat karna, ye riwayat kahan tak sahi hai. Ala Hazrat ka jawab - ke ye riwayat jhooti hai aur iska byaan karne wala iblees ka maskhara

#### # [50] Ala Hazrat Haq par Kyun Day 02

1. Aaj jo ikhtelaaf hai hamare aur deegar jamato ke darmiyan wo -
  - (a) Ilm e Ghaib ko lekar ikhtelaaf hai
  - (b) Rasulullah ke noor hone ko lekar ikhtelaaf hai
  - (c) Allah ke Nabi ke maangne ke ta'alluk se ikhtelaaf hai
  - (d) Ghairullah se madad ki talab karne ko lekar hai

(e) Hazir wa Nazir ko leke ikhtelaaf hai

In tamam ikhtelaaf ki buniyaad hai "zaati aur atayi" ke fark ko na samajhna

## 2. Zaat kya hoti hai?

Mera wujud hai aur ye majmua hai khuch azzaa ka jisme chehra, haath, paith, peeth, pair hai aur wujud ka ta'alluk hota hai sifaat ka

Sifaat kya hoti hai?

Mai bol raha hun, dekh raha hun, likh raha hun, sun raha hun ye meri sifat hai

Inaan ki sifat uske zaat se babasta hoti hai, zaat khatm ho jaye, sifat khatm ho jati hai, ye ho gahi makhluq ki misaal

Lekin, Allah Rabbul Izzat ki jo zaat hai wo Azali hai, Abadi hai, usko fanaah nahi, fanaah hone wali makhluq hai kyun makhluq takhleeq hai, Rabbe Qayenat kisi ki takhleeq nahi hai, wo khud khaliq hai, jaise uski zaat Azali, Abadi hai waise uski sifat bhi Azali aur Abadi hai, jis tarah uski zaat ko fanaah nahi hai, theek usi tarah uski sifat ko bhi fanaah nahi hai

Makhkul ki sifat atayi hai, Allah Rabbul Izzat ki sifat uski khud ki hai, zaati nahi, mai bolta hun, ye meri sifat hai par meri khud ki nahi hai, Allah ki atayi hai mujh par, wo chaht to mujhe gunga paida kar deta. Allah ne apne Nabiyon ko Auliya ko khuch zyada aur khususi sifat ati karin isliye ke wo Allah ke mehbub hote hain, humse barkar diya.

Quran me Allah ne apni sifat farmaya, magar wo sifat bande me bhi hai, maslan Allah ne farmaya, :innal laha ala qulle shai in qadeer", Allah har chahe par qadir hai, Allah jo chahe karta hai. Hum bhi khuch chahte hain aur kar guzarte hain, maine chaha glass utha lun, utha liya, lekin fark hai, Allah ka qadir hona zaati hai aur mera qadir hona atayi hai.

Allah farmata hai, "wa howas sami ul baseer" aur wohi hai jo sunta hai dekhta hai, Allah ka sunna, dekhna jo sifat hai, azali abadi hai, aur hamari jo dekhne sunne ki sifat hai wo atayi hai, aur na Allah ajiz hai ke koi iski sifat ko cheen le, magar hum ajiz bhi hain, kamzor bhi hain, hamari sifat cheeni bhi jaati hain

To is tarah Allah Rabbul Izzat ne apne Anbiya Ekram ko apne Aulya Ekram ko khuch sifaten ata farmayi, jaise Madadgar Allah hai, magar madad karne ki khuch sifat usne apne Anbiya ko bhi ata ki, aur in tamam makhluq me, tamam Anbiya me

sab se zyada taqat aur quwwat dene ki, ata karne ki apne Nabi Mohammad ﷺ ko ata farmayi hai, aur in Auliya ko Sarkar ke sadqe me ata karne kmi sifat mili hai, ap ﷺ ki bhi dene ki sifat atayi hai aur fanah mante hain.

3. Jab Allah Rasul ke kalaam tumhare samajh me na aye to tum ahle ilm ke taraf ruju karo, unse samjho ke Allah ki mansha kya hai, Allah kya farma raha hai, is kalam ka kya pasmanzar hai.

Isiliye inhi uloom ko samjhane ke liye Quran ki tafaseer likhi gayi, Hadees ke mehfum ko batane ke liye sharah likhi gayi, magar ahle Hadees na shareheen ke sharaho ko dekhna chahta hai aur na hi mufasssareen ki tafaseer ko dekhna chahta hai, jo ye samajh raha hai wohi Islam hai

#### 4. Tawakkal e Khuda:

Hadees: Rasulallah ﷺ masjid e nabwi me tashreef le kar aate hain, Sarkar ne dekha masjid ke bahar ek oonth ghum raha hai, rassi khuli hui hai, apne awaaz di do baar, ye oonth kiska hai, koi nahi aya, teesri baar awaaz me, ek sahabi masjid se barhar aye aur kaha, Ya Rasulallah, ye oonth mera hai, Irshad farmaya, ke isey khula kyun chor diya, rassi kyun nahi bandhi, boley maine Allah par tawakkal kiya, Allah mahafiz hai, mai musafir hun, kisi kaam se Madine ayah un, apse mulaqat ki bhi tamanna thi, namaz ka wakht ho gaya tha, maine nazmaz ada nahi ki thi, maine oonth ko aise hi chorkar chala gaya tha

Nabi naraz hue aur farmaya, ke kya tere oonth ki hifazat ke liye Allah reh gaya hai, ai shaks apne oonth ko baandh, kisi rakhwale ko uski rakhwali ke liye rakh, phir Allah par tawakkal kar, aur jo tumne kiya hai, usey hikamat aur jahalat kehte hain

Ap agar pareshan haal hoan, Auliya ki bargah me jayen, unse talab kijiye, aur Tawakkal kijiye, ke Allah inke waseele aur kehne par ata farma dega

#### 5. Allah ke Nabi ka ikhtiyar:

Hadees: Sahih Muslim, Vol 1, Pg 116, Hadees 430

Hazrat Abu Huraira رضى الله تعالى عنه se riwayat hai, ke Rasulallah ﷺ ne masjid e nabawi me tashreef laye aur irshad farmaya, logo, meri ummat me 70000 aise afraad honge, jo jannat me is haal me dakhil honge ke unke chehre chodwi raat ke chand ki tarah chamak rahe honge, unse koi hisaab kitaab nahi hoga. Abu Huraira kehte hain, ke jaise Rasulallah ﷺ ye farmaya, usi wakht, Hazrat Uqqasha رضى الله تعالى عنه foran khare hue, apni chadar ko samette hue, Rasul ke kareeb aye, arz kiya, ai Allah ke Nabi,

Allah se dua kijiye, ke Allah un 7000 me mujhe shamil farma de, to Allah ke Nabi ne dua farmayi, ai Rabbe Qayenat un 70000 me Uqqasha ko bhi shamil kar de

Rasulallah ﷺ ka ikhtiyar pata chala, aur ap ﷺ ke waseele se dua karwayi sahaba ne aur jannati ban gaye

- Sahih Bukahri, Hadees 3075
- Imam Tirmizi, Hadees 2437
- Musnade Ahmed, Hadees 8003

#### 6. Sahaba ka maqaam aur Rasul ki nisbat se inko faidah

Hadees: Al Mustadrak, Imam Hakim رحمه الله عليه Vol 3, Pg 111, Hadees 4603

Hazrat Abu Baqrib Issac رضى الله تعالى عنه ne, kehte hain, ek shaks Rasulallah ﷺ ki khidmat me hazir hua aur pucha, Jannat me roshni hogi, bijli hogi, kyun ki chand aur suraj ko dozakh me daal diya jayenge, apne irshad farmaya, haan hogi, Allah ki kasam, jab Osman e Ghani Jannat me dakhil kiye jayenge aur jab wo Jannat ke darjoh me manzil ba mazil jayenge, to Osman ke chehre ka noor puri jannat ko roshan kar dega

- Imam Dailmih ne Musnadul Firdaus me Vol 4, Pg 377, Hadees 7097
- Faizul Qadeer me Imam Munawi رضى الله تعالى عنه ne Vol 4, Pg 302

#### 7. Har koi Allah ki rehmat se Jannat me jayega amaal se nahi

Rasulallah ﷺ farmate hain, ke koi apne amaal ke sabab Jannat me nahi jayega, ek sahabi khare hue, ai Allah ke Nabi, ap bhi nahi, farmaya nahi, magar ye ke rab ki rehmat mujhe dhaak lai, rab ki rehmat ke sabab mai jaunga Jannat me

Hadees: ek bande ko laya jayega, hukm hoga, amaal tolo iske, mizaan pe amaal rakh diya jayenge, ek gunaah bhi nahi hoga uske naam e amaal me, pucha jayega, ai bande tune khuch bhi gunah nahi kiya

Banda bolega mai gunaah karta kaise, meri paidaish jungalo me hui, maa ka inteqaal hogaya, janwaro ke beech pala, ek oontni thi wo mujhe doodh pilake chali jati thi, maine jana ke ek khuda hai jisne mujhe paida kiya aur yahan bachaya bhi, maine Allah ki ibadat ki, usi ka zikr kiya, koi insaan tha hi nahi jiske saath mera matlab hota aur mai gunaah karta. Allah farmayega, tu mubarak hai, tune koi gunaah nahi kiya, jao mere fazl se jannat me dakhil ho jaa. Banda kahega, isme tera fazl kahan se, ai parwar digar, maine amal kiya acche uske aiwaz tu Jannat de raha hai



Allah farmayega, ai farishto iska wo gunaah lao jo humne chupa ke rakha tha, farishte ek chota sa patthar layenge tarazu par rakh denge, pure naamey amaal halke ho jayenge iske neki ke, kahega, ye kya hai, tera gunaah, kaun sa gunaah, ek jaanwar guzrar raha tha, tune us par patthar mara, jisse usko takleef pahonchi, ye mera nazdeeq gunaah tha, lekin teri nekiyon ko dekh kar maine pardah poshi ki thi, aaj jab tune apne amaal ki baat ki, to ye tere gunaah ko zahir kiya gaya, farishte jao isey Jahannam me le jao. Jahannam me le jaa rahe honge farishte, palat palat kar dekhega, irshad hoga, kya dekht raha hai, Rabbey Qayenat teri rehmat ko dekh raha hun, hukm hoga, farishto paltao ab isey Jannat me daal do, ab banda samajh gaya hai meri rehmat hoti kya hai

8. Chand aur Suraj dozakh me kyun daal diye jayenge?

Hadees: jo log inko duniya me mabud samajhte the, pujte the, inko dozakh me pehle daala jayega, aur abido ko baad me daala jayega, aur unko zaleel kiya jayega ke tum jinko pujte the, aj unka haal ye hai ke wo khud jahannam me hain, jab ye apne apko nahi bacha sakte to ye tumhe kahan se bacha sakte hain, zillat ke sabad dala jayega

9. Fazilat Khatun E Jannat ki -

Halake ye Hadees zayeeef hai, ye Hadees ki kitaab me nahi seerat ki kitaab me hai, Nujratul Majalis, Abdul Rahman Safuri رحمه الله عليه ne isko likha hai

Hazrate Ayesha puchti hain Fatema se, ke beti ye batao tum afzal ho ya mai afzal hun, Khatune Jannat ne kaha, ke mai afzal hun isliye ke mai tamaam jannati aurton ki sardar hun, beit Fatema, mai apse zyada afzal hun, kaise, Rasulallah ﷺ ne farmaya, har jannati aurat apne jannati shohar ke saath jannat me rahegi, mai Rasulallah ﷺ ke saath rahungi aur tum Ali ke saath, raawi kehte hain ke Fatema ka chehra utar gaya, ghumgheen ho gayin, tabhi Ummul Momeneen Hazrate Ayesha ne uthkar dil juhi ki, Fatema ke balon par bosa diya, farmaya, Fatema ghumzadah na ho, maine to yunhi keh diya tha, tumhari to azmat aur shaan me wo maqaam hai, ke kaash mai Ayesha na hoti, tumahre sirk ka ek baal hoti

# [51] Ala Hazrat Haq par Kyun Day 03

1. Allah ne jab is duniya ko khalq kiya to farishto se farmaya mai is duniya ko 4 cheezo se zeenat bakshunga:
  - (a) Adil Badshah se
  - (b) Naik Imaan Taajir se
  - (c) Aurat ke Husno Jamal se

(d) Aalim e Deen se

Rasulallah ﷺ ne irshad farmaya, ke Iblees ne 4 jhande liye aur

(e) Adil Badshah ke saamne ghamand ka jhanda gaarh diya

(f) Naik Imaan Taajir ke saamne lalach ka jhanda gaarh diya

(g) Aurat ke Husno Jamal ke saamne badkaari ka jhanda gaarh diya

(h) Aalim e Deen ke saamne hasad ka jhanda ghaarh diya

Hadees: Sarkar ﷺ irshad farmate hain, ke meri ummat ka aisa taajir jo jhuth na bole, dhoka dari na kare, baimani na kare, ba rozey qayamat mai aur wo Jannat me aise jayenge jaise meri 2 ungliyan kareeb kareeb hain

2. Ala Hazrat me kamiyan ginayin hain, Ehsan Elahi Zaheer ne Al Bareilwyat ne, ye roohe zameen ki sab se bari jhuthi kitaab hai, aur yehi dohrate hain Ghair Muqallid bhi iski safai daleel Quran aur Hadees se -

(a) Ala Hazrat bahot kaale the, Murtad Hasan jo Deoband ka aalim hai Ala Hazrat par kitaab chir kar likhi "Kaale jhuthe par chipak jane wali kali mitti", aur isi kitaab ke naam ke bina par hukm laga diya ke, Ala Hazrat ka rang kaal tha, haqiqatan ap pathan the aur rang bahot surkh tha

Sahabi Rasul Aswad رضى الله تعالى عنه ka maqaam (short\_sahabi aswad.mp4)

(b) Ala Hazrat ka jism nihayati kamzor tha, wo isliye the ke wo Allah ke wali the, kam khate the, kam sotey the, kam bolte the - ap din bhar me ek suji ka biscuit khate the, aur ek pyala shoarwa

(c) Ala Hazrat gurdeh ki bimari me mubtila the, jhootho par Allah ki laanat, kisi kitaab me likha nahi hai ke apko gurdeh ki beemari thi

(d) Ala Hazrat ko bukhari bhi bahot rehte the - Rasulallah ﷺ ki saghi phupi Hazrat Safiya رضى الله تعالى عنها ki bukhaar wali Hadees, sahabi ko puri zindagi bukhari rahe wali Hadees. Khud Ala Hazrat farmate hain ke mujhe bukhari aqsar hota hai aur sir me dard bhi rehta hai, lekin mai iska kabhi ilaaj nahi karta

(e) Ala Hazrat ki aankh me naks tha aur ek aankh benoor hogayi - ap khud farmate hain, ke apke ek aankh me dana agaya aur usme paani utarne laga, hakeem ne dekha aur kaha ke isme paani na lagne paya warna ye aankh benoor ho jayegi, Ala Hazrat farmate hain, mujhe Rasulallah ﷺ ke farmaan par yakeen hai, hakeem

ke kaul par yaqeen nahi hai, apne wazu bhi farmaya, aur ek taweel arsa guzar gaya aur meri ankhen waisi hi noor wali hain

(f) Ala Hazrat رحمه الله عليه ki yaddash kamzor thi, nisyan, yane bhulne ki bimari ke mareez the – durasal baat hoti hai kisi kaam par ‘tawajje’ ki, tawajje ka na hona nisyan ki daleel nahi, apne kaamo me itne masroof rehte the ke aas paas kya ho raha hai inhe hosh hi nahi hota tha, maslan Imam Muslim aur Imam Malik ke inteqaal kaise hui, Rasulallah ﷺ ne asr ki namaz me tisri rakat me salam phair dene wali Hadees

3. Ala Hazrat ki likhi hui kitaabo, apki malfuzat se Ghair Muqallid ne ghalat maaney byaan kiye, jhuthi baaten gari uski safai me daleel, apki ibarato me tehreef karna

(a) Rab Nawaz Hanfi inke ubharte hue manazir hai, puchte hain ke durud ki fazial par kaun si kitaab likhi Ala Hazrat ne jo khud ko ashiq e Rasul khud ko kehlate hain, jawab – Ala Hazrat ne likhi, Mustafa jaane rehmat par laakho salam, jo hum har jumme ki namaz ke baad parte hain aur ek likha Ala Hazrat ne, “sallallaho alan nabiyyil ummiye waala alehi waashabehi wabarik wasallim, salato wassalaman alaika ya rasulallah” ye ‘durud e jumma’ kaha jata hai, naam dene wale bhi Ala Hazrat, iski fazilat ye hai ke isko Sarkar khud sunte hain, ye farishto ke zairye nahi pahonchay jata hai

(b) GM tohmat lagate hain ke Ala Hazrat ki “Al Malfuz” me ghous paak wo dawa byan kiya jo Rasulallah ﷺ ne bhi nahi kiya, aur ye ghous paak wo dawa ke mai duniya ko mai aise dekhta hun jaise mai apni hatheli ko dekhta hun

Jawab – Al Malfuz, Pg 57, Ala Hazrat ne pehle Rasulallah ﷺ ka dawa likha, uske baad Ghous Paak ka dawa likha, aur ye duniya khud Ghous Paak ne apni kitaab Qaseeda e Ghausiya me likha hai

4. Hadees: Obada ibn Samit رضى الله تعالى عنه se riwayat hai, ke Rasulallah ﷺ farmate hain ke meri ummat me hamesha 30 afraad aise rahenge jinke sabab se zameen aur asmaan ka nizam qayam rahega, inke sadqe me tumhe barish di jayegi aur inhi ke sadqe me tumhe madad di jayegi. Yehi 30 log qutub hain.

Hazrat Qatada رضى الله تعالى عنه kehte hain ke mujhe yaqeen hai ke Hazrat Imam Hasan Basri رضى الله تعالى عنه un 30 logo me mojud hain

- Imam Haisami ne Majmauz Zawaid Vol 10, Pg 63, Hadees 16673
- Allam Zaheybi jo ibn Taimiya ke shahgird hai ne Ailamil Nobala Vol 4 Pg 578

- Ibne Qaseer ne apni Quran ki tafseer me likha Vol 1 Pg 304

5. Hadees: Sahi Muslim Vol 1 Pg 199 Hadees 1070

Sanad byan karte hain Haddasniye Abu Tahir رضى الله تعالى عنه , kehte hain Hadees byan ki Abu Tahir ne aur unhe khabar di Hazrate ibn Waheb ne aur unse Hadees suni Hazrate Yunus se aur riwayat karte hain Hazrat Shiyab se aur wo riwayat karte hain Hazrate an seed ibn musayyab aur wo riwayat karte hain sahabi Rasul Abu Huraira رضى الله تعالى عنه se, kala kala Rasulallah ﷺ, Abu Huraira kehte hain, ke Allah ke Nabi ne irshad farmaya, mujhe mabuz kiya gaya tamam ilm ka janne wala banakar, mai sabki zubaane jaanta hun, (ab jo koi mujhse jis zubaan me talab karta hai mai uski fariyaad ko sunta hun) aur Allah ne roab ke zariye dabdabe ke zariye meri madad farmayi, aur ek raat neend me to Allah ne tamam khazano ki kunjiyan mere haath me lakar rakh di. Abu Huraira رضى الله تعالى عنه kehte hain ke Nabi ko jo khazane ata kiye gaye ussey tum faida utha rahe ho

- Imam Bukhari Vol 2 Hadees 6845
- Imam Nasai Vol Hadees 3087
- Musnade Ahmed Vol 2 Pg 264 Hadees 7575
- Imam ibn Hibban ne As Sahi me Vol 14 Pg 277 Hadees 6363
- Imam Bahyqi ne Vol 1 Pg 161 Hadees 139

6. Ghausiyat kya hoti hai bataya Ghous Paak ne Futuhul Ghaib ke Pg 65 par, likhte hain, ye auliya wo hain jinse sabab se zameeno aur asmaan qayam hain, aur murdo aur zindo dono ko inhi se qaraar hai, aur ye wo hain jinhe Allah ne badshahat ata ki hai, aur ye zameen pe aise nafis hain, aise mojud hain jaise zameen me keeley gaar di gayi hoan, bus ye sab jitney hain tamaam paharo ki tarah mustakahem hain

7. Hadees: Abdaal kise kaha jata hai

Hadees: Hazrat Abdullah ibn Masood رضى الله تعالى عنه se riwayat hai, kehte hain ke Rasulallah ﷺ ne irshad farmaya, mere ummat me 40 log aise hain jinke dil qalb Ibrahim عليه السلام ke niche rakhe hue hain, matlab Ibrahim عليه السلام ke dilme jitni pakeezgi, tahraa, taqwah, parezgaari, mohabbat, ululiyat, tawheed, wo 40 log unhi ke matehat hain. Inhi ke sadqe se ahle zameen ke azaab ka uthaya jata hai, logo unhe Abdaal kaha jata hai

- Imam Tabrani ne Majemul Kabeer me Vol 10 Pg 181 Hadees 10390
- Imam Noyem ne Hilyatul Auliya me Vol 4, Pg 173

- Imam Haisamai ne Majmauz Zawaaid Vol 10, Pg 63

8. Hazrate UM Umme Salma رضى الله تعالى عنها Imam Hussain ki shadat tak zinda thi

Hadees: Majemul Kabir, Vol 3, Pg 116, Hadees 2821

Hazrate Umme Salma رضى الله تعالى عنها farmati hain, ke ek din Rasulallah ﷺ meri baari me the, dopahar ke wakht araam farma rahe the, karwat ke bal lete hue the, ke achanak ap harbarahat ke saath bedaar hue, dekha ke Sarkar ke chehre par khuch pareshaani ke asraat the, aur maine dekha ke Rasulallah ﷺ ke haath me ek shishi hai aur usme khuch rang ki mitti hai jisey wo ulat palat kar dekhte hain

Maine Nabi se arz kara, ye kis tarah ki mitti hai, jab ap soye the tab apke haath me koi shishi nahi thi par jab bedaar hue hain to hai aur ap pareshaan dikh rahe hain.

Rasulallah ﷺ ne irshad farmaya, ye us jagah ki mitti hai jahan mere Hussain ko shahadat ka jaam nosh karwaya jayega, Jibreel ne mujhe ye mitti lake di hai

- Majmauz Zawaaid, Vol 9, Hadees 15113
- Kanzul Ummal, Hadees 34313
- Al Khasaisul Qubra, Vol 2, Pg 212

Dusri Hadees me aagey hai, ke Rasulallah ﷺ ne us shishi ko apni zohja Umme Salma ko diya, aur farmaya, ke jis wakht ye mitti laal ho jaye samajh lena mera Hussain shaheed ho gaya hai

(a) Huzur ﷺ ne ghaib ki khabar de de jo 57 saal ke baad hone wali thi (Karbala hui 63 hijri me aur ye wakiya hai jab Imam Hussain 6 saal ke the)

(b) Jab tak shahadat nahi hogi ap Umme Salma duniya me mojud rahenge iski bhi zamanat le le Sarkar ne

9. Hadees: Imam Ibn Abi Shaiba ne Al Musannaf, Vol 7, Pg 460, Hadees 37223

Hazrate Umme Salma رضى الله تعالى عنها farmati hain, ke Allah ke Nabi ne irshad farmaya, meri ummat ke ek shaks (Imam Mehdi) ki, Maqaam e Ibrahim aur Hajre Aswad ke darmiyaan bayt ki jayegi aur meri ummat ke itne bayt karenge jitni tadad Badr ki thi, matlab 313 log sab se pehle Imam Mehdi se bayt karenge, uske baad mulke Iraq ke Mulke Shaam ke Abdaal ayenge aur unke haath me bayt karenge

- Imam Hakim, Al Mustadrak, Vol 4, Pg 474, Hadees 8328

10. Wilayat ka maqam:

Wakiya: R"Rawdur Riyaaheen", Imam Abdulah bin Asad Yafeyee رحمه الله عليه, Pg 119

Ek buzurg riwayat karte hain ke unki mulaqat Hazrat Khizir عليه السلام se mulaqat hui, to buzurg ne Hazrat Khizar عليه السلام se pucah ke apne apney se bhi bara koi Allah ka wali dekha hai, to jawab me unhone farmaya, haan maine dekha hai

Ek martaba mai Masjide Nabawi me gaya dekha Huzur ﷺ de daur ke ke mohaddis Hazrat Sheikh Abdur Razzaq رحمه الله عليه dars e hadees de rahe hain, aur ek nojawan bahot door kinare par baithe hua hai, sir usen apne zaanooh par daal rakha hai

Hazrat Khizir عليه السلام kehte hain ke mai us nojawan ke paas kareeb gaya, usko salaam kiya, usne sir nahi uthaya, kaha walekum assalam, kaha nojawan yahan baithe ho, wahan Mohaddis Abdur Razzaq ka dars chal raha hai, Rasulallah ﷺ ka kaul byan kar rahe hai, utho jao wahan par dars e hadees suno, nojawan ne ab bhi apna sir nahi uthaya, ab bhi sir jhuka hua hai, kehta hai, ai kehne wale sun, wahan wo hai jo Abdur Razzaq se hadees sun rahe hain, yahan wo hai to Razzaq se hadees sunta hai

Ab yeh hai wilayat kaun kisko pehchanega, Hazrat Khizir عليه السلام ne farmaya, acha itna bara dawa, phir batao mai kaun hun, nojawan ne sir uthaya, bola, agar farasate momin haq hai to ap Khizir hain, Hazrat Khizir عليه السلام kehte hain, maine nigah daali uske qalb par dekhun ke iska maqaam e wilayat kya hai, farmate hain, kasan wahdahu la shareek ko, na iski wilayat ki mujhe inteha nazar aati thi aur na hi ibteda nazar aati thi.

#### 11. Khawaja Gharib Nawaz aur Ghous Paak ki akhri mulaqat Baghdad me:

Wakiya: Sarkar Gharib Nawaz رحمه الله عليه jab Hindustan ke liye tashrif le rahe the to Hazrat Ghaus e Azam رحمه الله عليه se mulaqat ke liye pahonche, inki zayifi ka alam hai aur Sarkar Gharib Nawaz رحمه الله عليه ki jawani ka alam hai, aur ye akhri mulaqat thi Baghdad me, to khuch qayam raha, Hazrat Gharib Nawaz رحمه الله عليه ka aur ap ek rishte se Sarkar Ghaus e Azam رحمه الله عليه ke bhanje bhi hote hain.

Ek din Hazrat Ghaus e Azam ne irshad farmaya, Moinuddin, kal jo farj ki namaz hamare piche par lega wo Jannat me jayega, magar shart ye hai ke ye raaz kisi pe zahir mat karna, Sarkar Gharib Nawaz ne kaha, Ji Huzur. Ab Sarkar Gharib Nawaz raat me uthe aur ek ek ke ghar jakar darwaze khat khatate aur farmate ke aj fajr me namaz jo hai Jama Masjid me parna Ghous e Paak ke piche, pucha kyun wahan

kyun parna, kaha isliye ke Ghous Paak ne farmaya ke jo aaj fajr jo mere piche namaz par lega wo Jannati, natija ye hua puri Jama Masjid Baghdad bhar gayi

Fajr ki azaan hui, mamul ki tarah Ghous e Paak رحمه الله عليه tashrif laye masjid me, to dekha ke itna bara majma, idd ke din itna majma nahi hota, maidano tak majmah, har jagah log hi lgo, ap barey ta'ajjub hue, andar aye, namaz parayi, salaam phaira, phir mimbar par tashrif laye, farmaya ke itne log jama ho gaye hai, zarur ye raaz faash kiya gaya hai, maine apne chand makhsus log ko bataya tha, kaun hai jisne is raaz ko faash kiya. Hazrat Moinuddin Ajmeri رحمه الله عليه khare hue

Sarkar ye khata mujhse hui, Moinuddin mai ye batana bhul gaya tha ke jo is raaz ko faash karega wo Jahannam me jayega, tumhe is baat se dar nahi laga ke tum Jahannam me chale jaoge.

Hazrat Khawaja Gharib Nawaz رحمه الله عليه barey haath joar kar kehte hain, Sarkar, beshaq apka kaul hai, patthar ki lakeer, lekin maine socha ke agar ek Moinuddin jahannam me jata hai aur ek Moinuddin ke sabab me itne log jannat me hain, to sauda sasta hai. Ghaus e Azam ne farmaya, ye tumhara imtehaan tha, jao tum Jannat me sab se agey rahoge. (Subhanallah)

#### # [52] Wahabi Quran tarajim aur kanzul Imaan

##### 1. Quran ke Tajarma ki tamheed

- (a) Kanzul Imaan - Quran ka tarjama hai jo Imam Ahmed Raza Khan Fazele Bareillvi ne farmaya hai
- (b) Pehla Quran ka tarjama kiya Shaikh Shaadis Shiraazi Sb ne kiya tha jo Pharsi me likha gaya
- (c) Shah Waliullah Sb Mohaddis e Dehlvi, ye dusre sahab hain jinhone Pharsi me Quran ka tarjama kiya

(d) Sab se pehle urdu zubaan me Quran ka tarjama kiya Shah Rafiuddin Sb Mohaddis e Dehlvi jo Shah Waliullah ke sahab zaade the

2. Ala Hazrat ke zamane tak 24 ya 25 tarajim aa chuke the, ye sabhi urdu me the, log isey hi parte the, bajai iske hog hidayat ke taraf ayen, gumrahiyat me taraf chale jaate the, kyun ki tajarme me is baat ka khyal nahi rakha ke jahan zaate uluhiyat ka taalluk hai wahan alfazo ki adayi kaisi honi chahiye, jahan azmat e risalat ka mamla hai, wahan alfaaz kaise hone chahiye, sirf lafzi tajurme kiye gaye

3. Dua ke 3 darje hain, dua 3 haal se khali nahi:-

(a) Jo tum mante ho Allah de deta hai

(b) Tumne manga aur us wakht na mila, Allah kisi aur wakht ussey behtar tumhe ata fermata hai

(c) Jo dua tum mangte ho aur qabul nahi hoti, wo jab mar jayega, akhirat ka din hoga, hashr ke din jab bande ko laya jayega, rab farmayega, ai mere bande, janant ki ye rehmat, ye mehlat tere liye hai, banda arz karega, ai khalik e qayenat itni nematain ata kar raha hai, mere amaal to aise na the, maine itni nekiyan nahi ki, Allah farmayega, sun ye wo teri duaon ka silah hai, jo duniya me humne qabul nahi ki thi, ye aaj ke liye utha rakhi thi. Banda arz karega, ai khalik e qayenat ai kaash aisa hota, ki duniya me meri koi dua qabul nahi hui hoti

4. Kanzul Imaan Sharif ek bara Jamey tajarma Quran hai, jo saikro tafaseer maddey nazar rakhte hue likha gaya aur yahan har ayat par ke tarjame me ye ehtemam raha Ala Hazrat ka ke kisi na kisi mufassir ke kaul uske tait hame nazar ate hain, sahaba ki riwayaten nazar ati hain, Rasulallah ki hadeesain nazar ati hai, jab ke dusre tarjama ye tamam baton ka khyal nahi rakha gaya, sirf lavzi tarjama kiya gaya hai

# [53] Farooq Khan Razvi Arariya 2019

1. Ilm ki ehmiyat

(a) Ek moake par taleem ke ta'alluk se Sarkar ne irshad farmaya, ke tumme se agar kisi se muken ho sake wo lohe ke joote banale aur apne paio me daal le aur phir ilm haasil karne ke liye safar karta rahe, yahan tak ke wo lohe ke joote ghis jayen tab bhi wo ilm ko hasil karta raha, ye na samjhe ke maine saari duniya ka ilm hasil kar liya hai

(b) Ek Moake par Sarkar ne farmaya, Ilm hasil karo maa ki goad se lekar moat ke aaghosh tak



(c) Rasulallah ﷺ ne irshad farmaya,

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Ilm ka hasil karna har musalman mard aur aurat par farz hai

(d) Sarkar farmate hain, ke wo shaks jisne apne zamane ke Imam ko na jana, deen ko na jana, wo jahalat ki moat mara (Imam se murad ullum deen hai)

## 2. Durood aur Salaam parne ki fazeelat

Sarkar farmate hain ke Allah ne ek farishte ko paida kiya, uske 70000 par hain, sir hain aur 70000 zubane hain, aur har zubaan se mukhtalif zubaan me wo Allah ke tareef, tasbih aur tehreer byan karta hai. Jab meri ummati mujh par 1 martaba durud parta hai, Allah kehta hai ke farishte noor ki dariya me gotah laga, phir bahar ata hai, apne 70000 paro ko jhataкта hai, paani ke katraat tapakte hain, un har katrat se Allah ek farishte ko paida karta hai, aur un katro se jitney farishte paida hote hain, wo qayamat tak phir Allah ki ibadat me masghool jo jate hain, Allah ki tasbeeh, tehreer, pakeezgi byan karte hain

Aka ﷺ farmate hain jitne un katro se farishte paida hue, qayamat tak wo jitni tasbih, tehreer, ibadat karte hain, un sabh ibadato ka sawab mere us ummati ke namey amal me likha jata hai jisne khulus dil ke saath mujhpar 1 martab durud para

## 3. Kaun Ghous e Azam – Ghous Paak ki tareef aur tauqeer

(a) Wo Ghous e Azam jinke kadam tamaam auliya ki gardan par hai

(b) Wo Ghous e Azam jo farmate hain ke mujhe kisi par qyaas mat karo aur kisi ko mujh par qyaas mat karo

(c) Wo Ghous e Azam jo farmate hain ke mere rab ne mujhe wo nematen ata ki jinke baare ne tum tasawwur bhi nahi karsakte

(d) Wo Ghous e Azam jo kehte hain Allah ne mujhe apne raaz se waqif kiya aur mai apne raazo ko murdo par zahir kar dun to wo Allah ki kudrat se zinda ho jaye

(e) Apke saamne bare bare waliyon ne apne siro ko jhukaya, jahan jinnath aur farishte bhi adab se jhukte hain

## 4. Ghous e Azam ke waledain ka wakiya:

Sheikh Abu Saleh رحمه الله عليه nojawan the Iran ke rehne wale, bare muttaqi, din me roza rakhte raato me qyam karte, bare khubsurat. Ek martaba aisa hua ke ap rozey se

hain, dariya ke kinare baithe hue hain, khane ke liye khuch tha nahi, socha paani pi ke iftar karun aur phir usi paani se wazu karke namaz parun, dekha dariya me ek saib behta hua aya, utha liya aur usi se iftaar kar liya, khuch dair baad khyal aya ke mujhse khata ho gayi, maine to ye malum karne ki koshish nahi ke ke ye saib kiske baagh ka hai aur bina uske ijazat kha liya, Qayamat ke din agar Allah ne is saib ka hisab mujhse le liya to mai kya jawab dunaga, mere saare amaal gharat ho jayenge.

Dariya ki ulti simd chalna shru kiya apne ye dehne ke liye ye aya kis taraf se hai, dekha ek baagh hai dariya kinare, uske maalik Hazrat Abdullah se pa miley, apne unse kaha, ke apke ke baagh ka ek saib paani me behta hua aya aur maine apki ijazat ke bagair us saib ko kha liya, mujhe khyal aya ke Allah ke yahan agar meri puch hui to mai kya jawab dunga, mai isliye hazir hua hun ke ap Allah ke wastey mujhe maaf kar dain. Hazrat Abdullah ne kahan ke ek shart par mai tumhe maaf karunga, pucha kya, tumhe mere baagh ki rakhwali karni hogi 1 saal tak, apne manzur kar li shart aur rakhwali karne lagey.

Ek martaba Hazrat Abdullah ke khuch dost aye to apko awaaz dekar bole ke khuch acche lazeer saib toar kar le ayo taki hum inki dawat kar saken, ap saib toar kar laye aur doston ko paish kiya, jo bhi saib khatay wo khatta aur bad mazah hote, Hazrat Abdullah barey naraz hue ke tum baagh ki itne mahino se rakhwali kar rahe ho aur tumhe nahi pata ke kaun se darakht ke phal pak gaye hain aur kaun se nahi. Hazrat Abu Saleh رحمه الله عليه barey adab se arz karte hain ke waqaiye mai nahi janta ke kaun se darakht ke phal pak gaye hain aur kaun se ke nahi, apne mujhe sirf baagh ki rakhwali ka hukm diya tha, ye ijazat to na di thi us wakht, ke mai saib bhi kah sakta hun, khuda ki kasam maine aaj tak is baagh ke ek saib tak nahi khaya hai

Hazrat Abdullah bare mutassir hue boley maine tujh jaisa naik, swaleh, nojawan aaj tak nahi dekha, ek saal ki muddat khatm hui, ap Hazrat Abdullah ke ghar pahonche ke ab ap apni zabaan se farma dijiye ke maine maaf kar diya, wo boley ek shart par, apne farmaya, par apne jo shart rakhi thi wo maine puri kar di hai, par mai maaf karne ko taiyar nahi to apne kaha theek hai mai taiyar hun ap mujhe shart batayen.

Hazrat Abdullah ne batorey shart kaha ke agar tum meri beti se nikah kar lo to mai tumko maaf kar dunga, ap taiyar hue aur saath farmaya ke mere paas to khuch bhi nahi mai apki beti ko kaise khush rakh payunga, unhone kaha, ke iski fikr tum na karo mere paas bahot daulat hai, wo sab mere baad meri beti ka hai, ap taiyar ho gaye, kaha Abu Saleh chand baten sun lo, aisa na ho ke baad me tum kaho ke khuch

baten maine chupayin thin, apne pucha, wo ek bol nahi sakti, boley manzur hai, wo dekh nahi sakti, wo sun nahi sakti, boley manzur hai, uska ek baazu nahi hai, boley manzur hai, Hazrat Abdullah boley ke bari ajeeb baat hai tum ek haseen khubsurat nojawan ho, meri beti dekh, bol, sun nahi sakti, haath se luli hai phir bhi tum taiyar ho. Abu Saleh farmate hain khuda ki kasam agar is nikah ke aiwaz ap mujhe maaf kar dain aur Allah ki pakar se mai bach jayun to ye sauda bahot sasta hai

Nikaah ho gaya, dusre din, raat apni ahliya ke paas khwab gaah me pahonche, baithe aur ghunghat uthaya ke dulhan pe jaisi nazar pari ultey pair bhaag ke aya Hazrat Abdullah ke paas, boley shayad ke dulhan badal gayi hai, kisi aur ki dulhan mere kamre me pahoncha di gayi hai, apne to kaha tha ke apki beti bol, sun, dekh nahi sakti lekin jaise hi maine ghunghat uthaya usne mujhe salaam kiya usne mujhe dekha bhi, salaam ka jawab suna aur jawab bhi diya. Hazrat Abdullah boley, nahi Abu Saleh ye tumhari hi dulhan hai aur meri beti hai, kaha, ke apne to kaha tha ke usme aib hai, bol, sun, nahi sakti, Hazrat Abdullah boley, usme aib nahi meri murad khuch aur thi jo tum samajh na sake, ankhon se andhi is atibaar se ke meri beti ne aaj tak kisi ghari mehram mard ko dekha nahi hai, kaano se behri is aitbaar se ke usne aaj tak kisi ghair mard ki awaaz ko usne suna nahi, gungi is aitbaar se ke usne aaj tak kisi ghair mard se usne guftagu nahi ki hai, luli is aitbaar se ke shariyat ke khilaaf uska haath kabhi utha nahi hai, langri is aitbaar se ke usne aaj tak shariyat ke khilaaf usne aat tak koi kadam usne baraya nahi hai, khuda ki kasam meri beti wakht ki Rabiya Basri hai, naik aur parhez gaar hai, uske liye tum jaise naik aur parhez gaar ki zarurat thi, Allah ka shukr hai, ke usne haqdaar ka haq haqdaar ko pahoncha diya.

Sarkar Ghaus e Azam thore barey hue, ghulam se apki walida ne kaha (jab ap apni walda ke shikam me aye to apke walid Hazrat Abu Saleh رحمه الله عليه ka unteqal hu chuka tha) ke jao, Abdul Qadir ko ustad ke hawale kar do, ke inko ilm sikhayen, ustad ne baithaya, kaha beta, paro, Bismillahir rahmanir raheem, Ghous e Azam ne parna shru kar kiya, Bismillahir rahmanir raheem, phir puri Surah Fatiha par di, parte parte apne pure 14 sipare par liye, ustad sunte rahe aur jhumte rahe, 14 parah parne ke baad khamosh ho gaye.

Ustad hairan ho gaye, ke tum kis se parke aaye ho, boley beta aur parho, aur parho, sarkar ne farmaya, ustad e mohtaram ab issey zyada nahi par sakta, pucha kisse tumne 14 parah hifz kiye, farmaya apne, kisi aur se nahi, mai apni maa ke shikam

me tha, meri walda ki adat thi kaam karte karte Quran parha karti thin, maa ke shikam me sun liya karta tha, jitna suna maine yaad kar liya, afsos ke 14 parah tak hi meri walida ne parhe the ke meri wiladat ho gayi, agar mai apni maa ke shikam me aur rehta to mai shayad aur Quran ke sipare hifz karke ata.

5. Durud har haal me sirf napaki ki jagah ko chorkar par sakte hain, har jagah parna chahiye, kisi bhi wakht par sakte hain, napaki ki haalat me bhi jayez hai, albatta Quran ki tilawat namaz nahi par sakte lekin Durud par sakte hain jayez hai

6. Tasweer ke baare me hukm ye hai shariyat ka, ke jisme chehre me naak, kaan, aankh, aaza wazey nazar na aaye, to wo tasweer ke hukm me nahi hai

Ala Hazrat likhte hain, ke aisi tasweer me jisme Insaan tawaaf karte hue dikhaye jaate hain, to aisi taseer masjid aur ghar me lagana jayiz isliye hai ke log tawaaf akrte hue insaan dikhte to hain magar usme unke aankh, naak, kaam wazey nahi hote

7. Ek shaks Ghaus Paak ke paas aya, bari karamat suni thi, beemaro ko shifa de dete hain, murdo ko zinda kar dete hain, chalo apni ankhon se karamat dekhenge aur mehmaan thehra 40 din, Ghous Paak ko bare ghaur se dekhta raha par koi karamat zahir nahi hui, jaane laga, kaha abdul qadir ijazat dijiye, kaha ke khuch din aur rehte, arz kiya jo maqsad ke liye aya tha wo maqsad to pura hua nahi, farmaya kya maqsad tha, apne farmaya, ke ye baat ai shaks, tu karamat dekhne ke liye aya kya tune mera koi kaam shariyat ke khilaf karta dekha, bola nahi dekha, ai shaks isse bari aur tujhe kya karamat dikhaun ke mera har kadam Rasulallah ke shariyat ke mutabik hai

8. Hadees: Imam Hakeem Tirmizi, "Novadul Usool", me farmate hain, ke jab murde ko kabr me rakha jata hai, jab farishte murde se puchte hain, ke man rabboka, us wakht shaitan bari khubsurat shakl me aata hai, to murde se apni taraf ishar karke kehta hai, keh de mai tera rab hun, murda ghabraya hua hota hai aur wo keh deta hai

9. Imam Hajar Asqalani رحمه الله عليه apni "Futuhul Baari" me farmate hain ke koi kaam agar Rasul ne nahi kiya, Sahaba ne nahi kiya, to usse sirf ye sabit hota hai ke ye sunnat nahi hai, jayez hone ke liye itna hi kaafi hai ke shariyat ne mana nahi kiya

10. Hadees: Hazrat Abudllah ibn Umar رضى الله تعالى عنه jab kisi ke ko dafn ke liye jaate, murde ko kabr me rakha jata to wo Rasulallah ﷺ ki wo dua parte jo Huzur ﷺ parte the “Rasulallah ki millat par, deen par, humne isko kabr me rakha, ai Allah isko shaitan ke waswaso se bacha”, apne ye dua Rasul ﷺ se sikhi ke jab ap ﷺ murdo ko kabr me rakhte he to ap ﷺ yehi dua mangte the

Pata ye chala, ke kabr me shaitaan aata hai, Bukhari aur Muslim ki haddess me hai, ke jab kabr par azaan do to shaitaan bhaag jata hai. Is ta'alluk Se Ala Hazrat ne pura ek risala likha hai, “Izanul Ajr Fee Aaznil Kabr”, hindi me bhi hai

11. Jumme ki iktila - “azaan e Ula” aur Qudbe se pehle - “azaan e Saani”

Sunan Abu Dawud ki Hadees hai, ke jumme ke qudbe ki azaan, Rasulallah ﷺ ke zamaane me, bazaar me ek maqam jise Maqam e Abwah kehte hain wahan se ek chorahe par se di jaati thi

Azaan ka maqsad hota hai namaz ki ikhtila dena, Huzur ﷺ ke zamane me ek hi azaan hoti thi, qubde se phele waali, jisko Saani bolte hain, aur hoti thi Masjide Nabwi se taqreeban 7 mile door

Jab Madine ki abadi bar gayi, log door door se aane lage to Hazrat Usman e Ghani رضى الله تعالى عنه ne qudbe ki azaan ke pehle ek azaan dilwana shru kiya, jo ho gayi azaane ‘Ula’ taaki logo ko khabar hgo jaye ke jumme ka wakht shru ho gaya hai taiyar kar lain, aur dusri azaan wo Rasul ke zamane se thi aur wo masjid ke bahar hise hoti thi, ya masjid ke akhri saf se di jaati hai

12. Shajrah kabr me rakhna kaisa hai

Imam ibn Hajar Al Haitami Al Makki ne apni kitaab As Sawairekul Moarrika me ek hadess likhi ke, Imam Ahmed Raza رحمه الله عليه bahot bare Imam aur mohaddis guzre jo Rasulallah ﷺ ke khandan se hain, Imam Jafar Sadiq ke potey hain, wo Neshapur aye bare khubsurat the, logo ne unko ghair liya, aur kaha ke ap wo Hadees byan kijiye jiski sanad apke jaddey kareem se hote hue Rasulallah ﷺ tak jaaye

Imam Raza Ali رحمه الله عليه ne farmaya, suno mai wo Hadees pesh karta hun, “haddasna Musa Qazim, maine apne baap Musa Qazim se suna, haddasna Abu Abdullah Jafar e Sadiq, unhone apne baad Jafar Sadiq se suna, Hazrat Jafar ne Imam

Baqar se suna, Imam Baqar ne Imam Zainul Abedin se suna, Imam Zainul Abedin ne Imam Hussain se suna, Imam Hussain ne Hazrate Ali se suna, Hazrate Ali kehte hain ke maine Rasulallah se suna, Rasulallah kehte hain ke maine Jibreel se suna, Jibreel kehte hain ke maine Allah se suna, Allah irshad fermata hai, "la ilaha illallah" mera qila hai, jo is qile me dakhil hua, usne amaan pa liya

Ullema farmate hain ke is Hadees ko likhne wale 1 lacs mohaddessen hain.

Hazrate Imam Allama Kusheri رحمه الله عليه farmate hain ke baaz logo ne inteqal ke wakht is sanad ko kagaz me likha aur apni kabr me le gaye, aur unko phir khwab me dekha gaya to pucha gaya ke Allah ne tumhare saath kya mamla kiya, batate hain, Allah ne hame baksh diya, hamare amal nahi dekhe gaye, bulke wo sanad jo humne soney ke paani se likhi thi uski aiwaz me us sanad ki barkat se hi Allah ne hame baksh diya

Is sanad ke baare me Imam Ahmed ibn Hanbal farmate hain ke ye sanad wo aala darjah ki sanad hai, ke agar kisi majnu ke kaan me parkar suna di jaye to uska junoon khatam ho jata hai.

13. Hadees: Koi shaks agar kisi ke kufr par shak kare to wo khud kafir ho gaya. Hadees me aya hai ke elaniya gunaah ke elaniya tauba karni paregi aur chupe hue gunaah ki chupi hui tauba

14. Milad un Nabi ke din juloos nikalne ki daleel:-

Juloos nikalna jayez hai, uske saath nachna, tamashe karna, ye jayez nahi hai, juloos ka tasawwur hame shariyat me milta hai

Sahi Muslim ki Hadees me aya, ke Huzur jab hijrat karke tashreef laye, to sahaba ekram ne ansaar aur mahajereen ke saath ek julus nikla tha pure Madine me, Huzur apni oontni Kaswa par sawar the, Abu Bakr رضى الله تعالى عنه Huzur ke saath baithe hue the, aur sahaba ekram Huzur ke saath julus ke shakal me chalte the, samne dub bajate hue bacchiyan chalti thi jo naatey par rahi thin, aur khajur ki chaalo ki dandiyan ko hawa me lehrate hue chalte the aur gharo ke chato par aurten khare hokar kehti thi,"marhaba Mohammad Mustafa ﷺ, assalato assalama alaika ya rasulallah", Imam Tirmizi farmate ke wo durud parkar Huzur ka istaqbal karti thi

Julus nikalna Huzur se sabit hai, sahaba se sabit hai, to Huzur ki amad par julus nikalna beshaq jayez hai, ye khushi ka izhaar hai, ye farz aur wajib nahi hai, aisa nahi hai ke koi julus nahi gaya to wo gunehgar ho gaya, ye mustahab hai ek acha amal hai, lekin ye najayez nahi hai, najayez hone ke liye daleel chahiye, jayez hone ke liye itna kaafi hai ke shariyat ne mana nahi kiya, aur mana to choriye, yahan to julus nikalna Hadees se sabit hai, julus jayez hai albatta usme khurafat na ho

15. Kabro par aurton ka jana jayez nahi hai, chahe wo urs ho ya ghair urs ho, jamur ullema ka is par ittefaaq hai, ke kabro par aurton ki hazri durust nahi hai, namaz farz hai, jab kabr pe namaz e farz ke liye jamat ki hazri aurton ke liye nahi rakhi gayi, ziyarat to mustahab hai, ziyarat ke liye kaise ijazat ho sakti hai.

Sunan Ibn Maaja me Nabiye Kareem ﷺ ki Hadees hai, Allah ki laanat un aurton par jo kabro ki ziyarat ko jaye

# [54] waseela by mohammad farooque khan razvi

#### 1. Tauheed kya hai

Allah wahadahu lashareek par imaan rakhna, mabudey haqiqi Allah ko janna, mutassarik biz zaat Allah ko samajhna, uski zaat aur sifaat me kisi ko sharik na karna. Allah yagta hai, wahed hai, hamesha se hai, hamesha hai, hamesha rahega, na parwar digar e alam ki koi biwi hai, na ki aulad hai, na usko kisi ne jana, na wo kisi se paida hua, fermata hai, "lam yalid walam yulad" ai mehbub farma dihiye, na usne kisi ko janah hai aur na wo kisi se paida hua hai

Wo jism jismaniyat se paak hai, wo kalam fermata hai par zubaan se paak hai, wo apne bando ko dekhta hai par aankh se paak hai, wo apne bando ki duain suntan hai par wo kaan se paak hai, wo apne bando ki madad fermata hai par wo paio se haatho se madad karne se paak hai. Ye tamaam aqaid ke majmue ka naam hai "Aqeed e Tawheed" aur iske barhaqs hoti hai "Shirk"

Allah ko ghair haadis samjhna, ghair haadis matlab, ye nahi samajhna ke pehle nahi tha, phir wajud hua, aur ab hai aur agey phir nahi hoga, Allah ke alawa jitni cheezain sabh haadis hain, pehle nahi thi phir wajud me ayi phir fanaah ho jayegi, har cheez ko fanaah hai sirf rabbul izzat ki zaat ko

Shirk ye hai: ke Allah ki zaat ne kisi ko shareek karna is mainey me ke ye samajhna ke jitni taaqat o quwwat Allah ko hai falah ko bhi hai, ya ye aqeeda rakhna, ke Allah falah bande ki madad ke bagair koi kaam nahi kar sakta. Quran me Allah fermata hai, shirk apne ap zulm e azeem karna hai, sab se bara gunaah hai

Quran me Allah farmata hai, mere mehbub apne maanne walo ko bata dijiye ke Allah chahey to har gunaah ko farma dega magar shirk ko maaf nahi karega

## 2. Ilzam 1: ASWJ waseele lete hain aur ye shirk me muftila hain -

ASWJ anbiya ekram se, auliya se, peero se, salaheen se madad mangte ho, inko waseela thehrate ho aur ye aisa shirk hai jo mushrekeen e mecca ne bhi kiya, ke unhone apne budho ko Allah ke bargaah me pahonchane ka waseela samjha, to jo mushriko ne kiya mecca ke wohi kaam tum karte ho waliyo ke saath

Jawab - mushrekeen ne budho ko jo waseela karaar diya unhone apni marzi se budho ko shafahat karane wala thehra diya, Allah ne budho ko shafi qaraar nahi diya tha, ye shirk tha

(a) Ayatal Kursi me Allah- Refer Chapter 72

(b) Para 16, Sura Taha, Ayat 109 -written later

(c) Hadees: Hazrat Abuzar Ghaffari رضى الله تعالى عنه kehte hain, Allah ke Rasul mimbar par tashreef laye aur farmaya, meri shafaat barey gunehgaro ke liye hai jo meri ummat ke hain. Abuzar kehte hain, mai khara hua aur Rasulallah ﷺ se arz kiya, aap zaanih aur choro ki bhi shafaat karenge, Nabi ﷺ ne farmaya, haan mai uski bhi shafaat karunga



Phir apne farmaya, meri shfaat meri ummat ke barey gunehgaaro ke liye hai, phir Abuzar kehte hain ke mai khara hua aur maine wohi pucha aur ap ﷺ ka wohi jawab tha, haan mai zaani aur chor dono ki shafaat karunga

Nabi ne ab teesri martaba farmaya, Abuzar phir khare hue aur apne sawaal dohraya, baar baar khare hokar ap ta'ajjub kar rahe hain, ke ap Allah ke Nabi apne apni shafaat ko itna aam, inta wasi kar diya, ke chor bhi zaani bhi baksha jaye, Nabiye Paak ke chehre aqdas par jalaal aata hai, aur irshad farmate hain, ai Abuzar sun, meri shafaat meri ummat ke barey gunehgaar ke liye hai, chor aur zaani ke liye bhi hai, agarche tu baar baar khara ho, hatta ke tu naak lagar lagar ke mar jaye tab bhi meri shafaat hai

(d) Hadees:Nabi ﷺ farmate hain, ai logo tum sab gawah ho jao,mera rab mujhse kehta hai, ke ai mere mehbub hum apko itna dainge, itna dainge yahan tak ke ap raazi ho jao, mai us wakht tak apne rab se raazi na hunge, jab tak ke mai us shaks ko bhi jahannam se na nikal dun jiske dil me rai ke barabar bhi imaan hai

3. Quran ki wo mukammal ayat jisme Waseela lene ko khud Allah ne farmaya hai

Para 5, Surah Maidah, Ayat 35

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ  
وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

Allah fermata hai, ai Imaan walo, Allah se daro, Namaz, Roza, Zakat, Haj, jaise amal karo, aur jab ye amal par kharey utar jao, to ye mat socho ke najaat mil jayegi, amal kabiley najaat nahi ho sakte, agar Imaan ki, amal ki hifazat chahte ho, uski raah me waseela talaash karo. GM kehte hain ke yahan waseele se murad sabr aur namaz hai

Is ayat ki tafseer:

(a) Al Qaulul Jameel, Shah Waliullah Sb Mohaddis Dehlvi, Pg 34, Shah Waliullah sb yehi ayat likhte hain, ke Allah fermata hai daro Allah se aur talaash karo Allah ke taraf waseela, aur jehad karo uski raah me taaki tum falah pao.

Ab is ayat ki tafseer me likhte hain ke pehli ayat se murad "bait e murshid" hain

(b) Shah Moulvi Ismail Dehlvi Sb, inko Deobandi aur Ghair Muqallid dono apna kehte hain, "Seratey Mustaqim", Pg 100, pe likhte hai, beshaq murshid Allah ke

rastey ka waseela hai, ayat yehi wali layen, yehi ayat likhi, is ayat me Allah ne najaat ke waastey 4 cheezain, imaan, taqwa, waseele ka talab karna aur uski raah me jehad karna muqarrar farmaya hai, ahle suluk is ayat ke zimn me waseela murhsid ko jante hain, phir apna faisal sunate hain Ismail Dehlvi, bus haqiqi najat ke liye, ibadat se pehle murshid ka dhundna zaruri hai, ye murshid hoga jo teri ibadat ko Allah ke bargah me qabul karwayega

4. Ilzam 2: Allah shehragh se zyada kareeb hai, phir waseela kyun

Ye Quran ki ayat ko daleel banate hain, jisme Allah khud fermata hai ke ai mere bande mai teri shehragh se zyada kareeb hun, mujhse maango mai tumhari duain sunta hun, to phir tum waseela kyun banate ho

Jawab: Quran ne kaha, Allah kareeb hai, ye kahan kaha ke banda mujhse kareeb hai, Allah ka kareeb hona aur hota hai aur bande ka kareeb hona aur hota hai, agar Allah har bande se kareeb hai to Abu Jahal, Udbah, Firon, Namrud ke kareeb hai kya, kyun, darmiyan me Nabi ka waseela nahi tha, zariya nahi tha, jis jis ne waseela banaya Allah se kareeb ho gaya

(a) Wakiya: "Masnavi Sharif" me "Maulana Rum" ne isi ayat ki tashri me bara pyara wakiya byan kiya hai, likhte hain, ke ek johri tha uske paas bara keemti heera tha, usne usko baichne ki sochi, wo baichne ke liye nila Badshah e wakht ke paas, ittefaaq se choar ko pata chal gaya kisi zariye se, ye bhi safar me saath ho liya, johri ko shak hua ke na jaan na pehchan achanak aya aur saath me chalne ki baat kar raha hai, baher haal saath chalne do, bus heerey ki hifazat karenge.

Safar shru hua, johri sochta raha ke kaise heery ki hifazat karni hai, johri bahot chalak tha, usney choar se kaha jab shaam hone lagi, ke dekho agar hum dono ek saath agar so gaye to daaku hum dono ka samaan akar loot ke le jayenge, aisa karte hain, ke adhi raat tum sona aur mai samaan ki hifazat karunga, aur adhi raat mai so jaunga to tum samaan ki hifazat karna, ab choar ko issey zyada kya chahiye tha, socha ke jab ye so jayega to mai heera lekar bhaag lunga, choar ne kaha, theek hai mujhe manzur hai

Ab raat ho gayi, johri ne kaha, tum so jao, adhi raat me mai tumhe utha dunga, choar so gaya, ab johri ne heera iske kapro me aise chupa diya ke dikhe na, adhi raat choar ko uthaya aur khud so gaye, ab choar ne heerey ke talash shru ki, thak gaya par mila

nahi, subah ho gayi aur safar par dono phir chal diye, isi tarah safar ke saat din guzar gaye aur dono shaher pahonch gaye, par heera choar dhund nahi paya.

Choar ke samney johri ne heerey ko uchala, ye dekh choar til mila gaya, ke 7 roz mai isi ko dhundta raha par mujhe mila nahi, akhir puch hi liya, ke tum kahan chupate they mai isey 7 roz tak dhundta raha akhir tum ye heera rakhte kahan the, tum kya jadugar ho jo isko ghayab kar dete the. johri ne kaha, miya jab tu so jata tha, heera tujhse khareeb hota tha lekin to heerey se kareeb na tha.

## 5. Waseela pakarna Sahaba ekram ki bhi sunnat hai

### (a) Hadees: Jame Tirmizi, Vol 2, Hadees 1504

Hazrat Usman Ibn Hunain رضى الله تعالى عنه kehte hain, ke Rasulallah ﷺ ke paas ek nabina sahabi aye, unhone ap ﷺ se arz kiya, ke ap Allah ki bargah me dua kijiye ke parwar digar mujhe aankhen ata farma de, Nabi ne farmaya, agar tum apne nabina hone par sabr kar lo to ispe Allah tumhe ajr aur sawab ata farmayega. Sahabi ne arz kiya, ke ai Nabi ap dua hi kijiye

Rasulallah ﷺ ne farmaya, ke agar tum sabr nahi kar sakte to tum achi tarah wuzu karo, Allah ki bargah me yun dua karo, “ai parwar digar e alam, mai tere Nabi ke waseele se, teri taraf mutawwajjo hota hun, Ya Mohammado, mai Allah ke wastey apke taraf mutawwajo hota hun, ke meri haajad puri ki jaaye”

Imam Tirmizi ne ye Hadees yahin tak likhi.

Imam Tabrani agey likhte hain, ke sahabi ne ye dua mangi aur raawi kehte hain ke wo abhi dua khatm nahi kar paaye the Allah ne unko binayi ata farma di

- Ibn Maaja Vol 1, Pg 440
- Imam ibn Huzaima Vol 2, Pg 226
- Majame Kabeer me Imam Tabrani ne Vol 1 Pg 103
- Al Mustadrak Vol 1, Pg 519

### (b) Hadees: Jung e Badar ya Jung e Uhad ka moaka hai, Hazrat Qatada sahabi Rasul hain, jung lar rahe hain, ke ek teer ata hai aur inki aankh ke ched ke nikal gaya, apne aankh ke goley ko kheech liya aur apni hatheli me rakh liya aur lashkar ko cheerte hue, talwaar chalate hue, Rasulallah ﷺ ki khidmat me pahonche, apni mutthi kholi aur arz kiya, Ya Rasulallah is aankh ko durust farma dijiye

Rasulallah ﷺ ne farmaya, ai Qatada, agar tu chahe nabina hone par duniya me sabr kar le aur iske badle me mujhe jannat le le, Hazrat Qatada kehte hain, ai

Allah ke Nabi apki mohabbat apke ishq ke tufail, apki pairwih ke tufail jannat to mil hi jayegi, ap aankh durust farma dijiye

Hazrat Qatada kehte hain, ke iske baad Nabi ﷺ ne us aankh ko liya aur usey wahin lagaya jahan wo tha, apna loaab e dahan liya meri aankh par mala, meri aankhen pehle se bhi zyada roshan ho gayin

Rasulallah ﷺ ne farmaya, ai Qatada, tum bahot hoshiyar, chalaak nikle, aankhen bhi durust kara lin, aur Allah ko khush bhi kar liya, Allah Rasul tumse aise raazi hue ke jao tumhe jannat bhi ata ki jayegi

- Khasaisul Qubra me Imam Jalaluddin Suyuti رحمه الله عليه
- Hazrat Imam Qastalani رحمه الله عليه ne Al Mohaiwul Laduniya

6. Waseela zindo se manga jata hai murdo se nahi

(a) Hadees: Al Mohaibul Laduniya, jo Bukhari ki Sharah hai, Pg 82, isme Imam Qastalani nakal karte hain, ke jab Hazrat Adam عليه السلام se larzish waqey ho gayi to unhone Nabi ka waseele se maafi ki dua mangi – written earlier

- Surah Nisa, Ayat 64 ki tafaseer me Imam Nafasi رحمه الله عليه apni Tafseer e Madarik Vol 1 me Hadees nakal karte hain – (written earlier)
- Allama ibn Qaseer ne bhi Tafseer e Qaseer ke andar Vol 1, Pg 727 par isko riwayat kiya hai

7. Waseela sabse barkar kis cheez kis baat ke liye maanga jata hai:-

Maanga jata hai, raza e elahi aur qurb e khuda bandi, ke liye. Jis zaat tak jana hai, wo zaat la mutnayi hai, la mehdud hai, to jab us zaat ki hadain nahi, isiliye waseela bhi la mehdud ho gaya, iski bhi koi had nahi hai. Jab tak duniya me insaan rahe, Nabiyo aur Buzurgo ko waseela samjhe

# [55] Maulana Farooque Khan Part 1 2016 Amethi

1. Aale Mohammad kaun hain

Hadees: Majemul Ausad, Vol 3, Pg 338, Hadees 3332

Hazrat Anas ibn Malik رضى الله تعالى عنه ne Rasulallah ﷺ se pucha ke, Aale Mohammad, kaun hai, (Rasulallah ﷺ ke khandan aur Nasb wale to Aale Mohammad hain hi) inke alawa aur kaun kaun hain

Rasulallah ﷺ ne irshad farmaya, ke jo sahebey taqwa hai wo Aale Mohammad hai, wali wo hota hai jo Sahebey Taqwa hota hai

- Imam Dalhmi ne Musnadul Firdaus me Vol 1 Pg 418 Hadees 1652
- Imam Asqalani ne Futuhul Baari Vol 11, Pg 161
- Imam Qurtabi ne Tafseer e Qurtabi me Vol 16 Pg 81
- Ibn Qaseer ne Tafseer e Qabeer me Vol 2 Pg 281

Ala Hazrat farmate hain, begair ilm ke Taqwa nahi aata aur wilayat ke liye Taqwa zaruri hai, wali wo hi hota hai jo aalim hota hai, jo aalim hota hai wohi muttaqi hota hai, wohi wali hota hai

## 2. Jannat ke badshah kaun hain

Hadees: Musnade Ahmed, Vol 2, Pg 114

Hazrat Maaz ibn Jabal se riwayat hai, Rasulallah ﷺ ne irshad farmaya, ke mai tumhe bataun ke jannat ke badshah kaun hain, wo duniya me bazahir zayeef, kamzor, unke libaaz phate hain, aur unki koi parwah bhi nahi karta, agarche Allah par bharosa karke kasam kha lain kisi baat par, Allah inki baat ko puri farma deta hai, ye hain Jannat ke badshah

- Al Mustadrak, Vol 2 Pg 499, aur kaha ke ye Hadees Muslim ki shart par sahi hai
- Shoaibul Imaan me Vol 7, Pg 333, Hadees 10488
- Imam Munzari ne At Tarzeeb Wat Tarheeb Vol 4, Pg 70, Hadees 4835 or 4833

## 3. Quran ne momin ki tareef yun byaan ki

“wallazina yoa memuna bil ghaib”

Allah fermata hai ke momin wo hain wo ghaib par imaan laate hain

4. Wakiya: Imam Hussain رضی اللہ تعالیٰ عنہ ke paas ek shaks aya, Huzur mai haj ke liye ja raha hun, mere paas 1 lac dirham hai mai chahta hun apke paas batorey amanat rakh dun, zarur rakho, wo aya aur rakhwa diye, ap رضی اللہ تعالیٰ عنہ ne pucha ke kya tum mujhe ijazat dete ho ke agar zarurat pare to mai isme tasarruf kar sakta hun, ijazat hai Huzur, Imam Hussain رضی اللہ تعالیٰ عنہ ne farmaya ke tumhe 1 lach mil jayenge, wo haj karne chala gaya

Haji sb haj karke loate, apke paas apni amanat wapas lene aye, ye apke 1 lac hain par maafi is baat ki chahta hun ke ye wohi rupya nahi hai jo aap de gaye the, chunki apne tasarruf ki ijazat di thi, to koi zarurat mand aya maine usko ap wala usey de diya, Huzur apko ikhtiyar hai, ap hamare sardar hain. Ap inki baton se khush hue, farmaya ke jab tumhare 1 lac maine baat diye to uske baad bhi koi zarurat mand aye, maine kaha baad me ana, agar tum mujhe ye 1 lac hibah kar do, to ye mai un zarurat mand ko de dun aur iske aiwaz tum mujhse jannat le lo, bole, sarkar ye apke hue magar meri ek shart hai, wo ye ke ap mujhe yehi baat likhkar de dijiye, Imam Hussain رضى الله تعالى عنه ne likh di aur mohar laga di

Haji sb ne wo jannat ka parwana liya ankhon se lagaya, bosa diya, ghar aye, beto ko bulaya, apne bari azeem dawat ka intezam karwaya, beton ne pucha, abba kis liye, haj karke ayen hain iski khushi me bole nahi, dawat isliye hai ke ek haj karta to yaqeen nahi ke jannat me jaunga ya nahi, 2 karta to bhi yaqeen nahi, 3 karta to bhi, puri zindagi haj karta to bhi ye yaqeen nahi kar pata ke jannat mili ya nahi, lekin mere baccho mai jannat ka parwana lekar aya hun, aaj maine agar apni puri dalulat bhi luta di to ye kam hai.

Dawat hui dost aye, apne parwan dikhaya, sabh ne apko mubarak baad di, dost bolte ke haji sahab hame apki kismat pe raksh hota hai, ke kaash Hazrat Imam Hussain رضى الله تعالى عنه hamari saari daulat le lain aur Jannat de dain, Haji sb ka khushi me inteqaal ho gaya, beto ne wasiyat ke mutabik unke kafan me wo parwana rakh diya, dusre din jakar dekha, wo parna kabr ke upar rakha hua tha aur sunehro harfo me likha hua tha, ke Nabi ﷺ ke nawase Hussain رضى الله تعالى عنه ne jo wada kiya tha, Allah ne wo wada pura kar diya hai (subhanallah)

#### # [56] Maulana Farooque Khan Part 2 2016 Amethi

1. Hadees: Imam Dailmih, Musnadul Firdaus, Vol 1, Pg 181, Hadees 251

Hazrat Anas ibn Malik se riwayat hai, Rasulallah ﷺ ne irshad farmaya, logo aqsar auliya se ta'alluk qayem rakho, unke qurb me raho, dosti rakho, saath raha karo, auliya ke saath mohabbat ikhtiyar karo, unki maarfaat hasil karo, tun jis wali se bhi

kareeb rahoge, Qayamat ke din wohi wali Allah ki bargah me tumhare liye shafaat karta hua nazar ayega

2. "Qutub", wilayat ke ek darjah hai, ullema farmate hain, ke har shaher ka ek qutub hota hai, jiske wajah ye duniya ka nizaam chalta hai
3. Meraj Rabbani kehta hai, "ke Abdaliyat, Ghousiyat, Qutubiyat kufr hai, jo isko kufr na maane wo bhi kaafir hai" aur bakta hai "waliyon ka koi darja nahi hai, shaitaniyat ka darjah hai"

Jo saare auliya ke maqaam aur darje ko kufr bataye, wo kaisa musalman ho sakta hai, hamare ullema ka kusur yehi hai, hum aise gustakho ka kaafir kehte hain to hamari koam kehti hai ke inko kaafir kyun kehte ho, ye to bare namaazi log hain, humne kaha ke namaaz parna hi agar imaan ki daleel hoti to un munafik ke liye kya kahoge jo Rasul ﷺ ke piche namaz parte the, phir us Iblis ke baare me kya kahoge jo itna bara namazi tha ke aaj tak usse bara koi namazi paida hi nahi hua, ibadat aur namaaz koi mayar nahi hota

4. Hamare log kehte hain, ke Arab ke aalim hain, jhuth kaise bolenge, ye to bahot pare likhe log hain, Islam to wahan se nikla hai, humne kaha shaitan bhi wahan se nikla hai, Islam wahan se 1924 AD se nikla hai, Saudi ne kaba kiya 24.09.1924, date bhi mili to 24, san bhi 24, wahabi ke adad 24, chuhe ke adad bhi 24, ye deen qatarta aur wo kapra bus itna hi farq hai. Islam quran aur Hadees se samjha jayega inse nahi.

# [57] Maulana Farooque Khan Part 3 2016 Amethi

1. "Abdaal" waliyon me wo maqam hai jo nigaho se ojhal hote hain, ye unhe hi nazar ate hain jo Allah ke bahot maghbul bande ho unme se kisi ki mulaqat ho jati hai

2. Ala Hazrat Fazeley Bareilvi رحمه الله apni "Al Malfooz" me irshad farmate hain, ke Hazrat Khizir عليه السلام se kisi ne pucha, bataiye, kya Rasul ki ummat me apne aisa bhi wali dekha jiske maqaam ko ap bhi samajha na sake hoan.

Hazrat Khizir عليه السلام ne kaha, haan aisa hua, ek martaba mai safar me tha to dekha ek shaks godri oraiy hue sarak ke kinare soya hua hai, mai uske kareeb gaya, uspe nigaah dali to mai jaan gaya ye wakht ka abdaal hai, maine uske pairo ko hilaya aur kaha, ai wakht ke abdaal utho, aayo mai aur tum dono milke Allah ka zikr karen, to usne kaha, jaiye apna kaam kijiye, hum jis jagah mashgul hain ap us jagah mashggul nahi ho sakte, Khizar عليه السلام ne kaha acha chalo mere liye dua kar do, kaha apko dua ki kya zarurat hai, agar tum dua nahi karoge to mai abhi shoar kar dunga ke tum abdaal ho, phir mat kehna, makhluk e khuda ajayegi yahan par, to usne kaha, ke ap agar ye batayenge ke mai abdaal hun to kya mai yenahi bataunga ke ap Khizar hain, apne kaha dekho zid na karo dua kar do, kaha ke mai nigahon se ojhal ho jaun to mujhe ilzaam na dena, itna kaha aur nighao se ojhal ho gaya

Hazrat Khizir عليه السلام farmate hain, ke mai agey bara to dekha ek aur goadri oraiy hue hai, nigaah dali, to malum hua ek khatun hain, wakht ki abdaalan hain, maine awaaz lagayi mohtarma uthiye Allah ka zikr karen, kaha hum jahan mashgul hain hume rehne do apna kaam karo, pucha apne, aap kaun, kaha jisse milke aa rahe ho usi ki biwi hun, kaise ana ho gaya, kaise zahir ho gaya, kaha falan abdaal ka inteqal ho gaya unhi ke janaze me aye the, acha dua kar dijiye hamare haq me, kaha, Khizir tumhe dua ki kya zarurat, to phir mai shoar kar dunga ke tum abdaalan ho, to mai bhi shoar kar dungi ke ap Khizir hain, wohi jumle kahe, aur nigaho se ojhal ho gayin wo.

Hazrat Khizir عليه السلام kehte hain, ke kasam wahdahu lashareek ki, koi Allah ka wali aisa nahi jo meri nigaho me na ho, meri nigaho se chup jaye, maine zameen, aasmaan, arsh, kursi, saari jagah nigaah daali, magar unka maqaam nahi paya, unhe nahi dekha to mai ye kehne par majbur ho gaya, ke Rasulallah ki ummat me aise bhi wali hain jinke maqaam ko mai bhi nahi janta, aur unka martaba kya hai.

# [58] Maulana Farooque Khan Part 5 2016 Amethi

1. Allah ke Nabi farmate hain ke marhum ke ghar wale uske liye khuch amaal karte hain to Allah usko sawab deta hai aur uski roohen khushi khushi loatti hain, to ye 40



din , 20 din, 10 din hota hai to buzurgo ne hikmat jaani, ke ye chalisma, beeswan, rakh diya jaye taki is bahane esal e sawaab musalsal hota rahe

2. Esal e Sawab kya hota hai:

Hadees: Rasulallah ﷺ ne irshad farmaya, ke Bani Israil me ek daaku tha, bahot choriyan ki, bahot daake dale, bahot gunaah kiye, jab marne laga to uski biwi hamla thi usne apni biwi ko wasiyat ki ke dekho mai mar raha hun, puri zindagi maine gunhao me guzar di, mai nahi chahta ke ye bhi meri tarah ban jaye bara hokar, lehaza jab ye bara ho jaye to isey aalim e deen bana dena

Ye keh kar wo mar gaya, Allah ne us par azaab musallat kar diya, kabr par azaab ho raha hai, ab ye larka paida hua, 5 ya 6 saal ka hua to maa isko legayi ek ustad ke paas aur boli isko ap adab sikhaiye, deen sikhaiye. Ustad ne bacche ko baithaya aur bola paro, "bismillahri rahmanir raheem", isne idhar alfaaz dohraye, apni totli zubaan se udhar Allah ne faishto ko hukm diya ke iske baap ke kabr se azaab ko utha lo

Farishto ne kaha, kya amal kiya isne, iska to daarul amal khatam ho gaya, Allah ne farmaya iska beta mujhko zameen ke upar Rahman aur Raheem pukar raha hai, mujhe haya ati hai ke mai zameen ke andar iske baap par azaab nazil karun, jab ke esale sawab ki niyat bhi nahi thi, lekin bacche ka amal baap ke haq me qabul ho raha hai

3. Wahabi ke piche namaz hogi ya nahi aur Haram ke Imam ka kya mamla hai:

Islam me aqeeda ko sab se basic kaha gaya hai, aqeeda mazbut hona chahiye, jisko hum kehte hain "Fundamental Faith" Faith agar sahi hai to ap sahi musalman hain, agar kharab hai to khuch bhi nahi hain, aur koi bhi kisi par jo hukm lagta hai kaafir ka ya imaan ka, wo aqeede ki buniyaad par lagta hai.

4. Islam kabhi bhi tadad aur majority ke base par nahi chalta, misaal - Karbala me 22000 ek taraf the aur dusri taraf sirf 72
5. Namaz ki kabuliyat ke liye "Imaan" pehli shart hai, aaj ke saudia ke imam ka imaan hi sahi nahi hai aur hamare ullema unko musalmaan hi nahi maante

# [59] Tasawwuf

1. Tasawwuf chan cheezo ka majmua hai:

(a) Khoaf e Elahi

- (b) Ruju Ilallaah – duniya ko faramosh karke Allah ke taraf ruju karna
- (c) Tawakkal e Allah – Allah par bharosa aur aitbaar
- (d) Shariyat par amal karna
- (e) Taqwa ikhtiyar karna
- (f) Ibadat me mashhoor ho jana
- (g) Tarq e Duniya (Gosha Nashini)
- (h) Apne nafs par kabu paa lena – saari khawish ko khatm kar dena
- (i) Sabr aur Raza – jo mila us par raazi aur jo na mila us par sabr karna
- (j) Allah ki raah me sab khucha qurbaan kar dena
- (k) Ajaazi aur Intezaari – duniya ko sab se kamtar makhluk samajhna

Jab kisi aalim ke andar ye 11 khubiyan aa jati hain, ab isne Tasawwuf ki raah me kadam baraya hai, ye Sufi ho gaya hai

Jab kisi aalim ke andar ye 11 khubiyan aa jati hain, ab isme Tasawwuf ki raah me kadam baraya hai, ye Sufi ho gaya hai

2. Sarkar Ghous e Azam jo waliyon ke sardar hain, apni kitaab, “Futuhul Ghaib” ke Pg 188 me likhte hain ke Tasawwuf kya hai, iski sharah khud Ibn Taimiya ne likhi hai

(a) Humne Tasawwuf ‘keelo kaal’ se nahi liya, keelo kaal ka matlab, humne issey liya, humne ussey suna, isne kaha, suni sunai baato se liya, humne Tasawwuf, kitaabo se, baton se, suni sunayi baton se in cheezo se hasil nahi kiya

(b) Tasawwuf ki baaten karne se koi Sufi ya Wali nahi ban jata, ye humne apne Nafs ko maar kar paya hai

(c) Tasawwuf 8 cheezo pe mushtamil hai:

(i) Hazrat Ibrahim عليه السلام ki saqawat ki tarah saqawat ho – ek martaba Jibreel عليه السلام ek insaani shakl me aye aur Allah ki tareef byan ki, to ap itne khush hue ke apne apna sab khuch us insaan ko de diya, jab sab khuch de chuke aur dene ko khuch nahi bacha to apne farmaya ke ab mujhe apna ghulam bana lo aur Allah ki aur tareef byan kar do

(ii) Hazrat Ishaq عليه السلام ki tarah raazi par raza hona – Ghous e Azam ke nazdeeq Hazrat Ibrahim عليه السلام ne qurbani Hazrat Ishaq عليه السلام ki paish ki thi naaki Hazrat Ismail عليه السلام ki

(iii) Hazrat Ayub عليه السلام ki tarah sabr karna

(iv) Hazrat Musa عليه السلام ki tarah taad ka libaz pahenna

(v) Hazrat Zakariya عليه السلام ki tarah munahjaad, Allah ki bargah me girgirane, roney ka, khoaf e elahi ka jazba, ke unki aankhon me garhe par gaye the

(vi) Hazrat Yahya عليه السلام ki tarah ghurbat yaney musafirat, kabhi ghar nahi banaya, puri zindagi safar me rahe

(vii) Hazrate Eesa عليه السلام ki tarah sairo siyahat - Eesa عليه السلام ne shaadi nahi ki, ghar nahi banaya, yahan tak ke apke paas khane ke bartan tak nahi the

(viii) Nabiye Kareem ﷺ ki tarah fakr aur fakiri ki zindagi guzarna

Jab in 8 cheezon par ek shaks shamil ho jata hai, amal paira hota hai to usey kaha jata hai "Sufi" aur yehi haqiqat me Allah ka wali hota hai

3. Maula Qayenat رضى الله تعالى عنه farmate hain, ke jaise jaise insaan tanhayi pasand hota jata hai, waise waise wo maarfat e elahi ko pane wala hota hai, jaise jaise uski duniya se khawishat khatam hoti hai wo Allah ke qurb me jata hai, jaise jaise wo tarq e duniya karta hai utna hi wo Allah ke qurb me pahonchta hai, yehi "Tasawwuff" hai
4. Hadees: Hazrat Saab ibn Waqas رضى الله تعالى عنه byan kartehain, ke maine Rasulallah ﷺ ko kehte hue suna, Allah us us bande se bahot mohabbat karta hai jo muttaki ho, logo se beniyaz ho aur gosha nashy ko ikhtiyar karne wala ho  
- Sahih Muslim, Hadees 7326
5. Hadees: Rasulallah ﷺ ne Hazrat Abu Sayeed Khudri رضى الله تعالى عنه se farmaya, ke ai Abu Sayeed, tu nahi janta, ke jab kisi bande par takleef, musibat, bimari, marz ata hai to utna hi Allah uske ajr o sawab aur nekiyon me izafa fermata hai, uska ajr bara diya jata hai, uski nekiyan bar jati hain
6. Hadees: Hazrat Abu Sayeed Khudri رضى الله تعالى عنه ne Sarkar se pucha ke batayen sab se zyada takleef kis par aati hai, farmaya ke Anbiya par aati hai aur uske baad Saleheen par phir Allah ke Waliyon par aati hai, misaal di, ke Nabiyo me ek Nabi aise bhi guzre ke Allah ne unko azmaya, ke wo jo libaaz pahente the uske andar juain par gayin, wo inko kaatti thi, juaon ko maar diya karte the, lekin libaaz

unhone badla nahi, ek libaz me unhone ne puri zindagi guzar di (inko "calandar" kehte hain) – Musnade Ahmed, Hadees 11883

7. Taskiye nafs Sahaba ekram ki zindagi me bhi nazar aata hai

- (a) Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ khalifa banne ke dusre din hi tijarat karne ke liye nikle, Hazrate Umar رضی اللہ تعالیٰ عنہ ne rok liya, ke ap tejarat karenge to musalmano ke mamlat kaun dekhega, sahaba ke darmiyan mashwara hua, ke apka wazifa tai kar diya jaye, ap taiyar nahi hue, bahot samjhaya to ap mane par itna wazifa ho ke jitna Madine ke ek ghareeb ko diya jata hai

Wazifa me anaaj bhi milta tha, apko halwe ka bahot shoak tha, us ration me suji itni nahi milti thi ke usme halwa taiyar kiya ja sake, khuch mahine guzre, ap ek roz tashrif laye to apki zohja ne halwa paish kiya, pucha ye kahan se bana liya, bolin har mahine ki suji me se mai ek mutthi suji uthakar alag rakh deti thi, ab itni jama hogayi to maine apke liye halwa bana diya. To apne ration taqseem karne wale wazir ko bulaya aur boley ke tum ab hume jo suji dete ho usme se itni kam kar diya karo kyunki itne me hamara guzara ho jata hai

- (b) Doare khilafat hai Hazrat Umar Farooque رضی اللہ تعالیٰ عنہ ka, ek martaba Hazrat Ali Murtuza رضی اللہ تعالیٰ عنہ milne ko aye, Hazrat Umar رضی اللہ تعالیٰ عنہ ittefaaq se khana kha rahe the, farmaya, ap bhi mere saath khane me shamil ho jaiye, Hazrat Ali رضی اللہ تعالیٰ عنہ ne farmaya mai ghar se farik hokar aya hun, ap smenan se khayen, achanak Hazrat Umar رضی اللہ تعالیٰ عنہ ke dil me khyal aya, pucha Hazrat Ali رضی اللہ تعالیٰ عنہ se, ai Hasan ke walid, Allah ne apko hiqmat aur danai ata ki, ap mere liye koi nasihat farmayen aur meri zaat me koi aib ho to usey byan kar dain taki mai usey durust kar lun.

Hazrat Ali رضی اللہ تعالیٰ عنہ ne kaha, khuda ki kasam maine ap me koi aib nahi dekha, kaha aisa to ho nahi sakta, kyun ki Nabi ke alawa koi aisi makhluk nahi jisme koi khaami na ho, ap Umar رضی اللہ تعالیٰ عنہ ne zid kari, Hazrat Ali farmate hain, ke Ameerul Momeneen jab ap itna israar kar rahe hain to maine ek aib zarur dekha hai, ke apke dastakhaan me 2 kism ke saalan dekhen hain aur mere nazdeeq jab 1 saalan me guzara ho sakta hai to ye 2 saalan ka hona fuzul kharchi ke dairey me aata hai, apne jaise suna roney lagey aur apne farmaya ke mai wada karta hun ke Umar ke dastakhaan me 1 saalan ke alawa dusra saalan nahi hoga.

(c) Jab Hazrat Ali رضی اللہ تعالیٰ عنہ khud khalifa bante hain, ek sahaba apse mulaqat ke liye pahonchte hain, Ramzan ka wakht tha, un sahabi ka byan hai ke jab mai pahoncha to sehri ka wakht ho gaya, un sahabi ka maqsad dekhna tha ke Hazrat Ali رضی اللہ تعالیٰ عنہ sehri me khate kya hain, sahaba ne kaha ke Huzur ap sehri kar lain, kahin aisa na ho guftagu me sehri ka wakht na nikal jaye.

Hazrat Ali apne hujre me gaye aur bahar aye to unke haath me ek potli thi, uska mooh rassi se bandhi hui thi aur uspar seal aur mohar lagi hui thi, sahaba ne pucha aisa isme kya keemti cheez hai, dekha aur mai hairan ho gaya maine dekha ke usme sattuk the, maine pucha Huzur apne isme aisi seal aur mohar aur sakhti se bandha aisa kyun. Farmaya, ke Hasan isme ghee mila diya karta hai aur maine ghee ko apne upar haraam kar liya hai, ye to ameero ka khana hai.

8. Raawi kehte hain, ke ek martaba maine Hazrat Ali ko dekha, sardi ka din hai, ap aasmaan ke niche khare ho kar apni daari ko sehlate hain ungli karte hain, aur farmate hain, "ai duniya, ai duniya, ai duniya, maine tujhe talaq di, talaq di, talaq di, aur tujhko maine apne upar haraam kar liya, aur aisi talaq jisse ab rijat nahi ho sakti, dubara usse ruju nahi kiya ja sakta"

9. Duniya murdar hai aur iske talab karne wale kutte ke manind hai:

Hadees: Mustafa ﷺ ne farmaya duniya murdar hai aur uske talab karne wale kutto ke manind hain, kyun ke kutte murdar shaih pe lalchate hain, raghbat karte hain

Sahi Muslim ki Hadees hai:

Huzur ﷺ ka guzar ek khachre ke dhair ke paas se hua, Sahaba ekram saath me hain, dekha ke khachre ke dhair par ek mari hui bakri pari hui hai, uspe keerey par gaye hain, usko kutte noach rahe hain, khuch kawwaiy urte hue aate hain, uska gosh nochte hain aur ur jaate hain, ussey badbu nikal rahi hai, sahaba ne apne rumalo ko liya aur apne naako par rakh liya

Huzur ﷺ ne farmaya, tumme se koi jo is bakri ko apney ghar le jaaye, arz kiya, ye to murdar hai, isme se badbu aa rahi hai, ye to khaney ke laik bhi nahi, hum isey ghar le jakar kya karenge, farmaya, ke koi tummese se issey raghbat nahi rakh raha hai bulke nafrat kar raha hai aur tumne apni naako pe kapra laga liya hai, khuda ki kasam, duniya Allah ke nazdeeq is murdar bakri se bhi zyada gayi beeti hai, aur wo log jo duniya ki talab me marte hain unka hashr wo hai ke goya is murdar bakri ko jaise kutte noch rahe hain unki kaifiyat bhi in kutto ke manind hain

10. Duniya ke taraf jo ye raghbat hoti hai Nafs ke wajah se hoti hai, aur jab Sufi apne Nafs ko kucha deta hai uska Nafs murdar ho jaata hai aur jaise uska Nafs marta hai duniya se uski raghbat kum hone lagti hai

Wakiya: Hazrat Shibli رحمه الله Sarkar Ghous e Azam ke dada peero me hain, ap ek ilake me tashreef le gaye, us ilake me ek wali the, apne mureed ko bulaya, bole ke tum me se koi unke paas jaye aur unko meri dawat de ke aaj dopaher ka khana wo hamare saath khankha me khayen, mureed ne pucha ye kaun hain, apne bataya ke ap apney wakht ke bahot bare wali e kaamil hain

Do mureed pahonche dekha ke libaaz is tarah ka pehne hue the ke koi hosh hawaas nahi, ek juzt ki kaifiyat taari hai aur 2 kutte hain jo zanjeero me bandhe hue hain aur unki lagaam inke haath me hai, bara ta'ajjub kiya, ye kaise wali ho sakte hain, Allah ke Nabi ne farmaya, kutta palna jayiz nahi, jis ghar me kutta ho us ghar me rehmat ke farishte nahi aate, pahonche, salaam kiya, paigham diya. Hazrat Shibli رحمه الله ne farmaya, ke hum dawat ek shart par qubul karenge, wo ye hai ke dawat me ye 2 kutte bhi hamare saath ayenga

Mureed Peer Sb ke paas pahonche, Huzur wo shaks to hame wali nahi malum hota koi pagal maskara malum hota hai, khamosh tum kya jaano Shibli ka maqaam kya hai, dawat to qabul ki par shart rakhi ke kutte saath me ayenge, acha jao keh do hame manzur hai, mureed wapas aye Hazrat Shibli ke paas, boley, ke hamare peer ko apki shart manzur hai, farmaye, hum to ek baat kehna bhul hi gaye, jao apne peer se kaho ke kutte ayenge aur hamare saath dastakhaan me baith kar khana khayenge, ijazat le le pehle. Mureed hairan, ke ajeeb wali hai, ke kutto ko lekar ghumte hain pehli baat, dawat me lata hai dusri baat, dastakhaan pe baith kar khilayenge teesri baat, mureed apne peer sb ke paas pahonche, nayi shart batayi, peer boley, ke jaa kar keh do ke hame manzur hai.

Maulana Rum farmate hain, wali ko wali pehchanta hai, ya to wali se mohabbat rakhne wala pehchanta hai.

Dopaher me Hazrat Shibli رحمه الله pahonche, peero murshid ne barey lazeez khano ka intezaam kiya, dastakhaan lagaya gaya aur pakwaan chun diye gaye, Hazrat Shibli رحمه الله baith gaye, ek taraf ek kutta aur dusri taraf apke dusra kutta, ap lamba kurta pahente the, kurte ki aasteen itni lambi hoti thi ke usme koi cheez daal lain aur phir usko baandh lete the, apne usme se ek sukhi hui roti ka

tukra nikala, paani ka pyala liya, aur us paani me dubake khate the, dastakhaan se koi cheez nahi kha rahe hain, balke wo lazeer cheez uthate the aur kutto ko apne haath se khilate the, lo khao, ab kutte khuch khaye aur khuch giraye, phir jab na khaye to kutto ko maarte, dattey, ke kha kambakht, khata kyun nahi

Khana ho chuka, dast bosi ki, musafa hua, peer sb se kaha apka bahot bahot shukriya apne dawat ki, apke dastakhan ka paani mujhe bara acha laga, unhone bhi kaha ke shukr guzar mai hun jo apne zehmat uthayi aur meri dawat qabul ki, dono galey miley, juda hue, chale gaye.

Mureed hairan, ye kaun sa Allah ka wali jo aya dawat me par dawat ki ki koi cheez khaya nahi, dawat ki cheez kutto ko khilaya wo bhi thoos thoos ke, mureedo ne peer se pucha ke mamla kya hai. Peer sb ne bataya, jo tum kutte dekh rahe the wo zahiri kutte nahi the wo Shibli ka apna Nafs tha, aur Shibli ne apne Nafs ko aise aise maara ke apne jisme se nikal kar kutta banakar apne taabey kar liya, to khud to roti khaa rahe the aur Nafs ko wo lazeer khana khila rahe they.

#### 11. “Duniya murdar hai aur uske talab gaar kutte hain”

Jab tak hum me Nafs hai, hamari misaal us duniya daar kutto ki tarah hai, jab hum Nafs ko maar dete hain yani humne goyah kutte ko maar diya, to dusre lafzo me, tab hum duniya se nafrat karte hain aur phir Allah ke taraf ruju karte hain”

- (a) Hazrat Bayazid Bastami رحمه الله عليه Sarkar e Ghous e Azam ke bahot pehle ke buzurg guzre hain, ap ek martaba apni basti ke kassab ke paas aate hain jo gosh bechta hai, kaha ek bara sa gosh ka tukra mujhe de do, kassab ne behtarin gosh ka hissa qata aur apko de diya, apne rakam ada ki aur gosh ko lekar chal diye, ke tabhi kassab ne apne ghulam se kaha ke jao Bayazid ka picha karo, aur dekho ke ye gosh ke saath karte kya hain, Huzur mai samajh nahi, gosh le ja rahe hain, ghar jakar paka kar khayenge. Kassab bola, tum samjhe nahi, aaj tak Bayazid ne gosh nahi khareeda hai phir aaj isne gosh liya mai hairaan hun ye gosh ka karna kya chahta hai

Khadim piche gaya, dekhta hai ke Bayazid ek jungle me pahonche, ek chattan par jakar wo gosh ka potla nikala aur chattan par us gosh ke lothre ko rakh diya, baar baar gosh ko dekhte hain, jumla farmaya, phir wahan se hat gaye, “ ai nafs, 40 saal ka arsa ho gaya, mai tujhe is gosh se mehruum rakhe hue hoon, 40 saal se tu mujhse keh raha hai ke gosh khana hai aur 40 saal se mai tujhe maar raha hun, ai gosh aj tu

itna talib ho gaya ke majbur hokar mujhe kassab ke dukan jana para, lekin khuda ki kasam mai teri khawish puri nahi hone dunga, maine tere kehne par gosh to kharid liya, lekin mai isey tujhe nahi khilaunga taki tu isey dekh ke tarpe zalil ho”

“Insaan bhook ke zariye jab apne Nafs ko kuchalta hai, khawishaaten khatam hoti hain, ghamand tutta hai, ghurur girta hai aur uske andar ajezi aur inqesari ati hai”

12. Bayazid Bastami رحمه الله عليه ek martaba bahot pyara jumla farmate hain. Ai logo jante ho, Firon aur Namrud ne khudai dawey kyun kiye. Logo ne kaha ke batayen iski kya hikmat ap byaan karte hain, farmaya, “Namrud aur Firon me khudai dawey sirf isliye kiye ke khuda ki kasam ke unka paith bhara hua tha”

13. Insaan ka jab paith bhara hota hai tabhi usey shararat sujhti hai, Nafs ubharta hai, lekin jab insaan bhook ke zariye jab apne Nafs ko kuchalta hai, khawishaten khatam hoti hai, ghamand tutta hai, ghurur girta hai, tabhi uske andar ghurur aur ghamand ke bajari ajazi aur inqesari dakhil hoti hai

14. Imam Ghazali رحمه الله عليه farmate hain, “tere liye kafi hai ek roti aur ek pyala pani puri ek din me jo teri kamar ko seedha rakhe taki tu Allah ki ibadat theek se kar sake”

15. Hazrat Musa عليه السلام pe pahonchte hain, Allah se hum kalaami ka sharf hasil hua, Allah fermata hai, ke ai Musa, teri koam me bare gunehgaar hain, kal tu apni koam Bani Israil ka mahasba kar, humne tujhe ilm diya ke tu apni kaom ke har fardh ko janta hai, to teri koam me jo sab se bara gunehgaar ho use kal kohetoor par le aa, taki hum dekhen ke teri koam ka sab se bara gunehgaar kaun hai.

Agle din Musa عليه السلام kohetoor par hazir the, magar saath me koi nahi tha, Allah ne farmaya ai Musa apna wada bhul gaye, kya wada kiya tha kal, Musa عليه السلام ne farmaya, ai malike qayenat mai apna wada pura kar chukka hun, ai rabbe qadeer, tune farmaya tha Bani Israil koam ke sab se bare gunehgaar ko lekar aa, maine koam ka muhasba kiya aur maine apne apko sab se bara gunehgaar paya. Ye thi ajazi.

16. Hadees: Huzur ﷺ farmate hain, ke agar kisi ko asmaan me urta dekho aur paani par chalta dekho, usko wali na samjho tab tak ye na dekh lo ke meri sunnato par amal paira hai ya nahi

“Wilayat, Shariyat par amal ka naam hai, Karamat, wilayat ka mayar nahi hai, Isteqamat, Taqwah, Mazbuti aur Parezghaari mayar hai”



Ala Hazrat farmate hain, Shariyat raasta hai, Tariqat sawaari hai, aur Haqeeqat hai nishane manzil aur Maarfat hai, aur jab in raaste par chaloge nahi to manzil pe pahonchoge kaise

17. Sarkar e Ghaus e Azam Futuhul Ghaib me farmate hain, ke ai aziz, karamat mat dekh, isteqamat dekh, karamat wilayat ka mayar nahi hai, istegamat hoti hai taqwa, mazbuti aur parezhgaari. Wilayat shariyat par amal karne ka naam hai

18. Taskiratul Auliya Pg 212 me Hazrat Mohammad bin Abi Bakr رحمه الله عليه Hazrat Junaid Baghdadi رحمه الله عليه ka kaul nakl karte hue likhte hain , ke sufi wo hai “jo Allah aur Rasul ki is tarah itaat kare ke uske ek haath me Quran ho aur dusre haath me Hadees e Rasul ho”

19. Shariyat, Haqeeqat aur Maarfat kya hai

Hazrat Sheikh Khaliluddin Ganjeshakr farmate hain, ke Hazrat Fariduddin Ganje Shakar رحمه الله عليه ki malfuzat me, ke ek shaks Hazrat Fariduddin رحمه الله عليه ke paas ata hai, puchta hai, zakat musalman par kitni farz hai

Maarfat kya hai:

Hazrat Shaikh Khaliluddin Ganjeshakar رحمه الله عليه farmate hain, ke apke paas ek shaks ata hai aur puchta hai ke Huzur, zakat musalman par kitni farz hai, farmaya, ke ye batao ke tumhe shariyat ki bataun, haqiqat ki bataun ya maarfat ki bataun, kaha, teen zakat kahan se ho gayi, zakat to ek hi hai, farmaya, nahi hum sufiya ke nazdeeq 3 zakat hai, kaha, Huzur teeno bata dijiye

Suno, shariyat ki zakat ye hai ke agar Allah tujhe Rs 100 de to tum Rs 97.50 apne paas rakh ho aur Rs 2.50 Allah ki raah me khairat kar de

Haqiqat ki zakat ye hai, ke Rs 2.50 apne paas rakh aur Rs 97.50 Allah ki raah me do Maarfat ki zakat ye hai, ke khuch bhi na rakh sabh khuch Allah ki raah me luta de aur Allah par Tawakkal karke baith jaa

20. Imam Malik رحمه الله عليه farmate hain ke jisne shariyat ka ilm hasil kiya lekin tasawwuf ko chor diya wo gumraah ho gaya, aur jisne shariyat ka ilm hasil nahi kiya aur Tasawwuf par direct kadam rakh diya wo bad - deen ho gaya

21. Hadees: Allah ke nabi ki Hadees hai, ke Rasulallah ﷺ ne hukm diya ke ek anguthi pehno, wo bhi chandi ki, ek nag wali 4.5 maasha se zyada wazan ki na ho

Ek sahabi aye unhone peetal ki anguthi pehni hui thi, Huzur ﷺ ne farmaya kya baat hai mai tere haatho me devtao ka zevar dekh raha hun, unhone wo anguthi phaik di, dusre din soney ki pahen kar aye, Huzur ne farmaya, kya baat hai mai jahannamiyo ka zevar tere haatho me dekh raha hun, usko bhi unhone phaik diya, phir arz kiya ke ai Allah ke Nabi kya mai anguthi na pehnu, farmaya, agar tujhe anguthi pahenne ka shoak hai, to chandi ki ek nag wali anguthi bana aur usko 4.5 maasha se zyada ka wazan na karna

## 22. Taqwa aur Fatwa:

Imam Abu hanifa رضى الله تعالى عنه dariya ke kinare baithe hue hain aur upne jhubbe ko paani se saaf kar rahe hain, ek shaks kareeb pahoncha, hairan ho gaya dekh kar ke apke jhubbey par bareek sa keechar ka daag hai aur usi ko ap lagar lagar kar dho rahe hain. Usne kaha, Imam bari ajeeb baat hai, ek taraf to khud ap fatwa dete hain ke agar koi napaki ek dirham ke kam ho miqdaar me to wo kapra paak mana jayega aur ap khud ek bareek si cheet ko dho rahe hain, Imam e Azam ne jawab diya ke wo Fatawah hai aur ye Taqwa hai.

## 23. Taqwa ki misaal:

Imam Ahmed ibn Hanbal رضى الله تعالى عنه ke sahabzaade the Shaikh Saleh, Iffan naam ki ek jagah thi wahan ke wazir bana diye gaye badshah ne apke bete ko, apney bete ko mana kiya ke awdah thukra do isliye ke badshah jo tumhe tankhwa deta wo halaal nahi isliye ke jurm aur jabr ke saath wo tax wasuli bhi karte hain, bahot samjhaya, chunache alaidah rehne lage.

Ek martaba Imam Hanbal رضى الله تعالى عنه ka ghulam apke liye roti banane laga to dekha namak khatm hai, ap ghar pe they nahi, aaten me ek chutki namak ki zarurat thi, paas hi apke bete ka ghar tha usne socha ki udhar se le ata hun phir loata dunga. Abu Saleh ke ghar pahoncha aur inki biwi se namak le aya, phir usne roti banayi, ap ghar tashrif laye, dastakhan me roti rakhi, apne jaise hi roti ka niwala mooh tak laye, mooh se ek jumla be-sakhta nikla, "isme kisi ghair ke namak ki baat ati hai" aur niwala wapas dastakhan par rakh diya, pucha to ghulam ne puri baat batayi, farmaya ye roti mere liye halaal nahi isliye ke isme wo namak para hai jo badshah ki tankhwa se aya hai, aur taqeed ki ghulam kmo, ke dekho ye rizq hai, phaikna nahi aur koi sahil mangne wala ajaye to usey de dena, magar bata dena ke is roti ka ata to

Ahmed Ibn Hanbal ka hai aur namak Sheikh Saleh ka hai, phir / ab wo qabul kare to dena, qabul na kare to mat dena

Riwayat me ata hai ke 40 din ka arsa guzar gaya roti rakhi rahi, koi sahil nahi aya, roti sukh gayi, karak ho gayi, phaphundi lag gayi, phir usme khuch ajeeb kism ki boo aney lagi. Ek din ap ghar me dakhil hue to wo roti ki boo nahi ayi, apne ghulam se pucha ke bata kya kiya tune us roti ka, ghulam bola ke wo to kisi ko dene ke kabil bhi nahi tha lehaza mai usey dariya e Dajla me phaik aya, jaise apne ye suna apne sir ko pakar liya. Apne farmaya, tune wo kaam jo tujhe nahi karna chahiye tha, agar tu mujhse puch leta to mai tujhe hukm deta ke zameen khod kar dafn kar de, ab na jaane kis machli ne us roti ko khaya hoga, khuda ki kasam ab Dariya e Dajla ki machli mere liye halaal nahi, raawi kehte hain ke puri zindagi guzar gayi aur phir Imam Hanbal رضى الله تعالى عنه ne machli khayi hi nahi, is khyal se ke kahin aisa na ho ke wohi machli mere dastakhan me na ajaye jisne us roti ko khaya ho

**24. Wali kya hota hain aur wilayat kya hoti hai:**

Hazrat Ibrahim bin Adham رحمه الله عليه Bulq Iran ke badshah the, takht ko thokar maar di, fakiri ki zindagi ikhtiyar kari, Khwaja Ghareeb Nawaz رحمه الله عليه ke dada peer hain, jab ghar se nikle they to ek beta ek beti chor kar nikal gaye, bacche jawan hue to apne walid ko talash karte rahe, khuch saal baad, Haj ke moake par Haram me in baccho ki apne baap ke saath mulaqat hui, bete ka inteqal usi Haj ke dauran ho gaya, beti ne zid ki ab mai mahal nahi jaungi, ab mai ap hi ke saath rahungi, zid par saath rakh liya, khuch saalo ke baad, beti bhi baap ke rang me rang gayi.

Ek martaba Hazrat ne masjid me dekha ke ek nojawan ibadat kar raha hai, ap us par nazar rakhne lage aur khuch dino ke baad apne paya ke ye bhari jawani me Allah ke taraf zyada wakht guzarta hai, dekha to abadi se alag usne ek jhopri banayi hui hai, usi jhopri me rehta hai, Hazrat bare mutassir hue, phir ek roz apney usey bulaya aur pucha ke kya tum mujhe jante ho, bola janta hun, nojawan suno meri ek beti hai barey barey ameer, wazir aur badshah ke paigham uske liye hain lekin tum jante ho ke ye duniya daari jisko maine khud choar diya to mai apni beti ke liye ye sabh kaise pasand karunga, mere khyal me tum meri beti ke liye munasib ho, to kya tum meri beti se nikah karna chahoge, rishta manzur hai, magar ap ye jaan lain ke mai faqaah kash hun, farmaya, iski parwah nahi Allah khilane aur pilane wala hai

Hazrat apni beti ke paas aye aur bataya ke maine tumhara ek nojawan se rishta kar diya hai, beti raazi, nikah ho gaya ek mukhtasar ki jamaat me raat beti ko rukhsat kar diya, qutiya me pahonchi, wahan dekhti hai ek musalla bicha hua hai, do chaar bartan mitti ke rakhe hue hain, paani ka matka aur ek taakh hai, isme mitti ke 2 bartan ek ke upar ek rakha hue hain, dekha usme ek roti rakhi hui thi, shohar se pucha, ye roti kaisi rakhi hai.

Ai shehzadi sun, ke mai rozana sirf itni mazduri karta hun ke ek wakht ke khane ka intezam ho jaye aur ek wakht ki meri ghiza ek roti hai, ek roti maine kal hasil ki aur chuke kal mujhe zyada amdani hasil hui to maine ussey 2 rotiyan ye soch kar kharid li ke ek roti aaj kha lunga aur kal mazduri nahi karunga to dusri roti kal kha lunga, ittefaq ki baat ke kal mai mazduri karke aya, masjid me gaya, apke abba ne rishte ki baat chair di, aur aj tum meri dulhan bankar ayi, goye ye Allah ke taraf se thi ke aaj mai mazduri nahi karne jaa paunga to Allah ne roti ka intezam pehle hi kar diya.

Ye sunte hi dulhan ne kaha, ap mujhe walid ke ghar choar dijiye, dulha hairan, wajah puchi, mai apki muflisi se nahi ghabrayi, mai aise ghar me nahi reh sakti jahan Allah par tawakko aur bharosa na kiya jata ho, to jis ko kal par Allah ka tawakkal na ho, us ghar me mai ek lamha nahi reh sakti

25. Hazrat Shaikh Abu Yazeed رحمه الله عليه, bahot barey kaamil buzurg guzre hain, ye ek martaba masjid me tashreef le gaye, jamaat ho rahi thi, ap bhi jamaat me shamil ho gaye, namaz khatam hui, Imam sb mulaqat ke liye apke paas aye, Imam Sb ne sawal kar liya, ke maine hamesha apko ibadat karte hue dekha hai, apko kabhi khuch karte dharte to dekha nahi, khatay peetey kahan se hain, bus jaise apne ye sawaal suna, bole, thair tera jawaab baad me dunga, jot ere pichey namaz parhi hai pehle usko louta dun

Kaha Huzur kya matlab, kaha, us imaan ke piche namaz kya hogi, jo badbakhta imamat to karta hai par Allah par Tawakkal hi nahi, usko yehi nahi malum Razzaq Allah hai, wohi rizq deta hai, aur tum puch rahe ho rizq khate kahan se ho

26. Hadees: Seratey Mustaquim me Ismail Dehlvi khud likhte hain, waliyon ko Allah ne wo taaqat di hai ke ek wali mashriq me ho aur dusra maghrib me, ek shumaal me ho to dusra junooB me, ye chaaro wali apas me ek dusre ko dekhte bhi hain aur aise baat karte hain ke jaise ek hi majlis me baithe hue hain

27. Imam Fakruddin Razi رحمه الله عليه wakht ke bahot bare aalim, apki likhi hui kitaab “Tafseer e Kabeer”, kai jildo me ati hai, ap apne akhri wakht me jab inteqaal hone lage, shitan pahoncha, kaha, Fakruddin tamam zindagi Eesaiyo se munazra karte rahe, ye batao tumne khud Khuda ko kitna pehchana, apne farmaya, alhamdolillah, mai Khuda ko janta hun, maarfat rakhta hun, phir ye batao, Fakruddin, Khuda hai iski daleel kya hai tumhare paas, ye wakhta apka bilkul akhri wakht hai, apne daleel di, usne kaat di, apne phir dusri daleel di shaitan ne usko bhi kaat di

Is tarah apne kai daleel di aur wo har daleel kaat deta, zahir baat hai, Iblis hai koi jahil tha, Farishto ka aalim reh chuka tha, apne yahan tak ke usko 300 se zyada daleelain di, aur shaitan ne saari daleelain kaat di, ab apke pas daleelain nahi bachi, ab ap pareshaan ke mai kya daleel dun, isi kaifiyat me the kadam dagmagane laga, ke mai is badbakht ko kya jawab dun

Hazrat Najimuddin Qubra رحمه الله عليه kai 100 mile door apni khanqah me baithe wazu farma rahe the, aur wahan se saara manzar dekh rahe the, wazu karte karte apne lakrey ke kharanw nikali aur zor se pheka aur buland awaaz me farmaya, Fakhruddin, kya us khabees se munazra kar rahe ho, kya usey daleel dete ho, ye keh kyun nahi dete ke mai Khuda ko be-daleel manta hun, kharanw dil me akar lagi, kaano me awaaz ayi, Imam Fakruddin bole mardud dafa hoja tu Iblis hai, mai Khuda ko bagair daleel ke manta hun, agar ye rehnumayi na hoti to maazallah wakht ke ek Imam ka khatma kufr par ho jata

28. Hadees: Al Musnad, Hadees 22156: Hazrat Abu Omama رضى الله تعالى عنه se riwayat hai, wo kehte hain, ke maine Rasulallah ﷺ se suna, ke Huzur ne farmaya, ai logo, suno, mere parwar digar ne mujhse wada farmaya ke 70000 afraad ko aise baksh dega ke unse koi hisab kitaab nahi lega, ye Auliya honge. Sahabi ne arz kiya, ai Allah ke Nabi, ye tadad bahot kam hai, Huzur ﷺ ne farmaya, suno, mere rab ne phir mujhse wada kar liya ke inme ke har wali ke saath 70000 aur mazeed jannat me jayeenge, aur agey farmaya, aur phir unpar teen gunaah aur mazeed jannati bara dega,  $(70000 \times 70000) \times 3$ , ye wo Auliya Ekhrum hain jinse koi hisab o kitaab nahi

# [60] Maulana faruq khan rizvi part II, Takrohi, Lucknow 2016

1. “Maqru e Tehrimi” – ka matlab ye hota hai ke namaz ko dubara loatana sahi tarike se wajib hai, Rasulallah ﷺ ne irshad farmaya, Takhno ke niche libaz agar batorey

taqabbur ho to wo jahannami hai. Namaz me pant ke paacho ko moarna maqru e tehrimi hai

“Agar koi libaaz takhno se niche hai aur taqabbur nahi hai to jayez hai, aur koi libaz takhno se upar hi ho taqabbur hai to bhi haraam hai”

2. Ek shaks masjid aya, iqamat shru ho chuki thi, moazzin iqamat de raha hai, hukm ye hai ke iqamat khatm hone ka inkaar na kare, bulke jahan se bhi kaan me awaaz pahonche usi jagah foran baith jaye, awaaz sunkar bhi khare hona maqru hai, fuqah farmate hain, foran jaisi awaaz pahonchi wahin baith jao, jab moazzin “haiya alal fala” par pahonche tab khare ho
3. Sarkar Ghous e Azam apni Ghunytut Talebeen me farmate hain, ke hamara imaan hai ke Rasulallah ﷺ ne meraj ki shab Allah ko dekha, maathey ki ankhon se nahi dil ki ankhon se dekha
4. Rasulallah ﷺ ne farmaya, Allah ne mujhe hukm diya ke mai
  - (a) Namaz me sajdah karun to 7 azaa par sajda karun
  - (b) Namaz ki halat me mai balon se na khelun
  - (c) Ke mai namaz ke liye libaz ko na sametun (shirt ki aastin, pant ke paache morna)

5. Mazar par chadar charana jayez hai

Bilkul jayez hai, daleel Musnade Ahmed ki Hadees hai, Hazrat Ayesha رضي الله تعالى عنها kehti hain ke Huzur ki khidmat me wisaal ke baad, ek habshi aurat ayi, puchi ke Mohammad ﷺ kahan hain, maine kaha, ke ai londi, afsos tu us wakht ayi hai, ke jab Rasulallah ﷺ parda farma chuke hain, wo rone lagi boli ke Huzur ki kabr mujhe dikha do, ap farmati hain ke mai usko hujre me le ayi, Rasul ki kabr ko dekh rone lagi aur mujhse kaha ke, meri maa, meri khatir ap Rasulallah ﷺ ki kabr se chadar ko hata dijiye, ap farmati hain maine wo surkh rang ki chadar ko hata diya to wo Rasulallah ﷺ ki kabr ki mitti se lipat kar roney lagi, bahot roti rahi, mai wahan se hat gayi, thori dair ke baad uske rone ki awaaz band ho gayi, mai dubara us hujre me gayi to wo khamosh Rasulallah ﷺ ki kabr par pari hui thi, maine jab usko hilaya to dekha ke uski rooh uske jism se parwaaz kar chuki thi. Wali ki kabr par chadar daali hi isliye jaati hai ke wali aur ghair e wali me fark wazey ho jaye

# [61] Qurbani ke fazail wa masail detailed full byan FKR

1. Hajj ke faraiz me shaitan ko kankaria marne ki buniyaad

Jab Ibrahim عليه السلام, Hazrat Ismail عليه السلام ko qurbani ke liye le ja rahe the jis maqam se, us maqam par shaitan ne apko wargalana chaha, apne usey kankariyan maari aise 3 maqam par apne use kankariyan maari, chunache ap Ismail عليه السلام ko Meena ke le kar aate hain, aur Ismail ko apne ek maqaam par lita diya

Hazrat Ismail ne apne walid se chan baaten arz kari, churi ko tez kar lijiye taki apke haahto ko zyada zehmat na uthani pare, ap apni ankhon par patti bandh lijiye, jab mujhe zabah karen to khud ko ap mujhse door rakhen, kahin aisa na ho ke mere khoon ke chithe apke kapro par ajayen, mere kapre meri walida ko de dena taki wo ise batore nishani rakhen

- Tafsir e Madarik Vol 3 Pg 25
- Tafsir e Durre Mansur Vol 5 Pg 792

2. Jab Jibreel عليه السلام dumba lekar aane lage to Hazrat Ibrahim عليه السلام ne ahat mehsus ki, apne band patti ankhon me hone ke bawaju jaan liya ke asmaan se koi utar raha hai, to apne foran patti hatayi, to dekha Jibreel dumba lekar aa rahe hain, to apne ye ghumaan kiya ke Allah ko meri qurbani manzur nahi hui aur Jibreel la rahe hain, to Allah chahta hai ke mai Ismail ko zaba na karun is dumbe ko zaba karun

Ap chahte the ke Allah ke hukm ki pairwi karte hue Ismail ko hi zabah kiya jaye, to apne afsos ke aalam me ek kalma kaha, *"allaho akbar allaho akbar"* - Allah bahot azeem hai Allah bahot bara hai. Apke jumle is baat me the ke parwar digar tu bara azeem hai, aisa na kar ke mujhe imtehaan me naqaam hona parey

Jibreel عليه السلام ne is manzar ko dekha, aur Ibrahim ka jazbah dekha, to abrey hairat ke saath ye kalemat parey, *"la ilah illal laho wallaho akbar"* - mai gawahi deta hun ke Allah ke siwa koi ibadat ke layek nahi aur Allah hi bahot bara hai

Ab Ismail عليه السلام ne dekha, ke mere baab barey afsos andaaz me jumla keh rahe hain, Allah ki pakeezgai aur bulandi byan kar rahe hain, Jibreel عليه السلام bhi keh rahe hain, to Ismail عليه السلام ne bhi ghumaan kiya ke shayad Allah ko mere jazba manzur na hua, chunache Haz Ismail ne teesra jumla kehte hain *"allaho akbar walil lahil hamd"*

Allah ko ye teen jumle itne pasand aye, ke Allah ne Qurbaani ke teeno din ke aiyyam me hukm de diya ke is tasveeh ki tilawat karo, yaad taazi karo

- Fatawa e Quazi Khan, Tafsir e Madarik, Vol 3, Pg 26

- Al Mustadrak, Vol 2, Hadees 4048, Pg 209

- Tafsir e Tibir, Vol 2, Pg 87

- Tafsir e ibn Qaseer, Vol 4, Pg 39

3. Hadees: Rasulallah ﷺ ne ek martaba Jibreel عليه السلام se pucha, ke tum to farishto ke sardar ho aur farishto ki raftaar ye hai ke insaan palak bhi nahi jhapka pata aur wo maghrib se mashriq pahonch jaate hain, par tum to sardar ho, kya aisa bhi koi moka aya hai ke tumhe apne parwaaz ka mozahira karne ke liye zyada parwaaz ki quwwat sarf karni pari ho, to Jibreel عليه السلام ne kaha 4 moake aise aye ke mai bari tezi ke saath maine parwaaz kiya

(a) Hazrat Yusuf عليه السلام ke bhaiyon ne jab Yusuf عليه السلام ko kuan me daal rahe the, kuan ki satah me aane se pehle maine unko apne paron par baith liya

(b) Ibrahim عليه السلام ke jab aag me dala gaya, bus idhar Ibrahim ko unhone pheka aur udhar maine us aag ko gulistan me tabdeel kar diya

(c) Jab Hazrate Ismail عليه السلام ke qurbaani paish ki ja rahi thi, isse pehle ki churi chale maine Ismail ko hata ke unki jagah Dumbah rakh diya

(d) Jab Junge Uhad me kuffar ne Huzur ﷺ ke dantane Mubarak ko shaheed kiya, khun ka qatra zameen par parne se pehle maine un qatro ko apne paron par liya

4. Allah ke nazdeeq qurbani karne se zyada bara aur azmat wala koi amal nahi hai

Hadees: Jame Tirmizi, Hadees 1532: Ummul Momeneen Hazrate Ayesha رضى الله تعالى عنها riwayat karti hain, ke Rasulallah ﷺ ne irshad farmaya, Allah ke nazdeeq qurbani ke din khon bahane se zyada azmat aur bara koi amal nahi hai, qurbani paish karna hi kaabile qabool amal hai, yahan tak ke koi uhad pahar ke barabar sona khairat kar de to bhi wo qurbani ke sawab ke barabar nahi ho sakta

5. Hadees: Majemul Kabeer me Imam Tabrani hadees nakal karte hain

Iman Hasan رضى الله تعالى عنه raawi hain, Rasulallah ﷺ ne irshad farmaya, ke qurbaani ka amal Allah ke nazdeeq itna muqaddas aur pyara hai, barozey qayamat ye qurbani jahannam aur uske darmiyan me hiyaab ban jayega, ye Jaanwar parde ki shakl me ayega aur Allah se bolega, ke isne teri razah ke liye isne mujhe qurbaan kiya tha, iski sifarish karega

6. Hadees: Hazrat Zaid ibn Akram رضى الله تعالى عنه raawi hain, Rasulallah ﷺ ne irshad farmaya, logo qurbani karo, ke qurbani tumhare baap Ibrahim ki sunnat hai, sahaba



ne pucha, Ya Rasulallah, ke qurbani ke badle hame kya milega farmaya Huzur ne, qurbani ke jaanwar ke har baal ke barabar neki tumhare namey amal me likhi jayegi

7. Hadees: Is Hadees ki raawi Ummul Momeneen Hazrate Umme Salma رضى الله تعالى عنها hain, Allah ke Nabi ﷺ irshad farmate hain, jo qurbani ka irada rakhta hai to jis din wo chand dekh le to wo 10 Zil Hijjah tak na baal kaate, na nakhun kaate, aur jab 10 Zil Hijjah ke roz qurbani kare, to pehle qurbani kare aur uske baad balon aur nakhun ko kaat le aur jitney deegar ghair zaruri baal hote hain wo sabh saaf kar le, har baal ke aiwaz aur jo nakhun usne kaata hai Allah usey ajr o neki ata fermata hai, ya amal ullema farmate hain, wajib nahi hai sunnat hai

- Sunan e Darmih, Vol 1, Hadees 1985
- Muslim sharif, Vol 2 Hadees 5002
- Trimizi sharif, Vol 1, Hadees 1567
- Imam Nasai, Nasai Sharif, Vol 2, Hadees 4361
- Ibne Maja ne Vol 2, Hadees 935
- Musnade Ahmed, Hadees 26517

8. Hadees: Is Hadees ke raawi Hazrat Abdullah bin Amr bin Aas hain, kehte hain ke Allah ke nabi ne irshad farmaya, ai logo, Allah ki raza ke liye qurbani paish karo, to ek shaks aya Sarkar ke paas, arz karte hain, Ya Rasulallah mere paas ek chota sa janwar hai aur wo maine udhar liya doodh ke faide ke liye, kya mai Allah ki raza ke liye usko qurbaan kar dun, Sarkar ne irshad farmaya, ai shaks, ye kaam tu na kar, kyunke tujhpar qurbani wajib hi nahi hai, albatta ye kar ke apne baal aur nakhun ko na taraash, jis din apni qurbani paish karega to jis din tu ye baal aur nakhun tarashega, Allah tujhe iske aiwaz qurbani ka sawab ata farmayega

- Sunan Abu Dawood, Vol 2, Hadees 1016

9. Hadees: Muslim Sharif, Vol 2, Hadees 4976.

Hazrate Ayesha رضى الله تعالى عنها se marwi hai, Rasulallah ﷺ ne ek martaba qurbani farmayi, maida lane ka hukm diya jiske taange, peeth, ankhon ke irdh girdh ka halka kaala ho, churi tez karwayi, apne usey zeba ke liye letaya, phir zeba farma diya, jaanwar zeba hua saamne para hai, phir apne dua farmayi, Ai Allah, mai isko qurbaan karta hun apni taraf se, meri aal ke taraf se, aur ye meri tamaam ummat ke taraf se hai, (yahan se wazey ho gayi ke Esale Sawab khud Sarkar ki sunnat hai)

- Imam Trimizi, Vol 1, Hadees 1564
- Ibn Maaja, Vol 2, Hadees 907

- Imam Tahwi ne Sharha e Maniyul Aasar me Vol 4, Hadees 388, 394
- Musnade Ahmed me Hadees 21761
- Imam ibn Hibban ne Hadees 5902
- Hakim ne Al Mustadrak Hadees 4577
- Imam Bahyqi ne Bahyqi sharif me Hadees 18786
- Imam Abu Yaala ne Hadees 3118
- Imam Darkutni ne Hadees 50
- Imam Tabrani ne Majemal Kabeer Hadees 997

“meri tamaam ummat ke taraf se hai”, magar ummat me kahan tak, aur kitne ummati, iske liye hawala note kijiye Imam Abu Jafar Tahwi رحمه الله عليه ki Tahwi Shrif jiska dusra naam Sharha e Maniyul Aasar me Vol 4, Hadees 394 ke andar Hazrat Abu Sayeed Khudri رضى الله تعالى عنه se riwayat ki hai, puri sanad unhone byan ki hai, ye kehte hain, ke Rasulallah ﷺ ki khidmat e aqdas me seengho wala ek qurbani ke liye mainda laya gaya, nabiye paak ne usko zabah farmaya, zabah farmane ke baad, ai parwar digar ye meri qayamat tak ke liye us ummat ke liye hai, jo qurbani na kar sakegi. Nabi ne tamaam ummat ki liye qayamat kar di

- Imam Darmih رحمه الله عليه Vol 1, Hadees 1983
- Sunan Abu Dawood, Vol 2, Hadees 1037

Lehaza, jab dua pari jaati hai, fateha pari jaye to cheez saamne rakhi jaati hai aur ishara is par kiya jata hai (jo ‘janwar’ ye rakha hua hai iska sawab \_\_\_ pahoncha) Ab yahan wahabi ka aitraaz ayega ke Nabi ne kiya hai, Ummat ne thori na kiya hai, iske jawaab me Hadees: Sunan Abu Dawud, Hadees 1017

#### 10. Ek shubha aa sakta hai ke Nabi ne kiya hai ummati ne nahi kiya hai

Hadees: Hazrat Hanash رضى الله تعالى عنه kehte hain, maine Hazrat Ali رضى الله تعالى عنه ko dekha, ke 2 maidey zibah karte hua dekha, pucha, ye kaisa amal hai apka, ap 2 kyun karte hain, Hazrat Ali ne irshad farmaya, mai isliye karta hun ke Allah ke Nabi ne mujhe ye wasiyat ki hai, ke ek qurbani tum apne liye karo aur dusri mere liye kiya karo

- Sunan Abu Dawood, Hadees 1017
- Imam Tirmizi, Vol 1, Hadees 1534

# [62] Wahabis Deoband Biddat Mumbai

### 1. Gyanrvi manane ki daleel -

Gyanrvi me 3 kaam hote hain:

- (a) Khana pakana
- (b) Ehsaale sawab pahonchana
- (c) Khana khilana dost ehbaab ko

In teeno kaamo me koi si bhi sunnat tark nahi hui na chuti, ye teeno kaam Hadees se sabit hai, humko in kaamo ki asl shariyat me nazar ati hai, aur jis ki asl shariyat me mojud ho wo kaam biddat nahi hai

(a) Khana pakane ki koi momaniyat nahi hai shariyat me

(b) Ehsaale sawab ki sal shariyat me mojud hai

Hadees: Hazrat Saad ibn Maaz رضى الله تعالى عنه Sarkar ke paas aate hain, farmate hain ke meri walda ka inteqaal ho gaya hai, agar mai us wakht mojud hota to shayad wo khuch wasiyat kartin, Sarkar ne farmaya, teri maa tere ghumaan me kya wasiyat kartin, farmaya, wo ehsaale sawab ke liye khuch kehtin

Rasulallah ﷺ ne irshad farmaya, ke tum Madine me ek kuan khudwado, Saad ne kuan khudwaya, Allah ke Nabi tashreef legaye, kuan ke irdh girdh barkat ki niyat se apne chakkar lagaye, phir usme apna loaab dala, aur apne haatho ko uthakar arz karte hain, ai rabbe qayenat, ye kuan Saad ki maa ke liye hai, yaani isse jo bhi paani peeta rahega uska sawab Saad ki maa ko pahoncha

(c) Dost ahbaab ko khana khilana bhi shariyat se sabit hai

Hadees: Hazrat Anas ibn Malik رضى الله تعالى عنه ki walda ne ap ﷺ ki khidmat me ek katore me mailda banakar bhejne wali Hadees – written earlier

### 2. Hadees: Paani pilane ka sawab

Rasulallah ﷺ ek Hadees me farmate hain, ai logo, jahan par paani na milta ho wahan tum agar pyase ko ek pyala paani pila do, to Allah Rabbul Izzat usko ek Haj ka sawab ata fermata hai

Ek sahabi khare hue, pucha, ke jahan paani ki farawani ho, to wahan kisi pyase ko paani pilane ka sawaab kya hai, Huzur ﷺ ne irshad farmaya, 1 Umrah ke barabar sawab milta hai usko

### 3. Ala Hazrat ka shair:-

“Kasrey minarey raza to bahot buland kafi hai

Tum iske pehle zeeney par char ke dikhado

Fatawey Razviya to karamat hai

Hadaye Bakshish par ke batla do”

4. Hadees: Ek sahabi hain jo zayiful umr hain inke ghar aur Masjid Nabwi ke darmiyan me naala tha, jab baarish zyada hoti to paani naaley ke upar se behta, to wo masjid e nabwi ki hazri se mehrum ho jaate, ek martaba Rasulallah ﷺ ki khidmat me haazir hote hain, Ya Rasulallah, pehle apna masla batate, phir arz karte ke ap mere ghar tashreef le ayen aur mere ghar ka ek koane ko masjid bana dain

Sarkar Abu Bakr رضى الله تعالى عنه ke saath tashreef laate hain inke ghar aur puchte hain, ke batao mai kahan namaz parun ke tere liye wo musallah ho jaye, unhone koney ka ishara kiya, Allah ke Nabi ne wahan namaz pari, Abu Bakr ne namaz pari aur irshad farmaya, maine is jagah ko masjid bana diya, ab tu yahan namaz parega aur tujhe masjid ke jitna sawab milega

5. Maula e Qayenat farmate hain, ke sharaab itni buri cheez hai ke agar sharaab ka ek qatra gir jaye aur koi wahan minar tameel kare, aur mujhse kahe ke ap is minar par khare ho jaiye aur azaan pukariye iske aiwaz puri duniya ki hukumat apko de di jaye, to mai kabhi Allah ka naam pukarna gawara nahi karunga

6. Durud ki fazeelat

Allah ke Nabi ﷺ ne irshad farmaya, ke har ibadat qubul ho ya na ho iski guarantee nahi magar Durud parna ek aisi ibadat hai jo kabhi radh hoti hi nahi hai

7. Ala Hazrat se pucha gaya, ke ‘sehra’ pahenna kaisa hai, farmaya, duniyavi rasm hai, ki to kya, na ki to kya, Iska mazhab se koi ta’alluk nahi hai, agey farmaya, jo iske pahenne ko bura jaane, pahenne wale ko laantaan kare, biddati kahe, wo neera jahil gumraah aur baddeen hai, aur farmaya jo pahenna isko zaruri jaane wo bhi jahil hai

# [64] Miladdun Nabi aur Halaate Hazare

1. Angutha chumne ki Hadees

(a) Jab Hazrat Adam عليه السلام jannat me tashreef laye to har jagah Mohammad ka naam likha hua dekha, yahan tak ke Noor e Mustafa apke nakhun me roshan hua, mohabbat dil me jaag uthi aur tabhi apne anguthe ko bosa dekhar choom liya aur ankhon se laga liya

(b) Imam Sakawi رحمه الله likhte hain "Al Maqasadul Hasna" me, Hadees hai, Huzur ﷺ farmate hain, sanad halake zayif hai lekin fazail me moattabar hai.

Huzur ﷺ kehte hain, tumhare baap ne wo amal kiya, Allah ne tumhare liye basaharat rakh di ke jo mera naam sune aur apne nakhuno ko bosa dekhar ankhon pe laga le wo kabhi marne tak Nabina aur andha kabhi na hoga

(c) Ek martaba Hazrat Bilal رضى الله تعالى عنه azaan de rahe the, Hazrate Imam Sakawi رحمه الله likhte hain Al Maqasadul Hasna me, Pg 384, Hadees 1021, Hazrat Abu Bakr Siddique رضى الله تعالى عنه, Rasulallah ﷺ tashreef farma hain, Bilaal is lavz par pahonche, أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ Abu Bakr رضى الله تعالى عنه ne bhi apne anguthe ko bosa diya aur ankhon se laga liya, Huzur ﷺ ne pucha tumne is tarah amal kyun kiya, Ya Rasulallah, maine apki mohabbat taur jazbe par kiya, farmaya, ye wo ada hain jo tumhare baap Adam ne jannat me ki thi, ab meri umaat ke liye basharat hai jo mere dost ke is amal ko dohraye to kabhi uski ankhon ki binayi duniya me nahi jayegi aur ek jagah farmaya ke us par meri shafaat halaal hogayi

2. Riwayat: Imam Abu Noyem رحمه الله apni hadees ki kitaab Dalae'un Nabuwat ke Pg 68 Hadees 31 me riwayat nakal karte hain, ke ek dafa Hazrat Musa عليه السلام Tawrait parte parte rote jaa rahe hain, usme likha tha, ki mai ek aisi Ummat mabuz karunga aur usko Quran duna, isko baccha baccha hifz kar lega, agey likha tha ke mai ek aisi Ummat bhejunga jo sirf neki ki niyat / irada kare to mai ajr de dunga aur gunah ke irade par gunah nahi likhunga jab tak ke wo gunah na kar de, ap parte parte sajde me gir gaye, boley ai parwar digar, mai ek ummat ka haal parta hun ke tu ek aisi ummat mabuz karega jo ayenge sab se akhir me aur jayenge jannat me sab se pehle, ai rabbe qadeer, wo ummat mujhe de de.

Allah ne farmaya, maine ye ummat apne Nabi ﷺ ke liye rakhi hai, aise hi apne Quran aur neki ka irada karne walon ka haal byan kiya ke apne Tawrait me para to apne Allah se wo ummat apne liye mangi, Allah ka irshad hua ye bhi mere Nabi ﷺ ke liye hai. Phir Musa عليه السلام ne sajde me hi rotay hue farmaya, ke jis ummat ka yeh alam hai to ab mujhe Nabi mat rakh, us ummat me mujhe bhi ummati bana de.

3. Riwayat: ek martaba Hazrat Sulaiman عليه السلام takht pe sawaar hain, Khana e Kaaba ke kareeb se takht guzra, ap Khana e Kaaba par utre nahi, Kaaba tullah rone laga, rote hue rab ki bargaah me ghila karta hai, ai raabe qayenat kitni ajeeb ajeeb baat hai, tera ek Nabi mere kareeb se guzra aur usne meri ziyarat nahi ki, mujhpar thehra nahi, mera tawaaf nahi kiya, rab ne irshad farmaya, Khane Kaaba ro nahi, kya hua ke Sulaiman ne teri ziyarat nahi ki, chale gaye, mai Sulaiman ka bhi ek Aka mabuz karungi, aur Khana e Kaaba tujhe ye ejaz dunga, ke jab mera Nabi Mohammad ki ummat me ye amal bana dunga, ta Qayamat koi aisa lamha na hoga ke teri ziyarat na ki jati ho, hatta ke Kaaba agar insaano se khaali ho jaye, mai farishto ko bhejta rahunga, farishte tawaaf karte rahenge, Kaaba khush hoga, aur kehne lage ai rabbe qayenat us Nabi ka muntazir mai bhi hun

4. Rasulallah ﷺ ki Ummat par fazl hai ke Allah ne gunaaho ko bhi chupa diya:

Hadees: Sarkar farmate hain ke qayamat me ek gunehgar shaks ko laya jayega, Allah farmayega iske naamey amaal kholo, wo thar thar kaapenga, wakht ka aalim o fazil hoga, Allah farmayega ke kaanp kyun raha hai, jab tu duniya me tha tab tu mujhse khoaf nahi khaya, bebaki ke saath tu gunaah pe gunaah karta raha

Banda arz karega, ai malike qayenat, mai koam me aalim kehlata tha, fazil keh lata tha, log mujhe ehle ilm samajhte the, magar tu janta tha ke mai chupkar kya kya gunaah kar raha hun, mai logo se apne gunaho ko chupata tha, aur ai parwar digar tune logo ke aur mere gunaho ke darmiyan ek pardah hayar kar diya tha, jisse log mere gunaho se waqif nahi hoti the, magar aaj to sabh khuch khul jayega, beshaq tere farishto ne likhne koi ghalti koi khata nahi ki, aaj saari ummat jaan jayegi, ke ye the mufti sahab, ye aise maoulna sahab the

Is buniyaad par ek to azaab hai ke gunaaho ke aiwaz me azaab hona hai wo to hona hai dusra ruswayi bhi hai aur jannati bhi yahan mojud hain unke saamne bhi mai ruswaa ho jaunga, is bina par mai kaanp raha hun. Allah farmayega, ai mere bande kya mai ghafurur raheem nahi hun, kya kareem nahi hun, beshaq tu kareem hai, sun mere bande jab mai is par qadir tha ke duniya me tere gunaaho ko chupa kar rakha, to kya yahan qadir na raha ketere gunaaho kochupaun, ai farishto un koam ke un ummat ke darmiyan aur iske darmiyan ek parda hayal kardo aur parde ke piche iska hisaab aur kitaab karna taaki ye yahan bhi ruswa na ho paye

5. Riwayat: Hazrate Waheb ibn Munabbhe, ek Tabeyee guzre hain, ye riwayat nakal karte hain jisko Imam Abu Noyem ne Hilyatul Auliya me nakal kiya hai, Vol 4, Pg 42. Imam Jalaluddin Suyuti bhi laye hain Al Khasaisul Qubra me Vol 1, Pg 29.

Hazrate Musa عليه السلام ke zamane me ek shaks tha, bara gunehgaar tha, aisa koi gunaah nahi jo usne na kiya ho, chori, zinaah, qatl, sharaab har gunaah kar rakhe the usne, wo mar gaya, koam ne usko dafan nahi kiya, nafrat ki binah par usko kachre ke dhair par daal diya, ke hum agar isko apne kabrastaan me dafn karenge to hamare buzurg ko isse aziyat pahonchegi

Allah ne Musa عليه السلام ko wahi nazil ki, kaha, ai Musa mere bando me se ek banda teri koam me se inteqaal kar gaya, teri koam ne ye suluk kiya ke usey kachre ke dhair me daal diya, jao uski laash ko uthake lao, use ghusl do, kafan pehnao, namaz paro, dua e maghfirat karo aur apne haath se usko dafn karo

Hazrate Musa bare hairaan hue, mujh jaise paighambar ko hukm diya ja raha hai ke jao aur us gunehgaar ko hukm diya ja raha hai, baherhaal gaye, uski laash ko laye, tamaam tadfeen ke faraiz anjaam diye, koam bhi hairaan hai ke hum ne to isko nafrat se phaik diya tha aur Musa عليه السلام iski tadfeen kar rahe hain, pucha to Musa عليه السلام ne bataya ke ye Allah ke taraf se hukm hai. Tadfeen se farik hue, to Musa عليه السلام ne rabbey qayenat se arz kiya, ye enamo ekraam us gunehgaar par kyun, Allah ne farmaya, Musa suno, ye sharabi, juari sabh tha, aisa koi gunaah jo isne na kiya ho, magar iski ek adah bari acchi thi jo mujhe bahot pasand agayi.

Musa عليه السلام ne arz kiya, ai rabbe qayenat wo kaun si ada thi iski jo tujhe pasand agayi aur tune baksh diya, irshad hua, ke maine sirf baksha hi nahi, 70 huro se iska nikaah bhi karwa diya jannat, kaha maula mai to ab aur hairan hun, ke 70 huro se nikaah, kaun sa amal pasand aya, kaha suno ai Musa, sirf iska ek amal tha, ke jab ye rozana subah apne ghar se nikalta to nikalne se pehle iska mamul tha ke Tawrait kholta aur us jagah jaata jahan mere mehbub Mohammad ka naam likha hota us jagah ko uthakar ye bosa diya karta tha, chumta tha

6. Hazrat Danial عليه السلام ke zamane me ek kafir badshah guzra hai, naam - Bukht Nassar, ek raat isne khawab dekha, bara khoaf zada hua, us khoaf ki shiddat me ye khawab bhul gaya, agle din darbar me isne elaan ke tamam najumiy, aalim, sabh ko bulao, sab aye, bola, maine khawab dekha hai aur wo mai bhul gaya, to pehla to ye hai ke mujhe wo khawab bataya jaye aur phir uski tabeer batayi jaye, sab pareshan,

ke khawab batate to hum tabir bata dete, ye kaise mumkin hai ke hum kaise batayen ke kya khwab dekha hai, isne 3 din ki mohlat di nahi to sabhi ko maar dalunga.

Ab ye khabar pure shaher me phail gayi, ye khabar Danial عليه السلام tak bhi pahonchi, apki badshah ke saath jamti nahi thi, apne apney ashaab ko bulaya aur badshah tak paigham bhijwaya ke is wakht sirf mai hi hun jo uska khawab aur uski tabeer bata sakta hun, agar badshah kahe to mai darbar me ayun aur bataun, ashaab ne mana kiya apko, badshah ne apko bulaya. Danial عليه السلام darbar pahonche, darbar ka ye dastur tha ke jo aata wo badshah ko sajda karta tha, apne nahi kiya, sabhi darbari sajde me gir gaye, farmaya ye khawabo ki tabeer ka ilm jis zaat ne baksha hai uski shart ye hai ke mai uske alawa kisiko sajda na karun.

Hazrate Danial ne apka uska khwab byan kiya, badshah ne kaha haan maine yehi khawab dekha aur phir apne uski tabeer batayi jisme Rasulallah ﷺ ka zikr hai

7. Hazrat Eesa عليه السلام ne khud Mohammad ki basharat di jo aaj bhi itni tehreef ke baad 15 ayat The Holy Bible me mojud hai :

- Chapter John, Chapter no 14, Verse No 15,16,25,26 aur 30
- Chapter John, Chapter no 15, Verse No 26
- Chapter John, Chapter no 16, Verse No 7,8,12,13
- Chapter Axe, Chapter no 3, Verse No 22,23,24
- Chapter Axe, Chapter no 13, Verse No 9,10

8. Riwayat: Nuzratul Majalis me Hazrat Imam Abdul Rahman Ash Shafuri Shafeyee رحمه الله, Vol 1, Pg 157, pe likhte hain ke Hazrat Eesa عليه السلام ka ek martaba ek jagah se guzar hua, andey ki shakl me ek bahot bara patthar nazar aya chamak raha tha, ap us patthar ke kareeb pahonche to bari hairat se us patthar ke ird gird ghum kar dekhne lage, ke tabhi Rab khitaab karta hai apse ke kya is patthar ke andar dekhna chahte ho ke iske andar aur kya hairat angez cheezain hain, bole haan, apko hukm hua ke is patthar par haath rakho, patthar shaq hua aur raasta namudar hua.

Ap andar tashreef le gaye, dekha paani ke nehre, shahed ka chatta hai, angur ki bailain latki hui hain, dekha ke ek koney me musalle par ek buzurg namaz me hain, salaam phera unhone, pucha ke ap kaun hain, buzurg ne kaha ke mai fala fala Nabi ka wahi ummati hu, jin par mere alawa koi aur imaan nahi laya, jab un Nabi ka inteqal hone laga to maine unse kaha ke apke baad mera kya hoga, meri koam to mujhe maar degi, to unhone Allah se dua ki aur Allah ne mere liye ye patthar shaq



kar di aur mai andar dakhil ho gaya, mai us wakht se is patthar ke andar hun, idhar hi rehta hun, har wakht Allah ki ibadat me mashhur rehta hun, meri umr 400 saal se yahan ibadat kar raha hun, Eesa عليه السلام hairan ho gaye, bole ai Rabbe Qayenat teri makhulk me shayad hi aisa koi banda jisne koi gunah na kiya ho, itne lambe wakht tak sirf ibadat me hai

Allah ne wahi bheji, Eesa hairan na ho, mai apna ek Nabi Mohammad (ﷺ) bhejunga aur unki ummat me ek aisi raat nazil karunga jisko Shabe Barat ki raat kahenge, us raat mere mehbub ka ummati 2 rakat namaz par lega to 400 saal ki ibadat ke barabar usko qabul kar lunga. Hazrat Eesa عليه السلام sajdhe me gire aur arz kiya ai Rabbe Qayenat mujhe us ummat me nazil farma, mujhe us ummat ka ummati banade, Allah ne farmaya teri ye bhi dua qabul hui, Qurb e Qayamat tu us Nabi ki ummat me ummati ki haisiyat se tashrif layega.

9. Rasulallah ﷺ ke dada Hazrat Abdullah Muttalib, apke par dada Hassham ibn Abdul Munaf, ne apke dada ka nikah karwaya, Fatema bint Amr se, apke dada ne mannat maangi ke Allah unhe 11 bete dega to wo shukr me 1 bete ko khana e kaaba me qurbani karunga

Jab apke dada ke 11 bete ho gaye, to unko mannat yaad ayi, ab kiski qurbaani karenge to kurra kiya gaya 11 beto ka naam daal kar, har baar apke walid Abdullah ka hi naam nikalta, chunke apke walid bahot khubsurat, haseen o jameel, kabile tareef the, ap khud aur quraish ko Abdullah ko qurbaan nahi karna chahte the, buzurgo ne salah di, ke oonth ke naam ke saath apke naam ka kurra dala jaye, aisa kiya gaya

Pehle 10 oont ke naam ke saath apka naam dala gaya, naam apki hi nikla kurre me, ab oonth ki tadad bara kar 20 phir 30 yahan tak ke 90 onnth kar di gayi, par har baar Abdullah ka hi naam nikalta, akhir me 100 oonth ke kurra hua aur ab 100 onth ka naam nikla, is tarah ap bach gaye aur 100 onth ki qurbaani di gayi

10. Huzur ﷺ farmate hain, logo mai 2 zabiyo ka beta hun

Pehla - Hazrat Ismail عليه السلام

Dusra - Janab Abdullah bin Abdul Muttalik

11. Apke walid Abdullah ka jungle ka ek safar, yahudiyo ko unko qatl karne ki koshish, farishto ne unko maara, wahan mojud Hazrate waheb ibn abdey munaaf ne

ye sara manzar dekha, inhi ki beti Hazrate Amina رضى الله تعالى عنها se apka phir nikaah hua, apke walid ki peshani par jo noor zahir hota tha wo Hazrat Amina ke shikam me muntaqil ho gaya

**12. Milad manane ka ek ghamgheen wakiya:**

Misr ke aalim guzre hain ye dono, Hasbul Shannah Misri رحمه الله inke ek dost hain Shaikh Shibli Al Rijaal رحمه الله Hasbul Shannah roz apne din bhar ke wakiyat ko diary me likhte the jisko baad me Maulana Khalil Ahmed ne urdu me translate kiya, isi diary me wo apne dost Shaikh Shibli ke ghar Milad un Nabi ke ek moake par hue wakiye ko likhte hain

Hasbul Shannah Misri رحمه الله ke ek dost the, naam Hazrat Shaikh Shibli Al Rijaal رحمه الله, Misr ke aalim the, in dosto me ek riwaj tha ke pehle Rabi awwal se lekar 12 Rabi awwal tak kisi ek dost ke ghar (qurre se naam niklate the) ishaa ke baad se lekar fajr tak milad ki mehfil munaqqid hoti thi rozana, jiske yahan 12<sup>th</sup> shab ko milad hota tha unko bara khush naseeb mana jata tha, jiske hisse me aati thi to bari shaan aur azmat ke saath milad ki mehfil munaqqid karte the, to ek martaba 12<sup>th</sup> shab ka qurra Shaikh Shibli ke ghar par milad hone ka nikla.

To hazbe mamul, 11 din dusre doston ke ghar munaqqid hua aur 12<sup>th</sup> shab ko sare ullema Shibli ke ghar tashrif le gaye, Habul kehte hain, ke jab hum unke ghar pahonche to unhone bara sajaya tha apne ghar ko, makaan roshan kar rakha tha, deewaro pe khushbu laga rakhi thi, sab ka isteqbal kiya, itar se mo'attar kiya, kehwa paish kiya, phir raat bhar milad chalti rahi, naat hoti rahi, hatta ke subah sadiq ke wakht salaam hua, dastur ye tha ke salaam ke baad, fajr ke namaz ke baad ullema ka julus nikalta us ghar se, aur zohar tak ye julus ek masjid me akar khatm hota aur zohar ki namaz ada hoti aur 12<sup>th</sup> shab jinke yahan mehfil hoti unke yahan dopaher ke khane ka intezam hota, ye mamul tha.

Ap farmate hain, ke Shibli ke gahr raat bhar milad hota raha, fajr ke namaz mazbe mamul julus nikla, Shibli saath me rahe aur jab ghar pahonche dopaher me to jab Ullema ke liye khane ka ihtemaam hua to Shaikh Shibli khare hue, aur bole ke mai ek zaruri elaan karna chahta hun, ap ghaur farmayen, logo ne pucha batayen, boley, ke meri ek loati beti, Ruhiya ka inteqal ho gaya hai, apse guzarish hai ke uske janaze

me shirkat farmayen, Ullema hairan, pucha kab hua, kaha, ishaa se khuch pehle, ek kamre me unhone apni beti ke jism ko rakh diya kisi ko khabar bhi nahi hone di

Sarey ullema ke aankhon me aansu aa gaye, boley ke apne kisi ko, hume khabar kyun nahi di, bata dete to ye mehfil hum kisi aur ke yahan muntakil kar dete, apne zehmat kyun uthayi, kaha, suniye, beti Rasulallah ﷺ ki nemat thi, unhone wapas le li, magar aaj ki shab usne aisi azeem nemat ata ki ke Qayamat tak ke agar zindagi de di jaye to uska shukr ada nahi hota, wo Musatafa ﷺ ki nemat hai, ye ussey bari thi jo usne beti ki shakl me di thi, to mai is nemat ko kaise kho sakta.

13. Wahabiyo ke buzurg apni kitaabo me milad ki barkat batate rahe, jayez bolte rahe magar inke bacche najayiz bolte hain

(a) Mukhtasar Seerat e Rasul, ye Mohammad ibn Abdul Wahab Najdi ke bête, Abdullah ki likhi hui hai, isme inhone Pg 11 me Bukhari sharif ki ek Hadees likhi hai, ke Nabiye Kareem ﷺ jis din apki wiladat hui, to Nabiye Kareem ﷺ ka chacha tha Abu Laheb jo kafir tha, iski loandi 'Faweba' ne akar isko Huzur ﷺ ke amat ki khushkhabri di

Ye taik lagaye hue baitha hua tha, khushkhabri sunte hi isne ungli ke ishare se apni loandi ko ishara kiya ke jaa tu azaad hai.

Hazrat Imam Bukhari رحمه الله عليه likhte hain ke jab Abu Laheb mar gaya to wo bare sakht azaab me tha, Nabiye Kareem ﷺ ke dushre chacha Hazrate Abbas ibn Abdul Muttalib رضى الله تعالى عنه ne isko khwab me dekha, pucha kya guzri tujh par, wo bolta hai, marne ke baad mai aag me hun aur bare sakht azaab me hun, bus peer ke din mujhe chutkara milta hai khuch dair ke liye aur apni ungli ke taraf usne ishara kiya kaha, is ungli se maine apni loandi ko azaad kiya tha Mohammad ki wiladat ki khushi me usko azaad karne ka inaam ye mila ke ye ungli mooh me pakra di jaati hai isse paani nikalta hai aur mai hafte bhar ki pyaas bujha leta hun

Ab ye Hadees nakl karne ke baad, agey Abdur Rahm ibn Jauzi ka kaul likhta hai, ke ibn Jauzi kehte hain, jo Abu Laheb jo kafir mara aur jiski mazammat Quran me mojud, usko jab Nabi ki wiladat par khushi manane ka ajr diya jata hai, to us tawheed ke maanne wale musalman ka kya kehna jo khud Rasul ki wiladat me khushi ka izhaar karta hai

- (b) Shah Waliullah Mohaddas e Dehlvi رحمه الله عليه jinko deoband bhi maante hain, Ahle Hadees bhi, inki kitaab hai "Rasaile Waliullah", inke walid they Shah Abdul Rahim Mohaddis e Dehlvi رحمه الله عليه, ap Fatawah Alamgir ki team me shamil the.

Ye apne walid ka amal likhte hain, ke mere walid e gram me farmate the, ke mai Yaome Milad ke moake par khana pakwaya karta tha, ittefaaq se koi cheez mayassar na aa saki, sirf bhuney hue chane mojud the chunache yehi chane maine logo me taqseem kiya, khwab me dekha ke Nabiye Kareem ﷺ tashreef farma hain aur yehi chane apke saamne rakhe hain aur ap nihayti khush aur masrur dikhayi de rahe hain

- (c) Shah Abdul Aziz رحمه الله عليه jo Shah Waliullah رحمه الله عليه ke bete hain, kehte hain Fatawe Aziziya me ke fakir ka bhi amal ye hai ke wo milad un Nabi manate aur khana pakwate the

- (d) In sabhi ke pehle Hazrat Shah Abdul Mohaddis Dehlvi رحمه الله عليه likhte hain apni kitaab "Akhbarul Akhiyar" me, Madina me dars e Hadees dete the masjid e nabwi me, aur mamul ye tha inka ke jab dars dene aate to sab se pehle rozey Rasul pe jaate, Nabiye Kareem ﷺ ko salam arz karte, phir shahgird ke beech aate aur dars dete, phir chalte wakht bhi yehi amal karte

Milad ke taalluk se Pg 626 me likhte hain, dua karte hue in alfaazo me dua karte hain, "ai Allah, mera koi amal aisa nahi, jisey apke darbar me paish karne layek samjhun, meri tamam amaal me fasaad e niyat mojud rehti hai, albatta mujh haqeer mujh fakeer ka sirf ek amal teri zaate paak ki inayat ki wajah se bahot shaandar hai aur wo ye hai ke majlis e milad ke moake par khare hokar salaam parta hun aur durud bhejta hun"

- (e) "Fatawey Imdadiya" me Maulana Ashraf Ali Thanvi Sb, Vol 5, Pg 249, ye Ashraf Ali Thanvi Sb ke fataweh hain, 12 jidlo me aati hai, kisi ne Thanvi ji se sawaal pucha, milad sharif ek mehfile arayish me parna aur khara hona, durust hai ya nahi, aur is tarah para jaye ke kabhi naat ki shakl me ho aur kabhi taqreer ki shakl me ho, jaye hai ke nahi. Thanvi sb jawab dete hain, zikr e wiladat e sharif

e nabawi ﷺ misl deeghar asqaar e khair ke sawaab aur afzal hai, agar usme koi biddate ka kaam na ho to ye jayez hai aur sawab hai aur afzal hai

14. Deobandi ka dogla pana dekhiye Milad Un Nabi manane ke ta'alluk se:

- (a) Barahenul Qatiya, me Ambethvi sb, Pg 317 pe likhte hain ke har saal milad manana kanhaiya ka janam din har saal manane ke barabar hai ya shia ki tarah har saal imam hussain ki shahadat ka zikr karne ke barabar hai. Ala Hazrat Saudia gaye ye kitaab dikhayi sunni ullema the us wakht to inpar kufr ka fatwah aya, ye hogaye pareshan, pure Hindustan me inki thutu hone lagi, inhone saudia ke aalimo ko dhoka dene ke liye dusri kitaab likhi
- (b) Al Muhannad Alal Mufannad, Ambethvi sb ne likhi, Pg 27, saudi ke ullema ne inse pucha tha ke sunne me ye aya hai ke ap milad ko haram bolte ho, iske jawab likhte hain, ham to kya koi musalman bhi aisa nahi ke Rasulallah ﷺ ki wiladate sharifa ka bulke apki jutiyo ke ghubar apki sawari ke gadhe ke peshab ka taskira bhi kawi o biddate saiyah ya haraam kahe. Rasulallah ﷺ ki wiladat ka zikr to kya Nabiye Kareem ﷺ ke bowl aur peshaab, khawab ka taskira bhi hamare nazdeeq nihayati pasandeeda aur alaa darjeh ka mustaheb hai aur barkat wala hai. Ye hai inki makkari.

# [65] Tajul Auliya ki Ashiqana Namaz

1. Ek martaba Tajul Auliya maghrib ki namaz ke liye maghrib me tashrif Le gaye, Imam ne dekha ke wakht ka itna bari wali e qamil masjid me aya hua hai to meri kya majaal ke Huzur ke hote hue mai namaz paraun, arz kiya ke Huzur namaz ap

hi parayen, apka zyada tak wakht jazb ki kaifiyat me guzarta tha, Allah ki mohabbat me dubey hue rehte the, us wakht bhi ap aisi hi kaifiyat me they

Ap musalley pe aye, namaz parana shru ki, taqbire ula ke baad, jab ruku kiya to apne kai martaba ruke kiye, phir sajdah farmaya to kai sajdeh farmaye, is tarah pehli raqat muqammal hui, dusri raqat me bhi khuch isi tarah ka mamla raha, teesri raqat me jab ki salaam phair diya jata hai, ap salaam pherne ke bajai phir khare ho gaye, choathi raqat ke liye khare ho gaye aur isme wohi hua ke kai baar ruku aur sajdeh farmaya, qaidah me kafi dair baithne ke baad salaam phera.

Log hairat zada hue, kashmakash chal rahi thi logon ke dilon me, khuch log soch rahe the ke namaz hui hi nahi kyun ke humne aisi namaz kabhi pari nahi aur khuch log jo apko jante the, wali mantey the inhone khyal kiya ke humne Allah ke wali ki ibteda me namaz pari hai to yaqeenan qabul hogi, chunache pehle tabqe ke log uthey aur namaz dubara pari, ap musalle pe ab bhi baithe hue hain, jab un logo ne namaz lotayi to ap uthey aur darwaze ke taraf chalte hain to logo ne ghair liya, Huzur hum apko beshaq Allah ka wali maante hain, par ye kaisi namaz apne parayi. Apne jazb ki kaifiyat me hi muskurake irshad farmaya, jaisi kitaab me likha tum waisi namaz parte ho, aur jaisa kitaab wala bolta Tajuddin waisi namaz parta (subhanallah)

2. Hadees: Pakeezgi adah imaan hai

- Tirmizi Sharif, Hadees 3519
- Imam Abdul Razzaque ne Al Musannaf, Vol 11, Pg 296, Hadees 20582
- Musnade Ahmed, Hadees 18287
- Imam Darmih ne apni Kitaab Kitaabul Musnadul Jame, Hadees 679
- Imam Tabrani ne Ad Duaa Hadees 1734

3. Hadees: Musnade Ahmed, Hadees 11893

Imam Ahmed Ibn Hanbal, Abu Sayeed Khudri رضى الله تعالى عنه se nakal karte hain, bari taweel Hadees hai, Abu Sayeed Khudri kehte hain ke Rasulallah ﷺ ki tabiyat aleel thi, ap marazul moat me the, us wakht Sarkar ko bahot tez bukhari tha, kehte hain ke mai Huzur ki iyadat ke liye gaya, dekha ke apko bahot tez bukhari hai aur ap par kai chadarian rakh di gayin thi, un chadaro ke upar se bhi bukhari ki tapish mehsus ho rahi thi, mujhe bari hairani hui ke kya kisi ko itna bukhari bhi ho sakta

hai, phir maine arz kiya, ke kya Rasulallah kisi ko itna tez bukhari hota hai, maine  
aj tak kisi insaan ko itna tez bukhari me nahi dekha

Nabi ﷺ ne irshad farmaya, ke Anbiya par dusro ke muqable me musibat aur takleef  
zyada aati hai, aur uske baad saleheen par, bukhari me chunke ajro sawab hai, to  
Anbiya ajr me bhi tumse zyada hote hain, isliye mujhe zyada bukhari hai ke mai  
tum sabh se afzal hun. Maine arz kiya, ke Ya Rasulallah, sab se zyada musibat kin  
par aati hai aur jinka ajr bhi zyada hota hai

Nabi ﷺ ne irshad farmaya, (ab Hadees ki wo alfaaz hain) – ek nabi aise hain jin par  
juaon se azmaish ki gayi, itni hoti ke wo juaon ko maar diya karte, aur kisi nabi ko  
ghurbati se azmaya gaya, khuch ke paas ek hi chadar thi aur puri zindagi ek hi  
chadar par guzar di unhone, usi se apne jism ko chupate the, wo musibat par aise  
khush hote the jaise ke tum nemato par

- Al Musannaf Abdur Razzaque, Vol 11 Pg 310 Hadees 20626
- Ad Adabul Mufrad me Imam Bukhari Hadees 510
- Sunane Ibn Maaja (Kitabul Fitn) Hadees 4024
- Musnade Abu Yaala, Vol 2, Pg 313, Hadees 1045
- Imam Tahavee ne Sharhe Mushikul Aasar, Hadees 2210

#### 4. Hadees: Sahih Muslim, Hadees 6577

Hazrat, Abu Huraira رضي الله تعالى عنه se riwayat hai, Huzur ﷺ farmate hain bahot se  
purganda haal, (jinke kapre maile, baalo me mittiyan hoshe hawas nahi hai), unko  
darwazo se dhutkar diya jata hai, magar Allah ke nazdeeq wo itne bare waliye  
qamil hain, ke agar wo kisi baat par arh jayen aur Allah ki kasam kha laien us par,  
Allah unki us baat ko pura farma deta hai

- Sunane Tirmizi, Hadees 3854
- Musnadul Bazzar, Vol 13, Pg 97, Hadees 6459
- Imam Tahavee ne Sharhe Mushikul Aasar, Vol 2, Pg 292 Hadees 674
- Imam Hakim Trimizi ne Nawadirul Usool me Vol 6, Pg 334, Hadees 1473
- Sahih Ibne Hibban ne Hadees 6483
- Majemul Ausad me Vol 1, Pg 264 Hadees 861
- Al Mustadrak Vol 4, Pg 364, Hadees 7932
- Shoaibul Imaan me Vol 7, Pg 331, Hadees 10482
- Imam Munzari ne Attargheeb Wattarheeb Hadees 4815

- Imam Haisami ne Majmauz Zawaaid Vol 10, Pg 337, Hadees 17922

5. Hadees: Majemul Ausat, Vol 1, Pg 392, Hadees 861

Hazrat Anas se riwayat hai, kehte hain ke maine Sarkar ko kehta hua suna, ke bahot se bikhre baalo wale, unke chehre mitti se bhare hue, libaz phata purana, logon se mangte hue nazar ayenge, agar ye Allah par bharosa kar ke kisi baat par kasam kha lain, Allah inki baat ko pura farma deta hai

- Imam Munzari ne Attargheeb Wattarheeb Hadees 4816
- Imam Haisami ne Majmauz Zawaaid Vol 10, Pg 466, Hadees 17918

6. Hadees: Sunane Tirmizi, Hadees 2444

Hazrat Soabaan kehte hain ke maine Rasulallah ﷺ ko kehte hua suna, ke mere Hauze Qausar ki jo lambayi hai, wo Adan se Balqa ke amaan tak hai, iska paani doodh se zyada safed hai, shahed se zyada meetha, piyalo ki tadad asmaan ke sitaro ke barabar hai jisse ap pilayenge, jo isse ek baar pilega wo kabhi pyasa nahi rahega, sab se pehle mahajereen fuqrah piyenge, un fuqrah ki sifat bhi batayi Huzur ﷺ ne ke jinke baal gardh aalood, libaaz maile aur khuchle, iski wajah se duniya meachi aurten unse niqaah karna nahi chahtin, unke liye darwaze nahi khole jaate the, ye sab se pehle Hauze Qausar se jaam piyenga

- Suanane Ibn Maaja (Kitabul Fitn) Hadees 4303
- Musnade Ahmed Hadees 22367
- Imam Tabrani ne Muajemul Kabeer Vol 2, Pg 99, Hadees 1437
- Imam Abu Noyem ne Maarfatus Sahaba, Hadees 1395
- Haakim Al Mustadrak, Vol 4, Pg 204, Hadees 7374
- Shoaibul Imaan me Vol 7, Pg 332, Hadees 10485

7. Hadees: Kitabul Musnaul Jamey, Hadees 376

Hazrat Hasan Basri رضى الله تعالى عنه kehte hain, ke Rasulallah ﷺ farmate hain, ke ilm 2 tarah ke hote hain, ek qalb ka ilm hota hai dusra zubaan ka hai jo hum parkar hasil karte hain, dil ka ilm Allah ke taraf se hota hai aur yehi faida baksh hota hai, kitaab ka ilm to mohaddessen se ata hai

- Sunane Daarmi (Almuqaddama) Hadees 76
- Imam ibn Mubarak, Kitabuz Zohad, Pg 407, Hadees 1161
- Shoaibul Imaan me Vol 2, Pg 296, Hadees 1825
- Musnadul Firdous, Vol 3, Pg 97, Hadees 4018



- Imam ibn Abdul Bar, Jaame Bayanil Elm wa Fazlihi, Pg 661, Hadees 1150

8. Hadees: Sahih Bukhari, Hadees 120

Haz. Abu Huraira se riwayat hai, kehte hain ke maine Nabi ﷺ se ilm ke 2 bartan hasil kiye, 2 tarah ka ilm liya, ek ilm to wo hai jo maine tum tak pahoncha diya, phaila diya, (wohi kitaabo me agaya) aur dusra ilm jo maine tumhe bataya nahi, chupa diya, agar wo ilm mai tum par zahir kar dun to tum mera ye gala kaat do

- Imam ibn Abdul Bar, Jaame Bayanil Elm wa Fazlihi, Hadees 1910
- Imam Khateeb Tabrezi, Mishkat Sharif, Hadees 271

9. Hadees: ek martaba Musa عليه السلام se kisi ne sawal kiya ke ye bataiye is wakht roohe zameen par sab se bara aalim kaun hai, farma diya ke mai hun, Allah ko baat pasand nahi ayi, aur wahi nazil ki, batore naseehat

- Sahi Bukhari (Kitabul Ambiya) Hadees 3401

10. Hadees e Jibreel: Sahih Bukhari, Hadees 50

Ek martaba Jibreel عليه السلام, Nabi ki mehfil me ek ajnabi ki shakl me pahonche, sawaal kiya ke Imaan, Islam aur Ehsaan kya hai, Nabiye Kareem ﷺ ne jawab diye, "Imaan wo hai ke tum Allah par, farishto par, uski nazil karta kitaab par, uske rasulo par, taqdeer par imaan rakho, Islam wo hai ke tum gawahi da ke Allah ke siwa koi saccha mabud nahi aur Mohammad Allah ke Rasul hain, ahsaan ye hai ke tu Allah ki ibadat aisi kar ke tu Allah ko dekh raha ho aur agar ye kaifiyat na ho sake, to kam se kam ye khayal karle, ye tasawwur karle, ke Allah tujhe dekh raha hai"

# [66] Syed Makhdoom Ashraf Jahangeer Simnani by Farook Khan Razvi

1. Para No 11, Surah Yunus, Ayat No 62

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾

Allah fermata hai, khabar daar ho jao, beshaq, Allah ke jo wali hain, unhe na koi khoaf hai, na ranjh hai

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٣﴾

Aur Allah ke wali wo hai jo imaan laya, imaan par mazbut raha, aur jisne taqwa ikhtiyar kiya

Quran me “ala” ka lavz wahan aya hai jahan tambihan baat se / ka ta’alluk rakhti hai, imaan aur aqeeda se jiska ta’alluk ho

“ala” ka stemaal baat ki ehmiyat ko zahir karne ke liye aur kabhi kabhi baat ke nataij se agha karne ke liye bhi stemaal hota hai (khabardar karna)

## 2. Lakhoafun ki tashree aur wakiya

Imam Jafar Sadiq رضى الله تعالى عنه ke zamane ka badshah the Mansoor, bara zalim aur jabir, kisi ne kaan bhar diye ke Imam Jafar tere khilaaf baghawat kar rahe hain, kahin aisa na ho ke unke maanne wale ek foaj bana lain, tujh par hamla na kar dain aur tu tabaah barbaad na ho jaye.

Jallad ko bulaya gaya, badshah bola ke ek kinare par chup jao, mai Imam Jafar ko bulata hun, jab mai ishara karunga, unka qatl kar dena, ishara kya hoga, mai apne sir se taj ko do baar hataunga, rakh dunga, tum samajh lena qatl karna hai. Jallad khara ho gaya talwaar lekar aar me chup gaya. Sipahi apko bulane aye, badshah ne yaad kiya hai, aur hukm hai hame ke nahi aye to utha ke le ana, ghulamo ne kaha sarkar hum saath me chalte hain, boley koi zarurat nahi hai. Darbar pahonche, jaise hi darwaze me dakhil hue, ap par badshah ki jaise nazar pari khoaf zada ho gaya, paseene me tarbatar ho gaya, takht pe khara kaanp raha hai.

Ap darbar me dakhil hue, ye takht se niche utra, haath pakar kar upar lekar apko apne bazu baitha diya, khud paseene me dooba hua hai, ap baithe hue hain, puchte hain kyun bulaya, kaha Huzur bus ziyarat karni thi, ab Jallad talwar lekar chupa khara hua hai ke ishara jaise ho mai qatl karun, iski khoaf ki shiddat itni bari ke pyaas mehsus hui, paani mangwaya, jaise iske haath me pyala paish kiya gaya, apne iska haath pakar liya, abhi paani mat peena, puchta hai kya baat haim Imam, apne pucha ke agar ye ek pyala paani tujhe is wakht na diya jaye to tu is paani ko

hasil karne ke liye kaya karega, bola mai is wakht is ek pyale paani ke liye apni adhi huqumat de sakta hun, acha theek hai pee le, ab ap farmate hain badshah se, ke ye bata ba tune jo paani piya hai wo agar tere paith se bahar na nikle peshab banke aur wo tere jism me beemari paida kare to tu kya karega, kehne laga ke mai is paani ko nikalne ke liye apne jism se adhi huqumat de sakta hun.

Irshad farmaya, ke ai badshah, jis daulat aur jis huqumat par tu akarta hai wo ek pyala paani se zyada aur khuch bhi nahi. Apne phir pucha bata kyun bulaya tha, bola bus ziyarat ke liye bulaya tha, ziyarat ho gai, koi haajat ho to byan kijiye, apne farmaya, ke ek hi haajat hai ke ayinda kabhi bulana mat. Ab jab wahan se nikal gaye, to wo jallad puchta hai badshah se, huzur apne ishara to door maine dekha ke ap kaanp rahe the, kaha bad-bakht ishara karta to kaise karta, tu wo manzar nahi dekh raha tha jo mai dekh raha tha, ek sher saamne khara hua tha aur keh raha the ke tune Imam Jafar ko zara sa bhi nuqsan pahonchaya to mai tujhe isi wakht cheer ke rakh dunga.

3. Khoaf aur Ghum me kya fark haii

Khoaf – mustaqbil hai (future)

Ghum – maazi hai (past)

Example (a) daulat humne kamayi barbaad na ho jaye is baat ka hame khoaf hai, daulat thi gawah baith is baat ka ghum hai

Example (b) baccha par raha hai, pichli baar fail ho gaya tha, ghum hai, aur ab par raha hai is khoaf ke saath ke kahin ab phir fail na ho jaun

4. Auliya aur Waliyon ko na khoaf, na koi ghum hoga

Quran apne waliyon ke baare me kehta hai, inki zindagi itni paak sutra hai ke usme aisa koi gunaah hota jis par ranjh karna aur is baat ka khoaf nahi hota hai ke us gunaah ke aiwaz unhe sharminda kiya jaye. Auliya wo hote hain, na jinko pichli baat ka ghum aur na aane wali baat ka khoaf, akhirat me khoaf aur ghum insaan ko hoga (ghum is baat ka amal ache nahi kar paye jab duniya me the, khoaf is baat ka ke jahannama ka hukm na suna diya jaye), auliya aur wali ko na khoaf, na koi ghum hoga, bulke wo to hum jaiso ki shafaat karne ka ikhtiyar rakhte honge, wo “Lakhoafun” ki manzil par hain

Allah ne apne auliya ko ikhtiyar diya hain, zaati aur atayi ikhtiyar, Allah kisi mareez ko shifa di ye uski zaat hai, koi wali kisi beemar ko shifa de de ye atayi hai, koi agar wali ki karamat par shak karta hai to wo is ayat ka inkaar karta hai

5. Wakiya: Ghous Paak ne baraat ko patthar ka bana diya

Ek jagah pahari ilaka, Ghous Paak baithe hue hain majlis se khitaab kar rahe hain, ek baraat dhol bajate hue nachte hue guzar rahi hai, apko kalaam logo tak pahonchane me dushwari hui, jalaal aya, irshad farmaya, ke ye patthar ke kyun nahi ho jaate, jitni baraat thi sab patthar ki shakl me ho gayi, majlis me ek haiwat taari ho gayi ke apse koi arz kar sake ke sarkar jaane dijiye, maaf kar dijiye, majlis khatm hui, ap apne ghar tashrif le aye.

Takreeban 15 se 20 roz tak wo baraat patthar ki shakl me rahi, Ahle Baghdad ka paas se guzar hota dekhte aur ibrat hasil karte, magar kisi me itni jurrat nahi ke jalaal e Ghousiyat ka muqalba kar sakey, ap apne hujrey me baithe hue hain, apke sahab zaade Shaikh Abdul Wahab رضى الله تعالى عنه apke pair daba rahe hain, farmaya, sahab zaade aj hamara dariya e sakhawat josh me hai, bahot khush hain hum khuch mangna ho to maango, (issey wali ka ikhtiyar sabit hua) huzur, un baraat walon ko maaf farma dijiye, farmaya "unhe choara", jumle jaari hue, baraat dhol bajate hue nikal gayi, logo ne pucha kitne din thehre hue the, boley hum to abhi ja hi rahe hain.

6. Hadees: Allah ke Nabi ﷺ farmate hain, faqiri mujhse hai aur mai faqiri se hun, ap dua farmate hain, ke parwar digar mujhe puri zindagi takleef me rakh, mujhe musibat de, Hazrat Ayesha رضى الله تعالى عنها arz karti hain, Ya Rasulallah ﷺ ap is qadar dua farmate hain, Sarkar ﷺ ne irshad farmaya, ke bande takleef me Allah ko dil se pukarta hai
7. Hadees: Rasulallah ﷺ farmate hain, ke logo agha ho jao, ke jisne duniya me jitna thora rakha, usne kamyabi hasil ki aur jitna zyada rakha utna hisaab de hoga
8. Hadees: Rasulallah ﷺ ne irshad farmaya, ke abhi ameer hisab hi de rahe honge, ke ghareeb, muflis, faqakasht, jinko dhudkaar diya jata tha, ek riwayat me 500 saal aur ek riwayat me 5000 saal pehle jannat me chale jayenge, us wakht ameer kahenge, ke kaash hum duniya me 60 ya 70 saal daulat wali zindagi nahi guzarte to aaj hum jannat me pehle chale jaate
9. Riwayat: Sarkar Junaid Baghdadi رحمه الله عليه Ghous e Azam ke dada peer hain, apka jhubba phata hua hai, paiwan laga hua hai, ab is layek hi nahi hai ke pahen saken, pahari par charkar, Allah ki bargah me dua karte hain, taaki ap jo dua karen wo makhluk na sune, malik is jhubbe ko 7 saal se pehna hua hun, taar taar ho gaya hai,

ab kisi layek nahi reh gaya, malik ek jhubba ata farma de, asmaan se ek jhubba utra, apne apna jhubba badla phata hua hataya, piche se awaaz aati hai, Huzur wo phata hua mujhe de do, palat ke dekha, ek fakir uska bhi libaaz phata hua, mai tumhe kyun dun, Huzur jab ap dua kar rahe the, to mai ameen keh raha tha, pucha ye phate jhubbe ka kya karoge, bola batore tabarruk ye kafan ke saath rakh lunga

10. Hadees: Hazrat Sahel Ibn Saad رضى الله تعالى عنه , wo kehte hain ke ek khatun ne Nabi ﷺ ko ek jhubba lakar diya, bara keemti jhubba tha, Sarkar ne bara pasand farmaya, khatun kehti hai ke ap isey pahen lain taaki mujhe aur khushi ho, Sarkar apne hujre me gaye aur pahen liya, bahar tashreef laye, sahaba ekram tareef karne lage, tabhi ek sahabi ne kaha, Ya Rasulallah, ye jhubba mujhe de dijiye, sahaba ekram ko narazgi hui, ke ai shaks Rasul ke jhubbe ko kyun mangta hai, jab Rasul ko iski zyada zarurat hai, abhi khuch pal hi to hue hain pehne hue, to usne kaha, ke isliye to maang raha hun, ke ye Rasul ke jism se masq ho gaya hai, kaha jhubbe ka kya karoge, bole, bakhuda, maine isey pahenne ke liye nahi balke isliye maange hai ke isey mera kafan banake mujhe isme dafan kar diya jaye

11. Jitne chote chote Ghaus hain ye "Ghaus e Subra" hain, ye apne zamane ke hain lekin Ghaus e Azam Qayamat tak ke liye Ghaus hain, ye "Ghaus e Qubra" hai, Ghausa Subra par wo poshida alam zahir kiye gaye ke makhdum jao aur in alamo ko apni ankhon se dekho, Ghaus Paak ko farmaya gaya ke ap is alam ki sair karo apko kahin jaane ki zarurat nahi, ap har alam ko apne hatheli par rai ke daane ki tarah dekhte hain, kyun ke ap Ghaus e Qubra hain

12. Allah ne 18000 alam paida farmaya hai, ye duniya bhi ek alam hai, ap par isme se chan alam zahir kiye gaye jaisa ke (a) darakhto pe insaan lage hue dekha (b) ek aisa alam jisme sirf aurtan hain, koi ek mard bhi nahi.

13. Hazrat Makhdoom Ashraf Jahangeer Simnani رحمه الله عليه ki khuch karamat:  
Sheikh Alauddin Haq Pandivi رحمه الله عليه apke peero murshid ne apko Kachocha ki wilayat di, apke khuch chuninda karmat ka zikr (Refer to Copy 02, Page Nos. )

# [67] teen din me Quran sikhane waale gumraah firqe expose

1. Rasulallah ﷺ ki sakhawat:

Hatim Tai Rasulallah ﷺ se pehla guzar chuka hai, bahot sakhi tha, sarkar ﷺ ka zamana nahi paya magar Hatim Tai ke bete Adi ibn Hatim sahabi rasul hain, iman

laye. Is kabile ne ek martaba mushrekeen ka saath diya tha, to Rasulallah ﷺ mushrekeen se nipane ke baad, is kabile par hamla kiya, isme ye sab qaidi banke aye, Hatim ke bete aur beti bhi isme qaidi banke aate hain. Rasulallah ﷺ apne hujre se bahar tashreef laate hain, farmaya, ye kaun hain, kis kabile ke log hain, ye Hatim Tai ke kabile ke log hain, farmaya isme Hatim ke ghar ka bhi koi hai

Adi ibn Hatim kehte hain, ke mai agey bara, Ya Rasulallah ﷺ mai Hatim ka beta Adi hu, ye meri bahen hai, apne farmaya, Hatim bahot sakhi tha, uski sakhawat bari mashhur hai, magar afsos Hatim ne mera zamana nahi paya, kasam parwar digar ki agar Hatim to wo jaanta ke mai ussey bara sakhi hun. Apne Hatim ki sakhawat ke aiwaz me pure kabile ko azaad kar diya.

## 2. Para Surah Baqarah, Ayat 115

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُهُ ۚ اللَّهُ ۙ

- (a) Muhammad Junagadi, jo ghair muqallid ke moulvi hain, is ayat ka tarjama karte hain, aur mashriq aur maghrib ka malik Allah hi hai, tum jidhar bhi mooh karo udhar hi Allah ka mooh hai
- (b) Ala Hazrat ne tarjama kiya, mashriq aur maghrib ka malik Allah hai, tum jis taraf rukh karo Allah ki rehmat tumhari jaanib mutawajjah hai

## 3. Para, Surah Rum, Ayat 38

فَاتِّذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۚ

- (a) Muhammad Junagadi, jo ghair muqallid ke moulvi hain, is ayat ka tarjama karte hain, bus qurawat daar ko, miskeen ko, har ek ko uska haq dijiye, ye unke liye behtar hai jo Allah ka mooh dekhna chahte ho
- (b) Moulvi Wehduz Zama jo Ahle Hadees ke bahot bare aalim hain, ne is ayat ka tarjama kiya, ai paighambar, naate wale ko uska haq de, aur mohtaj ko, aur musafir ko unka haq, jo log khuda ko mooh dekhne aur uska deedar akhirat me chahte hain

(c) Ala Hazrat ka tarjama, qurawat daaro ko unka haq do, miskeeno ko unka haq do, musafir ko unka haq do ye unke liye behtar hai jo Allah ki rizah chahte hain

4. Para 17, Surah Anbiya, Ayat 51

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ۝

Ibrahim عليه السلام ka zikr kiya hai Quran ne. Allah kehta hai ke humne Ibrahim ko baalik hone se pehle hi hidayat ata kar di aur hum uske halaat ke negebaan the

5. Hadees: Imam Bukhari ne Tarikhul Kabeer, Vol 7, Pg 374, Hadees 1606

Sahabi Rasul Hazrate Maisara Fajr se riwayat hai, kehte hain ke maine Nabiye Kareem ﷺ se arz kiya pucha, ai Allah ke Nabi ﷺ ap Nabi kab banaye gaye, Huzur ﷺ ne farmaya, suno ai maisara, mai us wakht bhi Nabi tha jab Hazrat Adam rooh aur jism ke darmiyan me they

- Musnade Ahmed, Vol 5, Pg 59 Hadees 2362
- Imam Bayhaqi ne Dalail Un Nabuwaah, Vol 1, Pg 17
- Imam Tabrani ne Al Mujum Al Kabeer, Vol 12, Pg 119, Hadees 12571
- Imam Tirmizi Hadees 3609
- Imam Abu Nuayam ne Hilyatul Awliya me likha Vol 7, Pg 122
- Ibn Kaseer ne Al Bidayah Wan Nihaya Vol 2, Pg 321

6. Para, Surah Baqarah, Ayat 7

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

Allah fermata hai ke humne inke dilo par mohar laga di, inke kaano par parde dale hue hain ye haq sunte nahi, ankhon pe ghata khub andhera hai, haq dikhta nahi hai, aisi hi logo ke liye dard naak azaab hai. Ala Hazrat ne keh diya,  
"aankh wale tere joaban ka tamasha dekhe  
deeda e qaur ka kya nazar aye kya dekhe"

# [68 ] Maulana Farooq Rizvi Dhabol

1. Dhol ki ijaat kab aur kaisi hui?

Hazrat Shah Abdul Haque Mohaddis Dehlvi apni maqtubat me farmate hain, ke

Hazrat Dawood عليه السلام hafte me ek martaba apni koam se khitaab karte the, Huzur ﷺ farmate hain ke jab Dawood عليه السلام hafte me ek baar khoaf e elahi par khitaab karte qoam roti, log kapre pharte aur jab majlis khatam hoti to kai kai 100 janaze uthaye jate, Hazrat Dawood عليه السلام ne jab ye haal dekha to apne faisla kiya ke ab mai 15 din me khitaab karunga, agar yehi haal raha aur meri khitaab se aise hi log marte rahe to meri qoam khatm ho jayegi, apne 15 din me ek baar khitaab kiya magar marne walo ki tadad wohi rahi, phir apne faisla kiya ke ab mahine me ek baar khitaab karunga, ab bhi qaseer tadad me logo ki roohen kavz ho jati, ab apne irada kar liya ke ab saal me ek baar apni koam ko khitaab karunga

Jab ye irada kiya to Allah ne wahi bheji, rab nefarmaya, ai Dawood, nahi, tumne hafte ki majlis ko 15 din me kiya, 15 din wali majlis ko mahine par laya aur mahine ki majlis ko ek saal par lejana chahte ho, nahi Dawood, hamara hukm hai ke tum mahine me ek baar zarur waas kiya karo, tum fikr na karo, jo log tumhare waas me inteqaal karte hain tu unki moat ke tum zimmedar ho, nahi, koi kitna hi gunehgar ho jab koi mere khoaf me rota hai aur uski rooh nikalti hai, na hum uske amaal dekhte hain aur na uska hisabo kitab hota hai, hum usko jannat me dakhil kar dete hai, ai Dawood, tumhari ye majlis mere bando ke jannat me jaane ka ek zariya hai

Jab ye wahi ayi aur ye basaharat apne apni qoam ko sunayi to Iblees jal bhun gaya, sar peet liye usne, usne socha Dawood عليه السلام ki koam ko bharkane ka ye acha moaka tha, ke Dawood ko apni basti se nikalo, iski baat na suno, iski nasihat mat maano, jab ye nasihat karta hai to log mar jate hain, gharo me bacche yateem ho jate hain aurten bewain ho jati hai, ye bahana haath se nikal gaya, ab to log khushi khushi majlis me aate aur tamanna karte ke kaash aaj ki majlis me hamare rooh kavz ho jaye, taake hamara na hisab ho na kitab ho aur hum jannati ho jayen

Iblees ne apne chelo ko bulaya, sab milkar ghoaro fikr karne lage, ke kya karen Hazrate Dawood عليه السلام ki majlis ka asar kaise khatam karen, bare socha aur vichar ke baad Iblees ne dhol taiyar kiya, aur phir usne isko bajake ke khuch soor aur taal ijaat kiye, aur intezaar karne laga us mahine ke us tareekh ka ke jis tareekh ko Hazrat Dawood عليه السلام apni koam ko khitaab karte

Wo din log Hazrat Dawood عليه السلام ka waas sunne ke liye pahonche ap mimbar par tashreef laye, ap qudba hi par rahe the ke door ek pahar ke teeley par Iblees baithkar dhol bajane laga, jab usne bajana shru kiya to koam me ek inteshaar paida hua, khuch manchale nojawan uthe aur bole ye bari behtareen awaaz hai, is awaaz me



surur mehsus ho raha hai, is awaaz me hamare pair thirakna chah rahe hain, dil chahta hai ke hum raqs karen humne aise awaaz pehle nahi suni, natija ye hua ke majlis se uth uth kar jaane lage

Dawood عليه السلام ne usne khitaab kiya ke ai Allah ke bando theher jao ye Iblees hai jo tumhe gumraah karna chahta hai, magar wo maane nahi, natija ye hua ke jo farmabardar the wo thehre rahe aur nafarmani jinke dilo me thi wo uthe aur wo Iblees ki majlis me jakar baith gaye.

Huzur ﷺ farmate hain , ke jo Iblees ke taraf gaye Allah ne unko gumraah farma diya aur Dawood عليه السلام ke saath rahe Allah ne unko hidayat par rakha, aur wahan se phir koam me do tarah ke log hue, ek raqs surur ke dil data aur ek zikre elahi sunne ke dil data

Hadees: Huzur ﷺ farmate hain, logo, dhol, baaja, mousiki shaitan ki awaazen hain jisne in awaazo ko suna goya usne Iblees ki awaaz ko apne kaano me daal liya

2. Mecca me salana mela hota, Huzur ﷺ ki adate karima thi ke ap us mele me tashrif le jaate aur deen ki tabligh karte, bara moaka hota tha Huzur ki liye ke Sarkar bari tadaad ko ap khitaab karte the, aur usme bari kasrat ke saath log Islam ki taraf mayal bhi hote the, aitraaf ke kabile ke log jama hote wo apne apne budho ko laate aur Kaabe me usko nasab kar dete, Bare bare shohra aate apne kalamo ko sunate, bare bare ameer o kabeer un shayaro ko nawaz karte the, ek jashn ka mahol hota tha

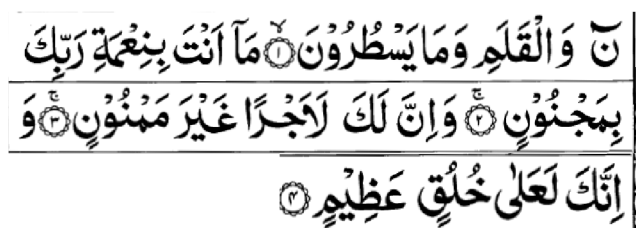
Abu Jahel ne meeting bulayi, isme sabhi ko bulaya aur mashwara karne laga, ke dekho jab jab ye mela ata hai Mohammad tableegh karte hain aur hum dekhte hain ke kai Kabile ke bare bare sardar Mohammad ko Nabi mankar chale jate hain, humne ne Mecca me musalmano par zulm kar karke roke rakha hai, magar yehi haal raha to aitraaf me Islam barta rahe aur aisa na ho ke ek din ye saare milkar Mecca par hi humla na kar dain. Koi aisi tadbeer batao ke Mohammad se hum logo ko roken aur jab Mohammad ﷺ tableegh karne to hum logo ko aisa wargalayen taaki log Mohammad ki baat bar yakeen hi na karen, kyunki unke kalam me aisa jaadu jo suntan hai unhi ka ho jata hai

Sabh ne mashware diye, kisi ne kaha ke hum mashur kar denge ke Mohammad shayar hai, Abu jahal ne kaha nahi ye humne mashur kiya tha magar shayar aur adeebo ne khud tasleem kiya ke ye kalaam kisi insaan ka kalaam nahi ho sakta, kisi

ne kaha ke hum mashur kar denge ke Mohammad jadugar hai, Abu jahel bola nahi, Mohammad ka huliya libaz unki awaaz jadugar ki tarah nahi hai, ye rai bhi usne reject kar diya, ke tabhi Waleed ibn Moghira ne mashwara diya ke hum Mohammad ko Majnu Pagal karaar de dain aur ye mashur kar dain ke ye Mohammad jo Quran ke naam par sunata hai ye darasal Allah ke taraf se nahi hai, Mohammad par pagalapan ka doara parta hai aur us pagal pan ke doare me Mohammad jo khuch barbarata hai kehta hai ye Allah ke taraf se hai, Maazallah

Mushrekeen ne ye rai pasand ki aur jab Huzur tashreef laye to sab se pehle Waleed ibn Moghira ne chillana shor karna shru kiya, aur sabh ne taaeed shru ki, aur bola "ke ai wo shaks jispar Quran utara gaya, tu nahi magar siwai uske ke tu majnu aur pagal hai" isne Huzur ﷺ ki tawheen ki, Nabi ﷺ ke qalb ko takleef pahonchi, Huzur ﷺ ke aankhon me aansoo aa gaye, chasma e mubarak nam hui, Huzur rone lage, rab ne kaha Habib tujhpar hamla hua hai jawab hum ata karenge, Surah Qalam ki ayaten nazil huin

Para 29, Sura Qalam Ayat 1 - 4



Ai mehbub kasam qalam ki aur uske noshto ki likhe huo ki (1), ap apne rab ke fazl se hargiz hargiz majnu nahi hain(2), aur Allah ke taraf se apke liye behtareen ajr hai sawab hai (3), ai mehbub humne to apko behtareen akhlaaq banakar bheja hai (4)

Surah Qalam ki ayaton me rab ne apne mehbub ki barhaat ka izhaar kiya, ke hamara mehbub majnu nahi, pagal aur dewaana nahi, aur kaha ke jo hamare mehbub ko aib daar batata hai wo to khud aib daar hai aur usme ek do aib nahi isme 10 aib hai, aur Quran ne uske 10 aib sunane shru kiye, ayat 10 -14 me uske aibo ki ayat nazil hui, aur wo aib kya hain, pehla aib ke ye bari kasma khata hai baat baat me kasma khata hai, dusra aib ginaya gaya ke ye intehayi zaleel shaks hai, ye bahot bara tanebaaz hai, ye idhar ki udhar lagata hai, logo ko bhalai se rokta hai, had se bara hua hai, gunaho me jaree aur sakht hai, badakhlaaq hai, intehayi bakheel hai, jab ye 9 aib Rasulallah ﷺ ne sunaye Quran ki zubaan me usko to wo har aib ko sunne ke baad wo kehta tha, "sadaqa mohammad" ai Mohammad tumne sach kaha, uspar bhi

mascara pan karta tha, hasta tha aur kehta tha ke mai sach me bakhil hun, mai idhar ki udhar lagata hun etc

Jaise hi Rasulallah ﷺ ne uska duswan aib sunaya Quran ki tilawat ki, ke ye teri asl me khata hai, tu haraami hai, tera baap nahi hai, jaisi suna duswan aib sir chakra gaya, arab me koi nahi janta tha, ke iska baap moghira nahi hai, seedha ghar ke taraf rawana hua, talwaar nikali aur apni maa ki gardan par rakh diya

Ai maa bata mera baap kaun hai, Maa boli, beta tera baap moghira hai, kehta hai, “ke ai meri maa, tu jhuth kehti hai, isliye ke Mohammad ﷺ par wahi ka nuzul hua, aur Mohammad ﷺ ke rab ne bataya hai ke mera baap moghira nahi, tu jhuthi ho sakti hai, Mohammad ka kalaam, Mohammad ka rab jhutha nahi ho sakta”. Maa ne jab dekha ke talwaar rakhi hui hai, baat ye agayi, ke Mohammad ﷺ ke rab ne kaha, thi to wo kaafir magar janti thi, Mohammad aur Mohammad ka rab jhuth nahi bolte, usne kaha, beta ke jab Mohammad ne kaha to yehi sach hai

Tera baap ameer to bahot tha magar aurat ke kaabil nahi tha, maine socha mar jayega sari daulat koi teesra le jayega maine ek charawey se mooh kala karwaya aur uska natija tu hai. waleed ibn moghira koi baccha to nahi tha, ek kabile ka Buddha khusat sardar tha, Abu Jahal, Udba, Shaiba uski rai liya karta tha, uska ehtaraam karte the, umar daraaz shaks tha, magar koi nahi janta tha ke ye haraami hai, sirf maa jaanti thi, lekin itne asre me usne jab jab kufr ikhtiyar kiya, rab ne uske haraami hone ka zahir nahi kiya, tabh kiya jab usne Rasul ﷺ ki tawheen ki, lehaza jab bhi koi bad – aqeeda aye uske khilaaf tumhe bolne ki zarurat nahi, magar jab wo Nabi ﷺ ki tawheen kare to tum bar kar keh do ke tu harami malum hota hai

3. Hifzul Imaan kitaab ke likhne wale hain Maulna Ashraf Ali Thanvi, inse sawal hua ke Rasulallah ﷺ ko ilm e ghaib hai ke nahi, Thanvi sb likhte hain, Mohammad ﷺ ko jaisa ilm hai isme Huzur ka kya kamaal, jaisa ilm e ghaib Rasul ko hai waisa ilm e ghaib to pagal ko hai, bacche ko hai, har deewane ko hai bulke har chopah janwar ko hai, maazallah, astaghfirullah
4. Rasulallah ﷺ ka ilm atayi hai aur Allah ka jo ilm e ghaib hai wo zaati hai, aur yehi aqeeda ahle sunnat ka hai, Ala Hazrat Fazile Barielvi farmate hain ke “Addalatul Meccaiya” me farmate hain, ke Rasulallah ﷺ ka ilm zarra barabar bhi be-atayi elahi manna kufr hai, Huzur ko zarra barabar bhi ilm hai to wo Allah ki ata se hai

5. Jo ghustakhi ko ghustakhi nahi samajhta, aur dusra wo jo ghustakhi par khamosh rehta hai usse barhaat ka izhar nahi karta, mujrim dono hain, ye na socho ke ghustakhi humne nahi ki, Thanvi sb to mar gaye, hame kya lena dena, ab koi Thanvi sb ko maanne wala hai wo maane, hamari namaz hamare saath, uski namaz uske saath, nahi ye falsafa Islam me nahi chalta. Islam ka falsafa, ke jo kafir ho jaye kufr ki buniyaad par, uske kufr me shak karne wala bhi kaafir hota hai, uske azaab me shak karne wala bhi kaafir hota ha

Hadees ki roshni me Huzur ﷺ farmate hain ke Hazrat Yousha عليه السلام, ek nabi guzre, Hazrat Musa عليه السلام ke baad aye, 6 lacs abadi thi inke koam ki, 3 lacs farmarbardar imaan wale the aur baki 3 lac kaafir aur mushrik. Hazrat Yousha عليه السلام ne bari tableegh ki nahi maane ye 3 lacs, akhir me jab ajiz agaye pareshan ho gaye dekha ke ye 3 lacs nahi maanne wale, mayus ho gaye, tab Hazrat Yousha عليه السلام ne Allah ki bargah me dua ki ke ab is par tu azaab nazil farma de

Allah ne farmaya, Yousha tum akeyle is koam se is ummat se nikal jao, puri koam par azaab aane wala hai, Hazrat Yousha عليه السلام hairan, maine to gunehgaro ke liye azaab manga hai farmabardaro ke liye nahi, ai Allah 3 lacs to farmabardar hain, tujhpar imaan late hain, unpar bhi azaab bhejega, farmaya, haan unpar bhi azaab bhejunga, wajah ye hai, ke imaan to mujhpar rakhte hain, ibadat meri karte hain magar wo nafarmano se dosti aur rishtedari rakhte hain, kataye taalluk nahi karte  
*Islam kufr aur imaan ke majmue ka naam nahi hai, Islam naam iska hai ke kufr ko kufr kaha jaye aur Islam ko Islam kaha jaye*

6. Rasulallah ﷺ ke peeth ke piche ka ilm e ghaib ki Hadees

Pasmanzar: Hazrat Abu Huraira رضى الله تعالى عنه kehte hain ke Rasulallah ﷺ namaz para rahe hain, Sahaba ekram khuch daariyon se khuja rahe hain, kisi ka namaz me dil nahi lag raha hai, koi kisi khyal me mashghul hai, Sarkar ne salam phera aur farmaya jo ke ai logo, kya tum ye dekhte ho, samajhte ho mera rukh qible ki taraf hai aur mai tumhare haalat se khabardaar nahi, Allah ki kasam, mai tumhare khushuh ko bhi dekhta hun aur tumhare ruku ko bhi dekhta hun, tumhare dil me kya irade hain usko bhi mai dekhta hun, aur Allah ki kasam jaise mai tumhe samne dekhta hun waise tumhe peeth ke piche bhi dekhta hun

- Sahi Bukhari, Vol 1, Kitabus Salat, Hadees 418
- Sahi Muslim, Vol 1, Kitabus Salat, Hadees 862
- Sunan e Nasai, Vol 1, Kitabus Salat, Hadees 1054

7. Imam Qazi Ayaz, Kitabuz Shifa me Hadees nakal karte hain ke Huzur ﷺ farmate hain ke jab mera koi ummat mujhpar durud parta hai, aur jis jagah se pare, Huzur farmate hain, ke ek farishta hai jo meri kabr pe khara hai, Allah ne uski duty ye laga rakhi hai ke wo zameen ki pure logo ko dekhta hai, sabh ki rishto se aur naamo se waaqif hai, aur jab koi mera ummat mujhpar durud parta hai, wo farishta mujhse kehta hai ke apke fala bande ne ap par durud paish kiya hai, par raha hai, khuda ki kasam jab wo us bande ka naam leta to mai usko aise pehchanta hun jaise baap apne bête ko pehchan leta hai
8. Maulana Ashraf Ali Thanvi ji ki kitaab hai Bahisthi Zevar”, Vol 2, Pg 70, Masla na 26, Paaki aur Napaki ka byan, likhte hain ke haath me koi najaz cheez lagi thi usko kisi ne zubaan se 3 dafa chaat liya to paak ho jayega magar chatna mana hai
9. Kamalatey Ashrafiya me Thanvi sb Pg 181 me likhte hain ke dawat aur hadiye me haraam aur halaal ko mai zyada nahi dekhta kyunki mai muttaki nahi
10. Fatawe Rashidiya me, Maulvi Rasheed Ahmed Gangohi sb se sawal hota hai ke kauwa (crow) khana kaisa hai, Pg 597 me likhte hain, ke inke nazdeeq kauwa khana jayez aur sawab bhi hoga, puchne wale ke sawal ka jawab dete hue kehte hain
11. Ahle Hadees ke ka Ullema ne fatwa diya ke oonth ka pishab pina jayez hai, jisko acha na lage won a piye, magar use najayaz na samjhe.  
Saudi me oont ke peshab ko peetey hain aur usse wazu bhi karte hain

# [69] Farooq Khan Razvi sahab new bayan July 2018 Tahafuj E Aqaid conference  
Karimnagar Hyderabad

1. Allah Rabbul Izzat ne irada kiya ke zameen par ek khalifa bhejna wala hun, Hazrat Adam عليه السلام bashar hain, mitti aag paani aur hawa se inki takhleek hui,

Rasulallah ﷺ ka wujud inse pehle hai, isko yun byan kiya Nabiye Kareem ﷺ ne Hazrate Jabir رضى الله تعالى عنه ke sawal par ke ai Jabir Allah ne sab se pehle tere Nabi ke noor ko banaya

Hazrat Adam عليه السلام se pehle zameen par Jinnath abaad the, farishte inko saza dene ke liye zameen par utarte the, Adam ka maqam batane ke liye Allah ne farishto ko sajda karne ka hukm diya, Iblees ne taqabbur kiya, Hazrat Adam عليه السلام se larzish hui, zameen par utarne ka hukm hua, ap Srilanka me utre aur Amma Hauwa Jeddah me, Hazrat Adam عليه السلام ne Mohammad ka waseela lekar ne bakshish ki dua maangi, iske baad Amma Hauwa salamun alaiha se mulaqat hoti hai, Haabil aur Kaabil ka taskira aur pehla qatl

Kaabil ne Hazrat Haabil ka qatl kiya aur apni bahen ko lekar bhaga, badkari ki, Iblees iske paas ata hai, pata hai tune kya kiya hai, haan janta hun, maine apne rab aur baap dono ko naraaz kiya, bola itna bara gunaah kiya hai ke pehli moat ka sabab tu bana, tune gunah par gunah kiye, yaqeenan Allah tala tujhe jahannam me dale ga, kaha ke tu mera rafique malum hota hai, kaha ke mai farishta hun, maazallah, teri rehnumaiyi ke liye aya hun, mai tujhe ek aisa hal batata hun ke tere gunaho ke bawajud bhi tujhe nuqsan nahi pahonchega, pucha ke nuqsan kya hai, bola nuqsan ye hai ke jahannam me dala jayega, aur jahannam ki aag duniya ki aag se 70000 darje zayada shadeed hai, to phir bata kaise bacha jaye

Iblees ne kaha, ke Allah tere gunaah maaf karne wala nahi, tune dekha nahi ke tere baap ne ek ghandum ka dana kha liya tha to 350 saal tak rote rahe, sajde karte rahe, aur tune to nafarmani, qatl, shariyat ke khilaf kaam bhi kiya hai, kai gunaah kiye, teri maafi to ho hi nahi sakti, tu aisa kar ke ab aag ki puja shru kar de, aag ki ibadat kar itna raazi raazi kar ke jab tu jahannam me jaye to ye aag tujhse khush ho jaye aur tujhe koi takleef hi na de. Yahan se aag ki ibadat ki takhleek hui, ye pehla mushrik hua, ab yahan se 2 jamate bani, ek imaan walo ki aur dusri kufr walo ki

2. Nooh عليه السلام ke zamane tak shirk barta raha, ek groh to wo tha jo khule kafir the, aag ke pujari the, shirk bara to budho ke bhi pujari bane, shirk me izefa hote rahe, jis jis se inko khoaf mehsus hota unko ye apna mabud bana lete aur jisme apna faida dekhte usko bhi mabud bana lete, yahan teesra groh Munafik paida hua

3. Har zamane me koi na koi momin rahe, Rasulallah ﷺ ki Hadees hai, Huzur ﷺ farmate hain , koi zamana aisa khali gaya hi nahi ke kamas kam rooh e zameen par 4 momin na rahe, aur jis din koi momin nahi rahega usi din qayamat ajayegi
4. Allah ke Rasul ne is teesre groh ki misal di us bakri se di jo kabhi bakro is raiwar me to kabhi bakro ke us raiwar me, aur phir jab hamla ho to pata hi na chale ke baccha layi kahan se (sahi muslim ki Hadees). Ex: Rs 1000 ka note jo aaj raddi ho gaya
5. Ittehad ki misal – ek baap ke do bête, ek farmabardar hai saath me rehta hai khidmat karta hai aur dusra baap ko chore bête hai, aur bahar ja kar ittehad ke naare laga raha hai, ittehad ki baat karni hai to pehle wafadar to ban jao.
6. Ittehad ki dusri misal – ek ghar me 4 bhai rehte hain, doodh ke liye bhais paal rakhi hai bare bhai ne, sabh dukhi par bara bhai sunta hi nahi, bara bhai kehta hai ke bhaiyo ko ittehad karna hai to is badbu aur ghilazat ke saath ittehad kare, aisa ho nahi sakta, jab tak bhais hate gi nahi ittehad nahi ho sakta
7. Ittehad tab tak nahi ho sakta jab tak ke Hifzul Imaan, Tehzirun Naas aur Barainey Qatiya ki badbu ko door na ki jaye, is badbu ko door karo khud ba khud ittehad ho jayega. Jab tak ikhtelaaf rahega, uska ilaj nahi hoga, ittehad nahi ho sakta. Ittehad ho sakta hai to Mohabbat e Rasul ke platform par ittehad karo. Ala Hazrat ne kabhi nahi kaha ke aao mere murid ban jao, mere baccho ke murid ban jao, unhone kabhi bhi Bareilly ke taraf nahi bulaya jab bhi bulaya Mustafa ke taraf bulaya
8. Deoband ke Moulvi Tahir Gayavi kehte hain ke Quran samajhna hai to Deoband se samajhna hoga, Maulana Ashraf Ali Thanvi se samajhna hoga.  
Para 25, Sura Shuraah, Ayat 52
9. Hazrat Maysara ibn Fajar رضى الله تعالى عنه jaleelo qadr sahabi e Rasul hai, Sarkar ﷺ se puchte hain, ke ap Nabi kab banaye gaye, irshad hua “mai us wakht bhi nabi tab jab Adam mitti aur rooh ke darmiyan me the, Adam ke jism me rooh daali nahi gayi thi” mai us wakht bhi nabi tha
  - Imam Bukhari ne apni kitaab, Tareekhul Kabeer me Vol 7, Pg 374, Hadees 1606
  - Musnade Ahmed me Imam Ahmed Hanbal ne Jild 5, Pg 150
  - Imam Hakim ne Al Mustadrak me jild 2 Pg 208
  - Imam Bahyqi ne Dalailun Nabuwat me Vol 1 Pg 84

- Imam Tabrani ne Majemul Kabeer me Vol 2 Pg 353
- Imam Aby Noyem ne Hilyatul Auliya me Vol 9, Pg 53
- Imam Abdur Rahman Ibn Jauzi ne Al wafa me Pg 36
- Imam Jalaluddin Suyuti ne Al Khasaisil Kubra me Vol 1 Pg 8
- Allama ibn Taimiya ne Majmaul Fatawa me Vol 2 Pg 150
- Ibn Qaseer ne apni Tafseer e Quran aur AWWN ke andar me Vol 2 Pg 321

10. Para 26, Surah Fatah, Ayat 1, 2

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۖ لِيَغْفِرَ لَكَ اللَّهُ مَا

تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

- (a) Wahabi moulvi Mehmud Hasan Sb tajarma karte hain: humne faisla kar diya tere waastey taaki maafi kare tujhko Allah jo aagey ho chuke tere gunaah aur jo piche ke gunaah
- Yahan Nabi se khitaab hai, aur inhone tarjame me ye bataya ke Allah Nabi se fermata hai, ke humne tumhe jung ke fatah ki khushkhabri de di hai, humne tere wastey sahi faisla farma diya aur wo isliye kiya taaki Allah tere agle aur piche gunaah baksh de, jo pehle kiya tha aur jo aagey karne wala wo bhi.
- (b) Maulana Ashraf Ali sb tarjama karte hain: beshaq humne apko ek khullam khulla fateh di, taaki Allah apki sabh agli pichli khatayen maaf farma de
- (c) Fateh Mohammad Jalandhari: ai Mohammad humne tumko fatah di, taki khuda tumhare agle aur pichle gunaah baksh de
- (d) Abdul Majid Dariyabadi ka tajarma: beshaq humne apko ek khullam fatah di taaki Allah apki sabh agli pichli khatayen maaf kar de
- (e) Waheduz Zama sb kehte hain ai paighambar ye Hudaibiyah ki sulah kya hai, humne tujhko khullam khullah fatah di, fatah isliye ke tu Allah ka shukr kare aur Allah tere agle aur pichle gunaah baksh de
- (f) Mohammad Junagari Sb, ahle Hadees : behaq ai Nabi humne apko ek khullam khulla fatah di hai, taaki jo khuch tere gunaah agey hua aur piche sabh ko Allah maaf farma de



(g) Abu Ala Moududi Sb ye jamate islami ke hain inka tajarma: ai Nabi humne tumko khuli fatah ata kar di taaki Allah tumhari agli pichli har kotahi dar guzar farmaye

(h) Ala Hazrat ka tajarma: ai mere habib, Allah ne apko fari aur roshan khuli fatah de di taaki Allah gunaah maaf kare apke sabab se apke aglo ke aur pichlo ke

11. Para 21, Surah Ahzab Ayat 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Allah irshad fermata hai, ke beshaq tumhare liye Rasulallah ki seerat behtareen namuna hai. Kya gunehgaro ki seerat namuna ban sakti hai, aur jo tajarme inki mullao ne kiye usme Sarkar ka gunehgaar bataya

12. Huzur ﷺ ki azmat ka wakiya

Ek martaba, Abu Jahal, Waleed ibn Moghira, Udba, aur Abu Sufyan baitha hua tha aura pas me guftagu chal rahi hai, is wakht Abu Sufyan imaan nahi laya tha, Moghira Abu Jahal se puchta hai, ke dekh yahan hum 4 ke alawa koi hai nahi, ek baat bata ke aisa nahi lagta ke Mohammad sach kehta hai, kya khyal hai tera, uska rab to hame challenge karta hai ke uski ek ayat ka jawab layen jo hum nahi la pate, jawab deta hai, ke haan Mohammad saccha hai bus manta isliye nahi ke meri sardari chali jayegi, Udbah bhi inki baat ki tasdeeq karta hai, Abu Sufyan chup hai, pucha tu khuch kyun nahi kehta, bolta hai ke mai khuch nahi kehta isliye ke mujhe dar hai ke ye baaten ye kankariyan Mohammad ko na bata de

Tabhi Rasulallah ﷺ usi taraf tashreef laate hain, abhi kisi ne khuch kaha nahi, farmaya, ai Abu Jahal jab manta hai saccha tab kalma kyun nahi parta, Moghira teri baat ka tasdeeq karta hai tere samajh me nahi aata aur Udbah haan me haan milata hai aur Abu Sufyan tu to khuch kahega nahi warna ye kankariyan mujhe bata dengi

13. Imam Bahyqi رحمه الله عليه kaun hain

Ap Shafeyee maslak ke imam hain, inki Shoaibul Imaan Hadees ki kitaab bari mashur hai, Dalailun Nabuwat bhi Hadees ki kitaab hai, inki itni kitaab hai Shafeyee Mazhaq ke taalluk se ke Ullema farmate hain ke Imam Bahyqi ka ehshaan Imam Shafeyee ke kaandhe par hai, agar ye na hote to Shafeyee Maslak duniya se khatam ho chuka hota

**14. Is ayat ki ullema ki tafaseer ke khuch hawale**

- (a) Hazrat Imam Shafeyee رحمه الله عليه ne apni kitaab Ehkamil Quran Vol 1 Pg 38 me farmate hain ke gunaah se yahan murad Hazrat Adam عليه السلام ki larzish murad hai aur agle gunaah se murad Ummat ke gunaah murad hai aur Nabi ke waseele se Adam ke gunaah bhi baksh diye aur Ummat ke bhi gunaah baksh diye
- (b) Imam Bahyqi رحمه الله عليه iske hashiyeh me kehte hain ke umda kaul hai aur sahi riwayat hai aur is par aitemaat karna chahiye
- (c) Imam Qurtabi رحمه الله عليه ne Jameul Ehkamil Quran Vol 8 Pg 262 me Hazrate Ata Kharasani رضى الله تعالى عنه ka qaul naql karte hue likhte hain agle gunaah se murad Ummat ke gunaah hain
- (d) Hazrat Imam Ali Khazib رحمه الله عليه apni Tafseer e Khazib me Vol 4, Pg 155 me Hazrate Ata Kharasani رضى الله تعالى عنه ka qaul naql karte hue likhte hain agle gunaah se murad Ummat ke gunaah hain
- (e) Hazrat Imam Abu Bakr ibnul Arbi Al Malki ne apni kitaab An Naasiko Wal Mansub Pg 202 me farmate hain yahan Ummat ke gunaah murad hai
- (f) Hazrat Imam Badruddin Aiyani, inhone Bukhari ki sharah ki, naam hai Umadatul Qari Sharah ul Bukhari Vol 13 Pg 330 me Hazrate Ata Kharasani رضى الله تعالى عنه ka qaul naql karte hue likhte hain agle gunaah se murad Ummat ke gunaah hain
- (g) Hazrate Imam Shahbuddin Hufaji رضى الله تعالى عنه apni mashur kitaab Naseemur Riyal Sharah Shifa e Qazi Ayaz Pg 175 me Hazrate Ata Kharasani رضى الله تعالى عنه ka qaul naql karte hue likhte hain agle gunaah se murad Ummat ke gunaah hain
- (h) Haz. Allama Sanaullah Panipati ko deobandi bhi bahot mante hain apni Tafseer e Mazhari ke andar Vol 9 Pg 303 me Hazrate Ata Kharasani رضى الله تعالى عنه ka qaul naql karte hue likhte hain agle gunaah se murad Ummat ke gunah hain

**15. Hazrate Ata Ul Kharasani رضى الله تعالى عنه kaun hain**

Ap jalil o qadr Tabeyee hain, inki wiladat 50 hijri Bulq, Iran me paidaish hui, aur wisal 133 hijri me Baitul Muqaddas me hua. Ap shahgird hain Hazrat Anas ibn Malik رضى الله تعالى عنه ke, Sahabi Rasul Hazrat Abdullah ibn Umar ke shahgird hain, Hazrat Sayeed bin Mosaiyab ke shahgird hain aur ap Ustad hain Imam Aozayi ke,

aur Imam Aozayi رحمه الله عليه ustad hain hain Imam e Azam Abu Hanifa رحمه الله عليه ke, Imam Sufyan ke bhi ustad hain, Hzrt Yahya bin Hamza ke bhi ustad hain

16. Rasheed Ahmed Gangohi se sawaal hua ke Rasulallah ﷺ ke waldain musalman the ya nahi, jawab apni kitab Fatawah Rashidiya me likhte hain, ke Rasulallah ﷺ ke waldain ke imaan me ikhtelaf hai, Hazrat Imame Azam ka manna ye hai ke unka inteqaal halat e kufr me hua, hawala diya aqaaid ki kitaab ka naam hai, "Al Fiqhil Akbar".

Is kitaab me tehreef hui, jabki purane nuskhe me jumla hai, ke Huzur ﷺ ke waldain hargiz hargiz kufr par nahi mare (wa walada rasulullahi ﷺ ma maata ala kufr) bad aqeedo ne apne moulviyo ko sahi batane ke liye ek "ma" ko ura diya, ab matlab ban gaya ke kufr par mare)

17. Kisi Nabi ne kabhi bad-dua nahi ki hai, dua e halaqat farmayi hai, Mustafa ne isliye kaafir ko maaf kiya ke wo rehmatil alameen ban kar aye the, mansab e nabuwat ye tha ke zulm sehkar maaf karen, kya seerat e Sahaba me batao kya unhone kabhi apne aaka ke gustakh se sulah ki

Musalaman aur Yahoodi ke khet ke faisle ka wakiya - written earlier, Hazrat Umar ne nafarman musalman ka sir qalam kar diya, ye anjaam kiya gustakh ka Abdullah bin Obaiy, khual munafik tha, mar gaya, iska beta Abdullah, ye sahabi Rasul the, Sarkar ke paas aye guzarish ki ke namaze janaza para dijiye, adhi adhuri riwayat sonata hai Maulana Tariq Jameel

18. Deobandi ke musallam peer o murshid Ashraf Ali Thanvi sb ke peer, Rasheed Ahmed Gangohi ke peer, Qasim Nanatavi ke peer, Khalil Ahmed Ambehtvi ke dada peer, Moulvi Ismail Kandhelvi - Tableegh e Jamaat ke baani ke dada peer, jinka naam Haji Imdadullah apni kitaab Faisla Haft Masla me likhte hain, ke faqeer Milad un Nabi me Milad ki majlis bhi munakkit karta hai, usme niyaz bhi hoti hai, khare hokar qayam aur salam bhi parta hai aur luft bhi mehsus karta hai

19. Wo janwar haram kiya jiske zabah par ghairullah ka naam pukara jaye, jab hum niyaz ke liye janwar qurban karte hain to Allah ka naam lekar hi zabah karte hain. Shariyat ye nahi dekhti ke janwar mansub kisse hai sirf ye dekhti hai ke zabah ke wakht naam Allah ka hona chahiye to halaal warna haraam

Lehaza, koi bhi niyaz kisi ke naam se mansub ho, zabah Allah ke naam par ho jaye to janwar halaal ho gaya

20. Ahle Hadees ke bahot bare Allama Waheed uz Zaman likhte hain apni mashoor kitaab "Nuzulul Abraar Minfiqhin Nabiyil Mukhtar" Pg 31 me, ke jis khane me suar kutta, khinjeel mooh daal de wo khana paak hai

Isi kitaab ke Pg 149 me likhte hain ke 'mani' paak hai, phir agey likhe ke wo jaanwar jinka gosh khana jayez hai unka peshaab aur paikhana dono paak hai

21. Hadees: Allah ke Nabi ne farmaya, ke 6 janwar wo hain jinhe Haram me marna bhi uska jayez hai, halake ap Haram ke andar kisi bhi janwar ka shikar jayez nahi, yahan tak ke sir khujana aur chute marna bhi jayez nahi hai. wo 6 janwar hain - bicchu, saanp, chua hai aur isme se ek kauwa (crow) bhi hai, isko Allah ke Nabi ne fasik farmaya, isko dekho to maaro

22. "Taskiratul Rasheed" me Ashiq Elahi Amethi kehte hain ke ek baar irshad farmaya, Rasheed Ahmed Ambethi ki malfuzat hai ye, Maulana Qasim Nanatavi ka kissa likh rahe hain, ke Gangohi sb ne ek baar irshad farmaya ke maine ek baar khwab dekha tha ke Maulvi Qasim sb uroos (dulhan) ki surat me hain, dulhan bane hue hain aur mera unse nikaah hua, bekhuda khwab dekha to dekha usey byan karne ki kya zarurat thi, soch is tarah ke jaise aurat ko shohar se faida pahonchta hai aur shohar ko aurat se, isi tarah mujhe unse aur unhe mujhse faida pahoncha, suhaag raat bhi ho gayi, ye dulha aur Qasim sb dulhan.

23. Ab aao, aqeedat ki ankhon ko kholo  
Guzarish hai ke saanpo se mehuz ho lo  
Bareilly ke saaye me aake ye bolo  
Mai mujrim ko ai aka mujhe saath le lo  
Ke rastey me hain jaa baja thaney wale (shair)

Wamaalaina illal balaghal mubeen

Assalamoalikum Warhamatullahi Wabarakatohu

# [70] Paigham e Haque Conference full bayan 19<sup>th</sup> Nov 2015 at Siliguri (W.B)

1. Hazrate Imam Hakim رحمه الله عليه bahot bare Mohaddis guzre hain aur ye Imam Bahyqi رحمه الله عليه ke ustad hain, inhone bari mashur Hadees ki kitaab likhi hai jiska naam "Al Mustadrak Alas Sahiain", ye wo imam hain jinko sabhi mante hain
2. Deoband itna garhte itna garhte hain ke jiska koi hisaab nahi hai, misaal
  - Taqwatul Imaan me Moulvi Ismail Dehlvi sb likh kar garha ke Rasulallah ﷺ ne farmaya ke mai bhi markar mitti me milne wala hun
  - Al Barahenul Qatiya me Moulvi Khalil Ahmed Ambethvi aur Rasheed Ahmed Gangohi dono ne milkar likha, Pg 221, (new edition) ke Rasulallah ﷺ ne farmaya ke mujhe deewar ke piche ka ilm nahi aur hawala diya Shah Abdul Haque ke upar jhuth bandha ke unhone apni kitab me aisa likha, dikhane ko taiyar nahi
3. Qatle Hussain asl me mar ke yazeed hai  
Islam zinda hota hai har Karbala ke baad (shair)
4. Karbala ke hawale se Ghair Muqallid ka byaan:
  - (a) Maulvi Tausifur Rahman: Na Ali khuda hai, na khuda se juda hai, phir kya bala hai, Allah ki kasam duniya ki jhutho me se bahot bara jhuth karbala ki ye kahani hai
  - (b) Maulvi Sadiq: Karbala koi planning ke saath nahi hui hai wo to sirf ek haadsa tha, wo to aisa hua ke Imam Hussain ja rahe the aur ittefaaq se jung ho gayi, Karbala ke baad kaise Islam zinda ho gaya, jawab - Islam aise zinda hua, ke yazeed ek Hussain ko mitaunga hukumat ki baqa mil jayegi, magar Hussain e Paak muskura kar dekh kar keh rahe the, yazeed tu mujhe kya mitayega, ek Hussain mitega magar qayamat tak caroro ghulam e hussain paida ho jayenge
  - (c) Maulvi Jalaluddin Qasmi: ye jo karbala ke waqiyat me byan kiya jata hai ke 7 moharram se jo paani hua Imam Hussain par ye wahiyat aur khurafat hai, iski koi haqeeqat nahi hai, daleel hai, Maojumul Hamdan likhi hui Yaqub Hamavi ki kitaab hai, Moarrikh guzra hai, usne apni kitaab me likha hai ke Karbala me paani band karne ka sawal hi nahi paida hota wajah ye hai ke wahan beshumar paani ke chasme the, 4 chasmo ke to usne naam bhi batayen hain, to phir dariya farad par jaane ki kya zarurat thi, ye riwayat mangharat hai haqeeqat me.
  - (d) Maulvi Jarjis: Hussain to pyasa Karbala ke maidan me tarap tarap kar mara, maaz Allah, aur tum raasto me jagah jagah sharbat ke jaam pilao aur khana lutayo, ye khushi manane ka bahana nahi hai to aur kya hai

Jawab – hum sabile isliye lagate hain ke yazeed ki moat ho aur wo is tarah hoti hai ke yazeed tumne Imam Hussain ke 72 afraad ko paani ke liye tarsaya tha, bhuka tarpaya tha, aaj hum kisi ko pyasa aur bhuka rehne nahi denge

(e) Maulana Tariq Jamil: apni taqreer me kai martaba kaha ke Hussain pagal tha jo apna sir katwa diya, pagal kehna tauheen karna matlab tha, aur riwayat bhi ghalat byaan kar rahe hain, Hazrat Abu Barzah Aslami رضى الله تعالى عنه sahabi Rasul the, Yazeed ke darbar me inhone Yazeed ko roka tha naaki Ibn Ziyad ke darbar me

5. Madar e Najaat Mohabbat hai, Imaan hai Amaal se darje barte hain amaal ki buniyaad par koi baksha nahi jata, agar amaal ki buniyaad par bakshish hoti to sab se bara bakshish ka haqdar Iblees hona chahiye tha isliye usne jitney amal kiye utne kisi ne nahi kiye, lekin uski namazen mooh par maar di gayin, wajah kya thi, Nabi ki tazeem aur ehtram ka kayal nahi tha

6. Maslak E Ala Hazrat ka naara lagana kaisa hai aur kyun kehte hain?

Maslak e ala Hazrat maslak hai, aur wo 4 – hanfi, malki, shafeyee, hanbali durasal maslak nahi mashrab hai, mashrab aur maslak me bahot fark hota hai, ap jitni fiqah ki kitaab dekhenge ya wo Hadees ki kitaab jaise ‘moatta imam mohammad’ waghera, ‘sharah maneul asaar’ waghera ‘imam tahwi’ ki jo hanfi guzre hain jahan bhi imam e Azam ka kaul byan karte hain, to wo ye nahi kehte imam abu hanifa ka ye maslak hai kehte hain ke imam e Azam ka mazhab hai, aur Islam kya hai deen hai, maslak ke maane hote hain, raasta aur tareeka, to har buzurg ka apna maslak kaha ja sakta hai, ap gharib nawaz ka bhi maslak keh sakte hain, ghous paak ka bhi maslak keh sakte hain, kisi bhi buzurg ke taraf unki taleemat ko mansub karke maslak keh sakte hain

Lekin is zamane maslak e ala Hazrat isliye kaha jata hai, ke bahot sare in 4 mazhab ke maanne wale isme bahot sare firqe dakhil ho gaye jo apne ap ko hanbali, malki, hanfi, shafeyee kehte hain, magar aqeedey Islam ke khilaaf hain, jaise hanfiyo me ‘tafzili’ ek firqa guzra hai ab nahi paya jata hai pehle hota tha, inka aqeeda ye tha ke Hazrat abu bakr siddique, farooq e Azam aur usman e ghani teeno se afzal Hazrat Ali رضى الله تعالى عنه hain aur khilafat ali ka haq hai, aqeeda e ahle sunnat ye hai Hazrat Abu Bakr ko ambiya ke baad sab se afzal mante hain, is buniyaad par unko gumrah

karar diya gaya, wo log the hanfi tarika hanfi raha, hanfi tarike se namaz parte the magar gumrah hogaye

Is zamane ke jo wahabi, deobandi hain wo apne ap ko hanfi kehte hain, hanfi tarike se namaz parte hain magar aqeeda kya hai, maazallah , Allah ke Rasul markar mitti me mil chuke hain, Huzur ko bare bhai se zyada mat ehmiyat do, rasulullah ka ilm e ghaib jo hai wo jaanwaro aur paaglo ki tarah hai, rasulullah ke baad bhi koi nabi aa sakta hai, ye 'tehzirun naas' me likha hai, maulana qasim nanatavi ne likha ke Huzur ke baad koi nabi paida ho sakta hai, jabke hamara aqeeda hai ke Huzur ke baad koi nabi nahi ayega, Hazrat Eesa عليه السلام ayenge magar unki haisiyat nabi ki nahi hogi ummati ki haisiyat se ayenge, nabi ki nabuwat asl hai ab jo nabi ayenge ya aa sakte hain wo Huzur ke saya honge

Iske alawa Hanbali me ek firqa guzra jo 'mujassamiya' tha, ye Allah ke jism ka qayal tha, wo kehta ke Allah jism rakhta hai uske haath hain pair hain , kaan hai, aur Allah apne jism aur wajud ke saath chalta phirta bhi hai, maazallah , hamara aqeeda ye hai ke Allah jagaho aur jismo se paak hai. Uske baad Shafeyiyo me khuch aise firqe paida hue jinhone bare kufirya aqeede rakhe, jo rafdiyo se milte julte the

Ab is zamane me ghair muqalleden, ye mujassamiya firqe ka aqeeda rakhte hain, ibn taimiya aur qaiyam jauzi bahot bara aalim guzra hai, likhta ke Allah arsh par baitha hua hai aur uske pair kursi par rakhe hue hain, ab sawal ye paida hota hai, ke jo apne ap ko hanbali keh rahe hain, shafeyee aur malki keh rahe hain, aqeeda hai Islam ke khilaaf, to pata kaise chalega kaun se asli Islam wala hai, kaun sa asli hanbali hai kaun sa asli shafeeyee hai kaun sa asli hanfi hai

To humne apni pehchan ke liye sahi hanfi sahi malki sahi shafeyee wo jo Islam ke us aqeede ko maane jo rasulullah ne kaha jo mere aur mere Sahaba ke aqeede par hoga wo sahi musalman, wo aqeeda is zamane me ala Hazrat ne jama farmaya, humne maslak unke taraf mansub karke kaha, ke haqiqi hanfi wo hai wo maslak e ala Hazrat ko manta hai, haqiqi malki wo hai jo maslak e ala Hazrat ko manta hai, haqiqi shafeyee wo hai jo maslak e ala Hazrat ko manta hai. is buniyaad par maslak e ala Hazrat ka jo hai naara lagaya jata hai aur ye jayez hai

## 7. Hum sabh unite, ek kyun nahi ho sakte?

Quran me Allah ne har namaz me ye dua karne ka hukm diya “ehdenas seratal mustaquim” ai Allah hame sidhe raasta chala, kin ke raaste par, wo jo apne apna rasta banaya, nahi, tablighi jamat banakar apna rasta soch rahe hain, ya apne apne ko ahle Hadees bol rahe hain, “seratal lazina anamata alaihim” jin par tera inaam nazil hua, phir inaam kis par nazil hua, to agey Sura Baqarah me irshad farmaya, “anamallo alaihim, minan nabiyeena, wa siddiqina, wa shohada wa saleheen”, Allah kehta hai ke humne apna inaam nazil kiya apne Nabiyo par, Siddiqueen par, Shohada par aur Saleheen par

(a) Siddiqueen – sahabi e Rasul

(b) Shohadah – Imam Hussain se lekar wo tamam shohada ajate hain jinhone Islam ki raah me shahadat ke jaam noash kiye

(c) Saleheen – tamam auliya

(d) Nabi – Nabiye ekram ﷺ

► Ab jo jamaat nabi ko maan rahi hai, Sahaba ko maan rahi hai, shohada ko maan rahi hai, auliya ko maan rahi hai wo hai jannati, unhi ke raaste par chalna hai, ab jo bhi jamat isko choragi zahir baat hai wo seratey mustaquim se hat rahi hai

► Ab jaise aur mujh jaise 1 crore ho jayen to in firqo ko ek saath nahi laa sakte wajah hai Huzur ﷺ ki Hadees – 73 firqe wali Hadees, teesri dua Allah ne mangne se Huzur ko mana kar diya, aur Quran me khud Allah fermata hai ke “la yastawi azhabun naar wasahabun naar wasahabul jannete humul fahezun”, jannati aur jahannami ek nahi ho sakte

► Hamari zimmedari ye hai ke hum haq baat ko pahoncahyen, naki ittehaad karane me lag jayen, hamari zimmedari ye hai ke haq ko samajhna aur haq par qayam ho jana, bus hame ye dekhne hai ke ko anbiya, waliyo ka wafadaar hai us jamat se hum chimat jayen, hum samjha sakte hain, kisi ko bata sakte hain ke tumhara aqeeda ghalat hai, danda markar hum usko apni jamaat me la nahi sakte, aur agar wo apne kufr par ara hi ho to phir hum usse koi sulah nahi kar sakte

► Kufr aur Islam ek saath dono jama nahi ho sakte, mushrik bhi yehi kehte hain ke Mohammad ye kaun sa mazhab laye ho tum apna mazhab maano aur hum apna, par hamare budho ko bura na bolo, lekin nahi, Huzur ﷺ ne inke mabudo bura kehna nahi roka, inke mabudo ki ajazi batana band nahi kiya, apna paigham bhi band nahi ki aur deen ki tableegh karte rahe



- ▶ Ek kafir ko jab Islam me dakhil karte hain to sab se pehla kaam ye hota hai ke usko kalma parayen, “la ilaha illal lah” nahi koi siwai Allah ke, yaane ki tamam mabudo ka inkar kiya aur ek Allah ke hone ka ikraar kiya, lehaza shruhat to inkaar se hui hai
- ▶ Hadees: Huzur ﷺ farmate hain ke baddeen agar beemar pare to usey dekhne na jao, shaadi biyah na karo, mar jaye to unke janaze me na jao
- ▶ Munafiko ki namaze janaza bhi nahi pari gayi hai (Hazrat Huzaifa رضى الله تعالى عنه aur Hazrat Umar رضى الله تعالى عنه ) unhone ye kyun nahi kaha ke aao sab ittehaad kar lo
- ▶ Allah ke Rasul ne farmaya, ke kufr apne aap me ek jamaat hai aur Islam apne ap me ek jamaat hai, Islam aur Kufr ka kabhi ittehaad nahi ho sakta
- ▶ Aise kabhiso jo hamare baap dada ke kabro ko bombo se ura rahe hain unse ittehaad ho sakta hai kya, nahi, aur agar iske baad bhi ap ittehaad ke dil dada hain to phir apke dil me Imaan ki mohabbat abhi paida nahi hui apko duniya zyada mehbub ho gayi hai, phir ap Islam ko nahi follow kar rahe ho apne Nafs ko follow kar rahe ho, isliye ke Islam aisi cheezon ko nahi manta ke jo hamare baap dado ki bhi tauheene kare aur humse ap tawaqqo rakhen ke inse pyar mohabbat to ye nahi ho sakta

1. Maula E Qayenat ki fasahat aur balaghat ki misal suniye, Hazrat abu bakr siddique aur Hazrat umar رضى الله تعالى عنه baithe hue hain masjid e nabawi me, aur guftagu ye ho rahi hai ke arabi zubaan me alif ek aisa hurf hai jiske stemal ke bagair kalaam karna mushkil hai, alif aata hai, ya to parne me ayega ya to kamas kam sakin me zarur ayega

Hazrat Abu Bakr ki doare khilafat hai, Hazrat Ali رضى الله تعالى عنه tashreef late hain, farmaya ke Ameerul Momeneen, guftagu ki baat puchi, ap mimbar par tashreef laye, taweel qudba irshad farmaya, aur is tamam qudbe me alif ka stemaal hi nahi hua, subhanAllah

1. Mushrekeen e Mecca ke Teen jurm bare ahem the jiske bina par Quran ne inko mushrik karaar diya, waseela lene ke sabab se unko mushrik nahi kaha gaya, halake unka waseela lena budho ka durust nahi tha, wo teen jurm the
  - (a) Ke wo budho ko Allah ke barbar samajhte the, aur mante the ke jitni takhat aur salahiyat khuda me hai utni hi takhat aur salahiyat in mabudo me bhi hai, unhone apne mabudane batil ko Allah ke barabar tehra liya, aur Quran me iska wazahat ke saath zikr kiya, Para 19, Surah Ash shuara, Ayat 97, 98 me Allah

تَاللّٰهِ اِنْ كُنَّا لَفِي ضَلٰلٍ مُّبِيْنٍ ۝ اِذْ نُسَوِّيْكُمْ بِرَبِّ الْعٰلَمِيْنَ ۝۹۸

Irshad fermata hai ke, qayamat ke din ye mushrekeen kahenge, Allah ki kasam, hum to bari gumrahi me the, bhatke hue the ke humne in mabudo ko rabbul alameen ke barabar thehra liya

ASWJ, Rasul ko khuda kena barabar jitna samajhte hain, na khuda jaisa samajhte hain, bulke khuda ke bande samajhte hain

- (b) Wo apne budho ko pujte the aur ye tasawwur karte the ke hum jitni bari budho ki ibadat karenge ye utna bara waseela banenge  
Rab ke barabar jaanne ke baad unki puja karte the unko ibadat ke layek samajhte the, sajda bhi karte

Para 23, Surah Zumar, Ayat 3, me iska zikr kiya

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

Allah fermata hai ke wo mushrik kehte hain, ke hum in mabudo ko nahi pujte magar kis liye pujte hain is irade ke saath pujte hain, is khyal ke saath, is neeyat ke saath, ke hum inko pujainge to ye humko Allah se kareeb kar denge

ASWJ kisi Nabi, Wali, Paighambar, Saleheen ko nahi pujte, tamaam makhluqat me sabse agar koi zaat hai to wo Rasulallah ﷺ ki zaat hai, hum Rasulallah ﷺ ko bhi nahi pujte, to jab Nabi ki ibadat nahi karte to Ghous Paak, Khawaja kaise ibadat ke layek ho sakte hain, hum inko shafaat karne wale jante hain, mabud nahi jante

- (c) Jis cheez ka hukm diya nahi gaya tha usko unhone deen banaya, kaise, inhone mabudo ka waseela banaya apni najaat pane ke , budho ko Allah aur khud ke darmiyan un budho ko waseela samjha, magar Allah ne budho ko shafi karaar nahi diya tha, hukm nahi diya ke inka waseela pakro, Allah ne saaf wazey farmaya Aiytal Kursi me

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

kaun hai jo uski ijazat ke bagair kisi ki shafa'at kar sake

- ✚ GM waseela aur shafaat me fark nahi jaante, Allah ne yahan wazey kiya, ke khuch log wo hain jinko ijazat nahi hai aur khuch log wo hain jinko ijazat hai

- ✚ Jo shafi hota hai usko waseela bhi banaya ja sakta hai, iski daleel Quran se, Para 25 Surah Zukhruf, Ayat 86, me Allah irshad fermata hai,

وَلَا يَبْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا  
مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

aur jinko ye Allah ke siwa pujte hain, wo shafaat ka ikhtiyar nahi rakhte, magar shafaat ka ikhtiyar unhe hai jinhone haq ki gawahi di, Allah ki gawahi di aur jo sahebe ilm hain

- ✚ Hum Nabi ﷺ ko khuda ke barabar hargiz nahi samajhte, na ibadat karte hain, na Nabi ko sajda jayez nahi samajhte, hum Nabi ko shafi, waseela jaante hai, isliye saare ilm ka markaz Rasulullah ki zaat hai, Rasul ne sab se zyada apne rab ko pehchana hai aur Rasul ne pehchan kar sab ko rab ki pehchan batayi hai

✚ Aur wazey toar par Para 16, Surah Taha, Ayat 109

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ  
وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا

Allah irshad fermata hai, akhirat ke din, koi sifarish kaam na degi, nafa na degi, (budho ki sifarish jinko izn nahi diya gaya yeto khud uljhe hue honge jahannam me azaab me) siwai us shaks ke shafaat ki jise rahman ne ijazat de di ho

To humne jab inko shafi mana to Allah ke hukm se jana aur unhone budho ko jana to Allah ke khilaaf kiya

✚ Dr zakir bolta hai ke yahan nahi maang sakte, Allah jab ijazat denge, ye Quran ki kis ayat me hai ya Hadees me hai ke jahan ye taqsees ki gayi ke yahan nahi maang sakte wahan maang sakte hain, ye dikhana tumhar zimmedari hai, ye taqsees tumhara qyaas hai, iski piche daleel nahi di, tumhare fatweh ke mutabik pehla qyaas karne wala iblees hai to tum kya hogaye

✚ Allah ke Rasul ki Hadees hai, ke meri shafaat meri ummat ke bare gunehgaro ke liye hai, ye elaan duniya me ho raha hai, kisi sahabi ne kaha kya, ya Rasulullah abhi elaan nahi kijiye, Allah jab izn dega apko tab elaan kijiya, wo to akhirat me dainge

✚ Ala Hazrat ne isi par kaha, “Khuda ki raza chahte hain do aalam

Khuda chahta hai raza Mohammad”

2. Har aqeeda Quran se sabit nahi hota hai, maslan, namaz me rafadain ka shosha dikhao, Quran ehkaam hai, uski tafseer aur sharah Rasulullah ki zaat aur Hadees hai

3. Allah ke Nabi ne taleem ke liye Waseela talab bhi kiya, halake nabi ko waseele ki zarurat nahi hai

■ Hadees: Hazrate Anas kehte hain ke Huzur ﷺ ki chachi, Fatema bint Asad ka inteqal ho gaya, mohabbat me maa kaha karte the – written earlier

■ Hadees: Nabiye paak se ye marwi ke hai ke Huzur jab jung me hote to apka fuqra e mahajereen ke waseele se fateh ki dua kiya karte the – written earlier

■ Waseela ki ayat Quran me: Para 6, Surah Maidah, Ayat 35 – written earlier

Imaan to tum laa chuke, mujhse dar bhi chuke, amaal aur ehkaam bhi sabh kar liye tumne, par ye kabhi mat samajh lena ke jannati ho jaoge. Amaal kabhi bhi barbad aur tabah ho sakte hain, amaal aur Imaan bachana chahte ho, Imaan ka tahaffuz waseele ke bagair nahi hoga, amal ka tahaffuz waseele ke bagair nahi hoga, lehaza waseela talaash karo

4. Hazrat Adam عليه السلام ne 360 saal tak maafi ki dua maangi qabul nahi hui, par jab Mohammad ka waseela lekar dua maangi Allah ne qabul farma li

Hawale:

- Al mustadarak, Vol 2, Pg 722, Hadees 4287
- Imam Tabrani ne Majemul Ausat me Vol 7 Pg 269 Hadees 6998
- Imam Tabrani ne Majemul Sagheer me Vol 2 Pg 83
- Imam Bahyqi ne Dalailun Nabuwat me Vol 5 Pg 488
- Imam Qazi Ayaz ne As Shifa me Vol 1 Pg 173
- Imam Abdur Rahman ibn Jauzi jinko ghari muqalleden bhi bahot mante hain, Asma aur Rijaal ke bahot bare Imam hain ne Al Wafa Behawalil Mustafa Pg 47
- Imam Abu Noyem ne Dalailun Nabuwat me Pg 80
- Hazrat Taqiuddin Subqi رضى الله تعالى عنه ne Shifaus Siqaam jo Ibn Taimiya ke hum asr hain me Pg 359
- Imam Samhudi ne Wafaul Wafa ne Vol 4 Pg 1371
- Kanzul Ummal ke me Hazrat Husamuddin Hindi ne Vol 11 pg 455 Hadees 32138
- Imam ibn Asaqir ne Tarikhe Damishc ke andar Vol 2 Pg 323
- Ibn Qaseer ne jo ghair muqallid ke bahot bare allama kehlate hain, aur Ibn Taimiya ke shahgird hain ne Al Widaya Wan Nihaya, Vol 2 Pg 323
- Tafsiruhul Byan me Hazrat Allama Ismail Haqqi رحمه الله عليه ne Vol 1 surah Maida ki isi ayat ki tafseer me isko byan kiya
- Ta'abbul Waseela me Ibn Taimiya ne bhi si Hadees ko nakal kiya hai

Is Hadees ko zayeeef kaha gaya, iske jirah me daleel:

- Magar is Hadees par thori is jira ki gayi, kaha gaya ye Hadees zayeeef hai, Alabani sahab ne bhi kaha ke ye Hadees zayeeef hai, aur ek kitaab likhi gayi urdu zubaan me hai "Dr Sayed Hasan Abidi sb", ghair muqallid ki likhi hui hai, Pg 109 kehte hain ke Imam Zahybi ne Imam Hakim ki taqeqat karte hue farmate hain ke ye riwayat mouzu hai aur Abdur Rahman behad zayeeef hai, aur Abdullah bin Muslim Al Fairi ko mai nahi janta ke kaun hain aur Imam Bahyqi ka kaul hai ke is Hadees ki riwayat me Abdur Rahman bin Zaid bin Aslam munfareed hai aur zayeeef hai

- ▶ Raawi ke zayeeef hone se Hadees moazu nahi zayeeef hoti hai, raawi kazzab ho to Hadees mouzu hoti hai
- ▶ Imam Zahybi ne Hadees ko zayeeef karaar diya mouzu karaar nahi diya, ye jhutha mangharat garah gaya hai Imam Zahybi ke tarah
- ▶ Imam Bahyqi ne isko zayeeef qaraar diya magar khud isko Dalailun Nabuwat me likha aur wahin farmaya ke Hadees zayeeef hai

Hum thori dair ke liye maan lete hain ke Imam Hakim ka kaul mustanad aur moattebar nahi hai, to hamare in baato ka jawab do

- ◆ Imam Zahybi ne kaha ke ye riwayat moazu hai aur Abdur Rahman behad zayeeef hai - agar Abdur Rahman zayeeef hai to issey Hadees ka moazu hona kahan se lazim aata hai, zayeeef hona aur hota hai aur kazzab hona aur hota hai
- ◆ Khud Imam Zahybi likhte hain ke Abdullah bin Muslim Al Fairi ko mai janta nahi - ye raawi unke liye majhul hai, to majhul raawi par jirah mohadessen ke nazdeeq kabile aitbaar nahi hai

Ex: mai apke samne ek shaks ka taskira karta hun, hamare ek abdul waheed sb hai wo farma rahe the ke tajmahal jo hai wo agra me nahi delhi me hai, ap kehte hain ke abdul waheed sb awwal darje ke jhuthe hain, to mai puchunga, abdul waheed sb ko ap jante hain, to ap kahenge nahi mai nahi janta hun unko, maine to unko dekha bhi nahi mila bhi nahi, to mai kahunga ke ap kaise keh rahe hain ke wo jhuthe hain. Ye kehlati hai "Jirrah Mubham" matlab raawi par aisi jirah ke jiske baare me jante hi nahi aur uske bare me hukm nafis karna ke ye zayeeef hai, kazzab hai, jhutha hai, mudallis hai aur Jirrah Mubham moattebar nahi hoti

- ◆ Allama Zahybi Ibn Taimiya ke shahgird hain, aur ibn taimiya khud 661 hijri me paida hua, inhone ibn taimiya ki shahgirdi kubul ki, zahir baat hai ke 600 saal ke baad ke hain, aur Imam Hakim inse kai 100 saal pehle ke hain, aur phir is Hadees ko aur likhne wale usse pehle ke aiyyimma hain, apne pehle ke likhno walo jinhone is Hadees ko sahi kaha unko choar kar 600 hijri ke Imam Zahybi ke kaul ko sanad maan ke imaan le aana ye kahan tak durust hai. ap taqleed ke qayal nahi hain, Imam Zahybi ne kaha sahi nahi hai to apne maan liya, aur Imam Hakim ne sahi kaha to wo kyun nahi mana, to ap Zahybi ke muqallid kyun hain itne pakke

- ◆ Ibn Taimiya ne ek kitaab likhi usul e Hadees par jiska naam hai "Rafaul Malaam Anilayimmatil Alaam" isme khud ibn taimiya ne likha ke kisi Hadees ko ek mohaddis agar zayeeef keh de to isse lazim nahi ata ke wo Hadees zayeeef hi ho, ho sakta hai ke wo dusri sanado se wo sahi Hadees ayi hai ye tha uska qayam kiya hua pehla wusul aur dusra wusul isi kitaab me usne khud qayam kiya ke agar zayeeef riwayat bahot sari mukhtalif snaad se aa jaye wo hasan ka darjah ikhtiyar kar leti hai, wo Hadees sahi ho jati hai.

Aur is Hadees ko har zamane me ullema ne byan bhi kiya likha bhi aur mukhtalif snaad se byaan kiya to ye sari mukhtalif snaad aur har zamane me is tawatir ke saath isko nakal kiya jana likhna is baat par dalalat karta hai ke ye Hadees hasan ban gayi hai, ab ye Hadees zayeeef nahi bulke hasan ho gayi hai

- ◆ Sanad ka zayeeef aur hota hai, matan ka zayeeef hona aur hota hai, baaz aukad ye hota hai ke sanad zayeeef hai magar matan ko zayeeef nahi qarar diya jata jabke dusri riwayat se wo snaad mil jaye apko, to is Hadees ka jo matan hai wo bilkhul khilaaf e sharah nahi hai, ke jiske bina par is Hadees ka inkaar kiya jaye, kyun waseele ka zikr Quran me mojud hai, Adam عليه السلام ne agar Rasulallah ﷺ ka waseela liya hai to ye Quran ke khilaf nahi hai, tauheed ke khilaf nahi hai, lehaza iska matan sahi mana jayega agarche iske sanad me koi zayeeef raawi ho

- ◆ Zayeeef Hadees jhuthi Hadees ko nahi kehte, ye ghair muqallid ne is zamane sabse bara hauwwa bana diya hai, zayeeef keh kar ye mijaz dete hain ke ye aitbaar ke layek nahi hai, is par asma aur rijaal ke mohaddessen ke ittefaaq hai ke zayeeef Hadees jhuthi Hadees ko nahi kehte bulke mohaddis ahtiyat ke binah par zayeeef isliye kehta hai goya batana chahta hai ke iska darjah sahi aur hasan ke barabar nahi hai, ye usse kamtar hai, aur Hadees e zayeeef ullema e ahle sunnat aiyyimma ka ijma hai is baat par ke Hadees e zayeeef fazail me kaabile qubul hai, agar Hadees zayeeef ho magar fazilat ke toar par byaan ki jaye to wo qubul hai

Misaal - Imam jalaluddin suyuti رحمه الله عليه farmate hain, shah abdul haque mohaddis dehlvi Madarejun Nabuwat me likhte hain, ke Allah ke Rasul ﷺ jab meraj se utre to Sarkar ke jism e aqdas se paseene ke qatre zameen me gire aur us paseene se ghulab paida hua, to Allah ke nabi farmate hain ke jo chahta hai meri khushbu ko sunge use chahiye ke wo ghulab ki khushbu le aur mujhpar durud pare. Shah Abdul Haque farmate hain ke ye Hadees intehayi darje ki zayeeef hai magar Abdul Rahman

ibn Jauzi kehte hain, Hadees zayeeef zarur hai magar isse hamare Nabi ki azmat zahir hoti hai lehaze is Hadees ko qubul kiya jayega

- ◆ Jame Tirmizi dekhiye to ap dekhenge ke imam tirmizi ne kai jagah par likha “hazal hadeesun zayeefun wal amal alaihi indah alehlil ilm” ye Hadees agarche zayeeef hai magar is par ahle ilm ka amal hai lehaza ye hasan ke darjeh par hai

#### Allama Hafiz Ehsan Qadri Sahab

##### 5. Surah Baqarah, Ayat 107

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

Allah fermata hai, Tumahara Allah ke siwa koi madadgar nahi, hum ASWJ is ayat par imaan rakhte hain.

Khuch log hain jo ye kehte hain ke tumne ye aqeeda kahan se lay eke Allah ke Rasul bhi mada farmate hain, awliya ekram bhi madad farmate hain, aisa aqeeda rakh ke tum imaan se khali ho gaye, tumne shirk kar diya, Allah to ye fermata hai ke Allah ke siwa koi madagar nahi, jo mangne ho Allah se mango

##### 6. Surah Tahrim, Ayat 4

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ ۖ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ؑ

Allah fermata hai, ke beshaq Allah inka madagar Jibree e Ameen bhi madagar, aur Allah ke naik bande bhi madagar

##### 7. Surah Yusuf, Ayat 64

فَاللَّهُ خَيْرٌ حِفْظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

Allah fermata hai, hifazat karne wala Allah hai, Allah hi behtareen hifazat farmane wala hai, Quran me Allah ne farishto ko bhi hifazat karne wala bana diya

##### 8. Surah Infitar, Ayat 10, 11

وَإِنَّ عَلَيْكُمْ لَحِفْظِينَ ۖ كَرَامًا ۚ كَاتِبِينَ ۝

Ke beshaq Allah ne hafiz negebaan muqarrar kiye, kiraman katebeen wo farishte jo tumhari nekiyan likhte hain



9. Ab humne ye aqeeda rakha ke Allah ki ata se Allah ke farishte aur Rasul madad farmate hain to ye shirk kaise hua, lekin sawal ye hai ke un ayato ka kya hoga jahan Allah ne farmaya kemere siwah koi madagar nahi, iska jawab hum ASWJ denge, Allah ko kisi ne madad aur hifazat karne ki taaqat di nahi, wo taaqat zaati hai, aur Allah ke Rasul, Naik bande, Farishte Allah ki ata se madagar hain, ye Quran ki roshni me se hai

10. Hum unme se nahi, Surah Baqarah, Ayat 85

أَفْتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

Ke kya tum Allah ki baaz ayato par imaan rakhte ho aur baaz ko jhutlate ho

11. Jo Quran ki 1000 ayato ko maan lo aur ek ko chor do, kya musalman rahoge, ek harf ko chor do kya musalman rahoge, Quran ko zayeef kahega ko kya musalman rahega, Quran ki tamam ayato par imaan rakhna zaruri

12. Hamara aqeeda Quran aur Hadees ki roshni me hai, aur yehi aqeeda Sahaba ekram, ayyimma ekram, tabeyeen aur tabe – tabeyeen, awliya ekram ka tha, yehi wajah hai ke Allah ne hame taleem ye di ke namaz me dua karo ko “seratal lazina anamta alaihim”, hum sidhe raste par chala, unke raste par jinpar tune inaam farmaya, aur inaam farmaya, nabi, shoahadah, siddqueen, saleheen ke raste par chala

13. Din bhar me 20 rakat farz parte hain aur har rakat me hum Allah se dua karte hain ke ai Allah hume sidhe raste par chala aur unke raste par jinpar tera inaam hua, aur namaz ke bahar auliya se door karne ki baat karte ho, ye kaisi akal hai tumhari, iska matlab tum apni namaz me sacche ho hi nahi. Tashahud me baith kar attaiyat parna farz hai aur isme bhi Allah ke tamam naik bando jitney guzar chuke, jitney hain aur jitney aane wale hain un tamam par salam bhejte ho (assalamoalaina wa’ala ibadil lahis saleheen), aur namaz ke bahar aitraaz ye kiska tareeka hai ye kahan Quran se sabit, ye bewakufi nahi hai to kya hai

14. “kitab at – tauhid” likhi hui ibn abdul wahab najdi ki, iska tarjama ismail dehlvi ne kiya “taqwatul imaan” ke naams pe, is kitaab me tauheed ka koi zikr nahi bulke is kitaab ke zariye log confusion me par gaye ke hum maane to kisiko maane isliye ye Quran aur Hadees ka reference dete hain aur logo ko gumraah karne wali ye kitaab hai, iski khuch galtiyan:

(a) Ye kehta hai ke agarche Rasulallah ﷺ ke rozey par hazri dena behtareen ibadat me se hai, lekin iske bawajud bhi Huzur ne zyada ziyarat karne se mana kiya, ab isne khush Hadees likhi Rasulallah ﷺ ke rozey ki ziyarat ke ta'alluk se, jaise sayedna imam jalaluddin suyuti رحمه الله شاه Abdul Haque Mohaddis Dehlvi رحمه الله sayedna imam taqiuddin subqi shafeyee رحمه الله inki Hadees ki kitaab ko pariye, jaise, Jagboon Quulb, Shifa us Shiqam fee Zeeyaratil Khairil Anaam, usme un hadeeso ka zikr farmaya gaya jahan Sarkar ne khas toar par farmaya, "ke jo meri ziyarat ko aye aur uska maqsad sirf sirf meri ziyarat ho, kal qayamat me wo mera paros rahega

(b) Dusri Hadees me farmaya, jo shaks is irade se aye ke mere alawa aur koi uska irada na ho, mujh par haq hai ke kal mai uski shafaat karunga

In logo ke nazdeeq ye tamam Hadees zayeeef ya mouzu hai, (moazu ka matlab mangharat, fabricated hai yaani Hadees hai hi nahi), jabki sayedna imam taqiuddin subqi shafeyee رحمه الله ne apni kitaab Shifa us Shiqam fee Ziyaratil Khairil Anaam me Ibn Taimiya ka radh kiya aur in tamam hadeeso ka sanad ke saath sabit kiya

15. Ek Hadees hai ke Allah ne Rasulallah ﷺ ke rozey mubarak par ek farishta muqarrar kar rakha hai jo durud ko Huzur ki bargah me pahonchata hai, iska matlab ye tonahi hua ke Huzur nahi sunte, agar koi ye matlab nikalta hai, to rozana farishte Allah ki bargah me amaal paish karte hain, to koi kya ye fatwa dega ke Allah janta nahi tabhi farishta se puchta hai, ke kahan se aa rahe ho, matlab ye hai is Hadees ka ke agar tum mere mehbub par durud hoga to tumhari izzat afzai aisi ki jayegi ke sirf tumhara naam nahi tumhare baap ka naam lekar farishta adab ke saath Huzur ki bargah me pahonchayege

Is Hadees ko Imam Jalaluddin Suyuti Shafeyee رحمه الله ne apni Hadees ki kitaab "Al Jameyus Sagheer" me nakal farmaya aur likha ke ye Hadees zayeeef hai, Sheikh Nasiruddin Albani ne likha ke ye Hadees sahi hai, hasan hai, maqsad kya, ke is baat par tawajjo di jaye ke farishta hi pahonchata hai, Huzur nahi sunte, to ye zaruri nahi ke ap Sarkar ki bargah me kareeb aakar durud paren, maaz Allah, kya aise logo ki hum baaten sunenge jo Huzur ki mohabbat jinke dilo me na ho

16. Allah ke Rasul ne farmaya ke Allah ne laanat farmayi yahud aur nassara par unhone apne nabiyo ki kabr ko jaaye namaz bana liya tha, masjid bana lit hi, ab is ayat ko paish karke ye kehna chahte hain ke jahan par mazar uske baazu me masjid ho to

wahan namaz nahi hogi. Bukahri Sharif me Hadees hai, iska maane ye hota hai pehili ke bina koi hijaab, parda, barrier ke kabr ke taraf mooh karke namaz parna mana hai, dusir kabr ke upar masjid banana ye haraam hai. Khawaja gharib nawaz ki mazar masjid ke niche hai ya masjid ke baazu me hai, tamam mazarat masjid ke baazu me hain. Ye is tarah Hadees ke saath khelte hain, Hadees khuch aur kehti hai maane khuch aur byan karte hain

Bukahri Sharif me dusri jagah mojud hai, ke Rasulallah ﷺ ne ek aisi jagah namaz pari jiske baazu me 2 ya 3 kabre hain aur Hazrat Abdullah ibn Umar ne bhi wahan namaz pari aur apne shahgird ko bhi hukm diya ke tum wahan ja rahe ho to tum wahan namaz parna jahan Huzur ne namaz pari

17. "Book of Funeral" kitaab likhi hai Nasiruddin Albani, isne ek sawal ke jawab me kya likha suniye, kya kafiro ke kabro ko jaa sakte hain ya nahi, likhta hai, ke Rasulallah ﷺ ne maaz Allah apni kafira walida ki ziyarat ki, isse sabit hota hai ke kaafir ke kabr ki ziyarat kar sakte hain

18. Surah Ahqaf, Ayat 5

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ  
الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفْلُونَ ﴿٥﴾

Allah fermata hai, ke wo kitna hi zaleel hai kitna hi gumraah hai jo Allah ke siwa dusre mabudo ki yaane budho se madad talab karta hai

Ye ayat budho ke taalluk se hai, aur ye kehte hain ke Allah ne mana farmaya ke Nabiyo se nahi mango, Ya Ghous, Ya Rasulullah kehna shirk

Inhi ke imam Ibn Qaseer is ayat ki tafseer me likhte hain, yahan un logo ki baat hai wo kuffar jo apne mabudo ki puja karte, yahan mabud se murad budh se hai

- Surah Fatir, Ayat 14

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ط

Aur agar tum inko pukaroge to ye tumhari awaaz ko nahi sunenge, agar sun bhi lenge to tumhe jawab nahi de payenge. Ye se murad budh hain

Aur hamare Nabi sunte hain, to inhone Quran ka maana ghalat pesh kiya

19. Ab ye kehte hain ke murde sun nahi sakte, wo sirf 2 cheezen sun sakte hain, ek to dafnane ke baad loatne walo ki kadmo ki awaaz sunta hai, aur dusra kuffar ke moat ke baad jab Rasulallah ﷺ ne unse guftagu ki jung e badar me, aur apni daleel me Quran ki ayat paish karte hain, Surah Naml, Ayat 80

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ

Aur kehte hain ke dekho Allah fermata hai, ke ai Mehbub ap murdo ko nahi suna sakte, durasal iska maana ye hai ke jo log imaan nahi laye Allah ne unko Quran me murda farmaya, ibn qaseer ne apni tafseer me bhi yehi likha hai, ke murda yahan kuffar se murad hai jo imaan nahi laye, Allah ne inke dilo me mohar laga di ke ye ai Mohammad apki baat sunkar bhi imaan nahi layenge

Dusri jagah Allah ne farmaya, Surah Rum, Ayat 52

فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾

Aur Allah jise chahe sunata hai

Phir teesre jagah Allah ne farmaya, Surah Fatir, Ayat 22

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ

Ai mehbub tum nahi suna sakte, Allah jise chahe suna sakta hai

To agar inke hisab se iska matlab ye lenge, ke murde wakey me nahi sunte, to Allah ne is baat ki nafi nahi ki murde nahi sun sakte, bulke Allah ne farmaya ke jise Allah chahe use suna deta hai, lehaza sunne ki taqat Allah ne di hai, ayat ka matlab wo nahi jo ye byan karte hain, aur in ayato ko lekar humse kehte hain ke tum mazerat me jaake unka waseela paish karte ho, ye to sun hi nahi sakte agar sune to jawab nahi de sakte

20. Mufti Menk kehta hai ke Quran me Allah fermata hai ke Rasulallah ﷺ hamari tarah bashar hain, iske nazdeeq Ya Rasulullah kaha to tumme aur Christian me koi farak nahi hai, teesri baat kehta hai, ke aj musalman hai jo ye manta hai Allah ka juz hai Nabi aur ye keh kar mushrik ho gaye, maazallah , hamara aqeeda ke Sarkar ko Allah ne apne noor se paida kiya, hum jo nahi mante wo hum par jhuthi tohmat laga dete hain, is tarah ye juz maan kar Christian ki tarah nabi ki worship me lage rahe

21. Mufti Menk aur ek baat kehta hai, ke ilm hasil karo chahe tumhe cheen jana pare, haqeeqat me Hadees hai ke ilm hasil karo, lekin cheen ka lavz Huzur ne nahi farmaya, raawi ne izafa kiya, ye iska kehna hai, ageye kehta hai, Huzur to cheen jante hi nahi the, lekin raawi ne kaha, lehaza iske kaul ke mutabik Huzur nahi jante cheen kahan hai lekin raawi janta hai, misal deta hai ke jaise kula lampur aaj hai Sarkar ke zamane ke kula lampur nahi tha, isi tarah Sarkar ke zamane me cheen nahi tha, Huzur cheen ko nahi jante

(a) Allah ne Quran me irshad farmaya, Surah Furqan Ayat 1

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝١

Ai Nabi humne apko tamam alameen ke liye nabi banakar bheja

(b) Allah ne aur Quran me irshad farmaya, Surah Anbiya, Ayat 107

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝١٠٧

Ai habib humne apko tamam alameen ke liye rehmat banakar bheja

(c) Allah ne phir dusri jagah irshad farmaya, Sura Saba, Ayat 28

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا

Nabi tamam logo ke liye Rasul banakar bheje gaye hain

Kya kisi ayat me ye Hadees me ye hai ke mai tamam alameen ke liye Rasul hun magar cheen ke liye Rasul nahi hun, Huzur ﷺ ke zamane me cheen ka hona ya na hona ye alag baat hai waise Huzur ﷺ ke paidaish ke 400 saal pehle cheen wajud me achuka tha.

Aisa karke ye Mufti Menk logo ke dilo me se Huzur ﷺ ka ilm e ghaib ko nikalne ki koshish kar raha hai, Huzur cheen nahi jante the, ye Quran ke khilaf hua ke nahi

(d) Allah ne Quran me irshad farmaya, Surah Ibrahim, Ayat 4

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ

Humne Rasul jin koamo me bheja unki zubaan seekha kar bheja

Hamare nabi tamam koamo ke Rasul aur tamam alameen ke Rasul, tamam alameen ki zubaan ko Huzur jante hain, Quran se sabit

Aur ye inkaar karta hain ke cheen nahi jante the, lekin is andaaz se baaten ki to logo ne hasa bhi. Nabi ka mazaq urana kufr aur kufr par raazi rehna ye bhi kufr

1. Salam parna mana jata hai, ye kahan tak sahi hai

- (a) Salam parna Sahaba se sabit hai, Allah ke Rasul ki Hadees hai sahi muslim ke andar, ke Sarkar farmate hain, ke mai us patthar ko bhi acchi tarikhe se janat hun, ke jab mai chota baccha tha aur apne chacha Abu Talib ki ungli pakarkar chalta tha, to patthar ke kareeb se mai jab guzarta, wo patthar dekh kar mujhe kehta "assalato wassalamo alaika ya Rasulallah ", to goya Huzur par to pattharo ne bhi salam bheja hai
- (b) Jo salam meri kabr ke paas para jata hai, usko mai khud suntan hun aur jawab deta hun
- (c) Imam Qazi Ayaz apni kittab Ash Shifa me likhte hain, ke jo salam mohabbat se para jaye aur Rasul ke tasawwur me para jaye, Huzur ﷺ farmate hain ke wo salam kahin se bhi para jaye mai wo salam khud sun leta hun
- (d) Jirah Ul Ifaam ke likhne wale hain ibn Qayyam Jauzia jinko ghair muqallid bhi bahot mante hain, likhte hain ke Allah ke wo farishte jo Nabi tak salam pahonchate hain, ye nahi kehte ke apke ummati ne salam bheja hai, balke wo kehte hain ke ya Rasulallah fala ibn falah, falah shaher ke falah basti se apko salam kehta hai, Huzur ﷺ farmate hain ke mai apne us ummati ko aise pehchanta hun jaisa baap apne bete ko pehchanta hai
- (e) Shah Abdul Mohaddis Dehlvi likhte hain apni kitaab Akhbarul Akhiyar me, Madina me dars e Hadees dete the masjid e nabwi me, aur mamul ye tha inka ke jab dars dene aate to sab se pehle rozey Rasul pe jaate, Sarkar ko salam arz karte, phir shahgird ke beech aate aur dars dete, phir chalte wakht bhi yehi amal karte Milad ke taalluk se Pg 626 me likhte hain, dua karte hue in alfaazo me dua karte hain, "ai Allah, mera koi amal aisa nahi, jisey apke darbar me paish karne layek samjhun, meri tamam amaal me fasaad e niyat mojud rehti hai, albatta mujh haqeer mujh fakeer ka sirf ek amal teri zaate paak ki inayat ki wajah se bahot shaandar hai aur wo ye hai ke majlis e milad ke moake par khare hokar salaam parta hun aur durud bhejta hun"
- (f) Haji Imdadullah apni kitaab Faisla Haft Masla me likhte hain, ke faqeer Milad un Nabi me Milad ki majlis bhi munakkit karta hai, usme niyaz bhi hoti hai, khare hokar qayam aur salam bhi parta hai aur luft bhi mehsus karta hai

2. Ghaus Paak ki gyanrvi ka khana khana shirk mana jata hai, ye kahan tak sahi hai
  - (a) Hadees: Saad bin Maaz ne esal e sawab ke liye kuan khudwaya - written earlier
  - (b) Hadees: Umme Sulaim aur malida - written earlier
  - (c) Janwar ko wali ke taraf mansub karne se janwar haraam nahi hota, janwar ko Allah ka naam lekar hi zabah kiya jata hai aur khana pakane ke baad kehta hai ke maola ye khana jo khuch khilaya jayega taqseem kiya jayega in sabh ka sawab fala buzurg ko pahoncha

Hadees: Hazrate Ayesha رضى الله تعالى عنها farmati hain ke nabi ne ek janwar zabah kiya, aur phir uske baad farmaya ke ek aur dumba laya jaye, us dusre dumbe ko bhi zabah kiya, aur farmaye, ke parwar digar, jo pehla dumba jo maine zabah kiya tha wo meri taraf se hai, aur dusra dumba jo maine zabah kiya ye meri us ummat ke taraf se hai jo qayamat qurbani karne ke layek nahi hai (Imam Muslim), yahan janwar me Rasulallah ﷺ ne puri ummat ko mansub kiya ke nahi kiya

3. Bad mazhab se nikaah jayez nahi hai, aur jo bad mazhab ke kufr me shak kare to wo bhi kaafir, aur Huzur ﷺ ki Hadees hai ke jo kufr se razi hua wo bhi kafir ho gaya
4. Jiski badmazhabi sabit na ho, usko hum badmazhab to nahi kahenge lekin agar uspar doubt ho to usse deeni mamlat me ehtiyat karni chahiye aur jab tak uski badmazhabi wazey na ho jaye uspar koi hukm e shariyat nahi laga sakte ap, baa tap ikhlaak se hi karenge, salam kare to jawab bhi diya ja sakta hai, par mamla jab 50-50 ho to jab uske salam ka jawab dete wakht ye niyat karen ullema farmate hain ke uske kandhe ke farishto ko jawab de rahe hoan, usko nahi

5. Jannat me masjid hogi ya nahi?

Jannat me ye duniya ki jitni sunni ki masjid hain, kashti ki shakal me jayengi, wahan namaze nahi parenge, har masjid me jo namaz parte the, masjid ke jamati farishte unse kahenge ke apni apni kashtiyon me sawar ho jao aur ye masajiden pulserat se paar karke le jayengi

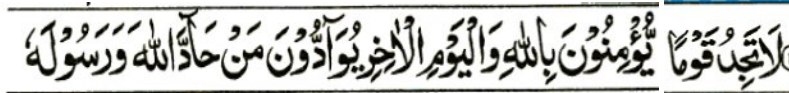
Aur ek riwayat me Allah ke Nabi ne farmaya, qayamat qayam hone se pehle, tamam duniya ki masajiden asmano par utha li jayengi, jannat me jayengi aur sab se akhir me Masjide Nabawi jayegi wo isliye ke saari masjid meri masjid ko salam karke guzrengi, kyunke ye tamam masjido ki sardar hai

6. Bad mazhab bhai aur maa se rishte rakhna kaisa

(a) Hadees: Rasulallah ﷺ ki zohja me se Hazrate Umme Habiba رضي الله تعالى عنها Abu Sufyan ki beti hain, aur ye us wakht halate kufr me the, aur ye Rasulallah ﷺ ki nikah me, ek baar apni beti se milne Madine aye, Rasulallah ﷺ ka bistar bicha hua tha, ye jaise bistar par baithne lage apne bistar kheech liya, baap ko bara nagawar laga, kaha, ke tu meri beti hokar aisi bad saluki karti hai, farmati hain, ap mere baab zarur hain, magar ye bara mubark bistar hai Huzur ﷺ ka aur ye bistar is layek nahi ke tujh jaisa napak kafir is par baithe

(b) Hadees: Huzur ﷺ farmate hain, tum me se us wakht tak koi momin ho hi nahi sakta jab tak ke apne maa, baap, aulad se zyada mujhse mohabbat na kare

- Quran me Surah Mujadilah, Ayat 22 me Allah fermata hai,



Habib, tu us koam ko na payega jo dawa to karti hai, kehte hain ke hum Allah aur uske Rasul par imaan laye, magar dosti karte hain Allah ke gustakho se

7. Plastic ke zewar me namaz ho jati hai, lekin peetal, tamba, loha, duplicate sona, ke pahenne par namaz nahi hogi, makrum e tehrimi hai, chandi aur soney ke alawa koi bhi dhaatu ka zewar jayez nahi hai

8. Hazrat Jibreel farishto ke paighambar hain isliye unke naam ke saath "عليه السلام" lagaya jata hai, is tarah Hazrat Israfeel عليه السلام bhi paighambar hain, aur "عليه السلام" ka matlab hota hai - un par Allah ka salam ho

9. Sarkar jab har jagah mojud hain to Madine se ayenge kehna kaisa hai?

Wahabi kehta hai ke jab sunni kehte hain ke Huzur jab har jagah "Hazir o Nazir" hain to phir bolte kyun ho gumbate khazra se aa jao, ghar me aa jao. "Hazir o Nazir"- Hazir ka matlab hota hai mojud aur Nazir ka matlab hota hai dekhne wala

Ap jahan baithe hain wahan hazir hain, ab nigah utha kar dekhiye asmaan ko, asmaan to nazar agaya par asmaan par ap hazir nahi hain, lekin ap asmaan par nazir hain, lehaza 2 aqeede hain, hazir aur nazir, hamara aqeeda hai, ke Rasulallah ﷺ jahan bhi mojud ho wahan hazir hain, aur jahan mojud hain wahan se puri qayenat par nazir hain. Huzur gumbate khazra me hazir hain magar puri qayenat par nazir hain, yaani ap puri qayenat ko dekhte hain koi cheez apse chupi hui nahi hai



1. Gumbat e Khazra rakhne ki to daleel hai toarne ki to koi nahi hai

(a) Hadees: Sunan e Darmih

Hazrate Ayesha رضى الله تعالى عنها farmati hain, ke Rasulallah ﷺ ki mazar e Mubarak mere ghar ke andar rakhi gayi, taaki logo ki behurmatiyon se uski hifazat ho, us ghar par chat thi, lehaza kabro ke upar chat rakhna, banana ye sabit ho gaya

(b) Hadees: Sunan Darmih

Dusri Hadees hai isi Sunan Darmih me, ke baarish nahi ho rahi thi, qahad par gaya tha, log UM Ayesha Siddiqah ki khidmat me hazir hue, kaha, UM barish nahi ho rahi hai, apne farmaya, Rasulallah ﷺ ke rozey ki chat me chota sa suragh kar do, hikmat pucha gaya, farmaya, ke jab asmaan ne Rasulallah ﷺ ke rozey ko dekha to ro para aur baras para

2. Kabren barkarar rakhi jayen Saleheen ki, aam murdo ki ijazat nahi dete hamare Ullemah, koam ko umaat ko faiz ke liye unki bargah me hazir hone ka shahur rahe

3. Tauheen ki hadh ki ek misaal (Youtube Yazeed ki haqeeqat)

Bombay ki ek Ahle Hadees masjid hai naam hai Kaala Paani, wahan ke moulvi ne ek kissa garah, taqreer me keh raha tha, Hazrate Fatema ka inteqaal hua, jab unko le jaya gaya to kabr se ek awaaz ayi, kabr ne kaha, ai Fatema, hosh me ayo, ye na samajhna tu nabi ki beti hai, mai kabr hun, mai kabr hun, mai amaal dekhti hun rishtedari nahi dekhti, mai nisbat nahi dekhti, agar tere amal ache hain to mai theek aur agar tere amal kharab to mai bahot sakht hun

Ab ispe tafsira kar raha hai, ke logo dekho, jab Nabi ki beti ke liye amal ki zarurat hai to musalmano hame kitna amal karna chahiye, aur yahan haal ye hai, ke Nabi bacha lenge, peer bacha lenge, falha bacha lega, aur phir sara majma mashallah, subhanallah cheekhth hai

Hamare aitrazaat:

(a) Ye Hadees kis kitaab me hai ye bataiye

(b) Jab Hazrate Fatema ko kabr par laya gaya, kabr se awaaz ayi, ai Fatema, hosh me ayo, ye na samajhna tu nabi ki beti hai, mai kabr hun, mai kabr hun, tumhare aqeeda ke mutabik, jab Nabi hi markar mitti me mil chuke hain, to Fatema ne kabr ki awaazen suni thi ya nahi suni thi

(c) Hazarat Fatema se jab ye kabr keh rahi thi, ke hosh me aa, isko kaun sun raha tha, wo kaun sa raawi hai jo kabr aur fatema ki guftagu ko sun raha tha, uska naam batiaiye

(d) Jab kabr ye keh rahi hai, ai Fatema hosh me aa, kabr ko naam bhi malum, rishta bhi malum ke nabi ki beti hai, to jab kabr ye sabh janti thi, to kya kabr ye nahi jaanti thi ki Fatema Jannati aurton ki sardar hai

4. Kaha jata hai ke nabi ki wiladat bhi usi din hui aur wisaal bhi to khush kyun manayi jaye?

Ullema ka is par ittefaaq hi nahi hai ki 12 Ravi ul Awwal apki wisaal ki tareekh hai, albatta 12 Ravi ul Awwal apki paidaish ki tareekh hai is par jamhur ka ittefaaq hai, dusri baat shariyat me sirf 3 din ghum manane ki ijazat di hai siwai us aurat ke jiska shohar inteqaal kar jaye, teesra ghum uska manaya jata hai jo markar mitti me mil gaya ho hamare Huzur ﷺ na mare hain, na juda hua hain, ap zinda hain dekhte hain aur sunte bhi hain, hamara to aqeeda hai

“tu zinda hai wallah, tu zinda hai wallah

Mere chasme alam se chup jaane wale”

5. Huzur ﷺ ki hadeesain hain ke apka saya nahi tha, saya tha iski koi Hadees nahi hai, Hazrate Ayesha رضى الله تعالى عنها apni sui ko Sarkar ﷺ ki dandane mubarak se nikalne wali roshni me dhund liya karti thi

Kal koi wahabi kahega ke Rasulallah ﷺ noor the, to andhere me roshni ho jati hogi, Allah ne Quran me irshad farmaya, “kitabum mubeen”, roshan kitaab, Quran ko bhi noor kaha, andhere me rakh phir dekh roshni hoti bhala, to kya Allah ka qalaam jhutha, nahi, haqeeqatan nafs e qalaam e elahi roshan hai aur ghair makhluq hai, wo noor hai, isliye ke Allah ki zaat noor hai, jisko hum dekh rakhe hain ye huruf hai, warakh, siyahi hai, ye sabh makhluq hai, isliye qalaam uski sifat hai to wo bhi noor hai

Islam ko bhi Quran ne noor kaha, to tere andar Islam hai, par tere me se kahan noor nikal raha dikha, farishte bhi noor hain, Jibreel عليه السلام aate the, to aise koi Hadees me nahi aya ke inke aate hi sabh khuch roshan ho jata tha

Rasulallah ﷺ haqeeqat Noor hai magar moukuf hai, Sarkar ke mojizah dikhane pe, jab chahen to apne ap ko zahir karen aur na chahen to na zahir karen

“ek jhalak dekhne ki taap nahi aalam ko

Wo agar jalwa kare kaun tamashahi ho”

6. Jamat e Islami aur Tableegh e Jamat ke mutallik chan zaruri baat

Jamat e Islami ke baani Abu Ala Moududi Sb hain, ye ek zamane me akhbar ke editor hua karte the, inko laga rozgar chal nahi raha, mazhabi duniya me qadam rakha, tareekhe novel likhna shru kiya, Islam par khuch kitaben likhin, likhne ka andaz acha tha, shohrat mili, baad me Tableeghe Jamat me shamil ho gaye, 7 saal isme sharik rahe, Moulvi Ismail Dehlvi se inki khuch baton me jami nahi, tableeghi jamat chorkar inhone alag jamaat banayi aur uska naam rakha Jamat e Islami

Inhone chan kitaabe likhin jisme ek kitaab hai - Rasayilo Masail, Risalah e Deeniyat, Taffeemaat, Talqeehat

“Rasayilo Masail”, Vol 1, me inse sawaal hua, ke Dajjal ke baare me hai, ke wo kahi chupa hua hai, aur qayamat ke kareeb ayega, is baare me ap kya kehte hain, ye jawaab dete hain, ke Dajjal ke afsaane hain, inki koi sharah haisiyat nahi hai, aur Rasulallah ﷺ ne jitni hadeeso me Dajjal ke mutallik byan kiye hain wo Huzur ke qyasat hain, Huzur khud shak me mubtila the, maazallah

“Talqeehat” me ek jagah likhte hain, ke quran ka ilm hasil karne ki hame zarurat hai, magar tafseer aur hadeeso ke purane zakhiro se nahi, quran ko samajhne ke liye aaj ka aala darjah ka professor hi kaafi hai jisne ache se Arabic par li ho, duniya bahot aagey bar chuki hai

“Taffeemaat”, Vol 1, me likhte hain, ke Ram, Krishna, Confuzist, Suqraat, Phythagoras waghera ye sabh rasulo me se the

Is tarah bahot sare baaten likhin jis par ullema ahle sunnat ne unpar gumraahi ke hukm lagaye

Tableeghi Jamat, Deobandi ki hi shaakh hai, Deobandi ne apni aqaid ko aam karne ke liye ye jamat banayi.

7. Hazrat Imam Tirmizi رحمه الله عليه ne apni Jame Tirmizi me ek baab qayam kiya jiska naam rakha Miladun Nabi, Vol 2 me mil jayega, aur ye siyah sitta kitabo me se ek hai

8. Gyanrvi ki asal yehi hai ke hamare yahan niyazo nazar jayez hai, aur ye hadeeso se bhi sabit hai, Bukhari me hai, Anas ibn Malik ki walidah aur malida wali Hadees

# [75] Bad-aqeedo ka shajrah aur Tablighi Jamaat ki haqeeqat

Abdul Halim ibn Taimiya paida hua 661 hijri me, ye Ahle Hadees ho ya deobandi ho ye sab de dada jaan hain, aur abba jaan Md Ibn Abdul Wahab Najdi hai jo 1115 hijri me paida hua, inse 2 auladen nikli ek deobandi aur dusre Ahle Hadees kehlaye, Deoband se ek aur nikla jo Tablighi Jamaat kehlaya, phir Tablighi Jamaat se ek aur baccha nikla aur wo Jamate Islami kehlaya

Moulvi Abu Ala Moududi jo Jamate Islami ke founder hain 7 saal tablighi jamaat me rahe, Md Moulvi Ilyas andelvi se inki jami nahi, alag hue aur ek alag jamate islami qayam kari, deobandi ne dekha ke hum to apne kufriya aqaid se badnaam ho gaye, tablighi jamaat banayi ke namaz ke aarh me logo ko kheech kheech kar lao

Tablighi Jamaat aur Deoband alag nahi dural ek hi hain, kaise, aise -

1. Tablighi Jamaat qayam ki Maulana Mohammad Ilyas Kandhelvi, ye Delhi ke rehne wale the. Nizamuddin Nayi Basti, Delhi me inhone jamaat qayam ki
2. Maulana Md Ilyas Kandhelvi ke peer o murshid Maulana Rasheed Ahmed Gangohi
3. Tablighi Jamaat ka jinhone nisaab likha, jo Fazail e Amaal ke naam se chapta hai likha wo hain Maulana Zakaria Sb
4. Maulana Zakaria Sb hain Maulana Qasim Nanatavi Sb ke potey aur ye Darul Uloom ke baani hain, yani founder hain.
5. Maulana Mohammad Ilyas Kandhelvi, jab bare hue tab inhone Darul Uloom Deoband me inhone dakhila liya, aur inke pehle ustad Maulana Mehmudul Hasan Sb hain, inka tarjama e quran chapa jata hai, ibtedayi taleem inse hasil ki, aur mazeed ilm ke liye inhone Maulana Khalil Ahmed Ambethi se parah
6. Maulana Khalil A Ambethi hain Maulana Rasheed Ahmed Gangohi ke shahgird
7. Manzur Nomani Deoband se farik the aur Tablighi Jamaat ke bahot bare moballiq aur qaarquun bane, Maulana Ashraf Ali Thanvi Sb ke shahgird the ye, puri zindagi Ahle Sunnat se munazre me guzar di
8. Abul Hasan Nadvi jo Nadwatul Ulma ke mohtamin the inka bhi Tablighi Jamaat se gehra ta'aaluk raha aur sabse mustanad kitaab jo Maulana Ilyas ki zindagi e halaat par maani jati hai, inhone ne hi likhi, naam - "Maulana Ilyas aur unki Deeni Dawat"

9. Maulana Mohammad Ilyas Kandhelvi Sb ka maqaam aur martaba Deobandi ke nazdeeq kya hai, uski ek jhalak dekhiye
- “Maulana Ilyas aur unki Deeni Dawat”, Pg 51,52 – Ummi Bi, Ilyas sb ki naani, Ilyas sb ka laad ka naam tha Akhtar, farmaya karti thi ke Akhtar mujhe tujhse Sahaba ki khushbu aati hai, Sahabi ki si surtain chalti phirti nazar aati hai.
- Inke ustad Maulana Mehmudul Hasan Sb bhi farmaya karte the, ke jab bhi mai Ilyas ko dekhta hun, to mujhe Sahaba yaad aa jate hain
10. Maulana Ilyas ne jab banayi tab jamat ke liye kya dawa hai, “Malfuzat Maulana Ilyas”, isko marattab karne wale Manzur Nomani, Pg 51, Malfuz no 50, ek baar Ilyas sb ne farmaya, ke khawab me mujhe baaz wakht wo bare bare uloom utarte hain jo bare bare mujahide aur riyazato se nahi utarte, wo ilm nazil hote hain jo nabiyon par nazil hote the, isliye koshish karo ke mujhe neend zyada aye, manzur nomani ne likha ke inko khushkhi ki wajah neend kam ho gayi thi, to maine inko tail ki maalish karwayi, jisse neend me apko izafa hua, apne farmaya, ke is tableegh ka tareeka bhi khawab me munkashaf hua hai
11. Tablighi Jamaat ka maqsad kya hai –
- “Maulana Ilyas aur unki Deeni Dawat” jo ke Abul Hasan Nadvi ne likhi, isme inki ek majlis ka haal Abul Hasan Nadvi likhte hain, ek martaba Ilyas sb ne apne Zahirul Hasan se farmaya, log to ye samajhte hain, ke namaz ke taraf bulana hai, kalme ke taraf bulana hai, kasam khake kehte hain, ke hargiz mera maqsad tehreek e salat nahi, mera asal maqsad ek nayi kaom paida karna
12. “Malfuzat Maulana Ilyas”, isko marattab karne wale Manzur Nomani, Pg 58, Malfuz no 56, ek baar farmaya ke Hazrat Thanvi ne bahot bara kaam kiya hai, bus mera dil ye chahta hai ke taaleem to unki ho aur tareeka e tableegh mera ho, ke is tarah unki taaleem aam ho jayegi
13. Maulana Ashraf Ali Thanvi ki taaleem ka ek namuna –
- Thanvi sb ne ek kitaab likhi, “Hifzul Imaan”, Pg 2, ek shaks ne sawaal kiya, xxyz ne inse sawaal kiya, ke Rasulallah ﷺ ka ilm e ghaib ata karta hai, aur Allah ka zaati hai, is sawaal ke jawab dete hain, Pg no 15 hai, ke jo ilm Nabi ka hai wo ilm to puchne wale ko bhi hai, har bacche, har pagal ko hai aur tamam duniya ke jaanwar ko bhi hasil hai. Jaanwar ke ilm se Rasul ke ilm ko tashbeeh di gayi hai

14. "Hikayatul Auliya" Maulvi Ashraf Ali Thanvi Sb ne likhi, Pg 234, likhte hain, Deewan Mohammad Yaseen Marhum jo Hazrate Nanatavi ke khuddam me the inka zor zor se Allah ka zikr karna bara mashur tha, khud farmate hain ke mai ek dafa chattey ki masjid shumali ghumbad ke niche zikr e elahi me mashruf tha ke Hazrat Nanatavi usi masjid ke sahen me usi shumali jaanbi muraqib aur mutawajje hue aur tawajje ka rukh mere qalb ke taraf tha, mujhe par ek haalat taari hui aur maine dekha, ke masjid ki 4 deewari to mojud hai magar chat aur gumbat khuch nahi, bulke azeemush shaan roshni aur noor hai jo asmaan tak fiza me phaila hua hai.

Yakayak ke maine dekha, ke asmaan se ek takht utar raha hai aur is par Janab e Rasulallah tashreef farma hain aur Khulfa e Arwah (4 khulfa) 4 golo par mojud hain aur wo takht utarte utarte bilkul mere kareeb akar masjid me taheer gaya, aur Rasulallah ne Khulfa e Arwah me se ek ko farmaya, bhai, zara Mohammad Maulana Qasim ko bulalo, (Maulana Qasim ka martaba aur maqam dekho ap), wo tashreef le gaye aur Maulana ko lekar aa gaye, Rasulallah ﷺ ne irshad farmaya

Maulana madrasha ka hisaab laiyeye, arz kiya hazir hai, aur ye keh kar hisaab batlana shru kiya, aur ek ek paai ka hisaab diya, Rasulallah ki khushi aur masarrat kiko inteha na thi, bahot khush hue aur farmaya, kea cha maulana, ab ijazat hai (tauheen dekhiye), Maulana ne arz kiya, jo marziye mubarak ho, iske baad ap ﷺ asmaan ke taraf urooj karte hue nazro se ghayab ho gaya

15. "Al Ifadatul Yomiya Min Al Ifadatul Qomiya", me Thanvi Sb Vol 2, Pg 39 aur 40 par likhte hain, ek sahab ne mujhse byan kiya ke maine Huzur ﷺ ko khwab me dekha, is shakl me dekha ke ap roza e mubarak me baithe hue hukka pitey the, astaghfirullah, isi tarah Shah Mohammad Ishaq Sb Dehlvi, (ye Gangohi aur Nanatavi ke ustad hain), ne khawab me dekha ke ek choarraha hai, Huzur ki laashe mubarak bekafan rakhi hai, .....astaghfirullah, maazallah, ab koi kahe ke wo khawab ki baat hai, khawab pe hukm nahi lagta, khwab pe hujjat nahi hai, bilkul sahi, khawab pe insaan ka ikhtiyar nahi, khawab dekhne pe hukm nahi lagta magar khawab batane me to hukm lagta hai, bataya to bataya chaap bhi diya

16. Peer Sb zinda hain Pakistan ke, naam hai Peer Zulfiqar Naqshbandi, Hindustan aye the Deoband ka madrasah doara kiya, Deoband ke maulana hain jinka naam hai Maulana Nadeem Al Wajedi Deobandi, unke tallukse unke tareef me ek mazmun likha, Bombay ka ek akhbar hai, "Urdu Times" me unka mazmun chapa, report nahi chapi, warna ap keh sakte ho ke akhbar wale ne ghalat likha hai, tareekh 06.05.2011

Peer Zulfiqar Naqshbandi, ke baare me Maulana Nadeem likhte hain, "ullema e deoband ka zikr karte hain to unke jazbaat kaabu me nahi rehte, khud bhi rote hain aur dusre sunne walo ko bhi rula dete hain, aur baar baar kehte hain ke aqabir e ullema deoband, sahaba ekram ki muqaddas jamat ke afraad hain, Allah ne 1400 saal ke baad paida farmaya taake log dekh lain ke mere habib ﷺ ke sahaba aise hue karte hain"

17. "Hikayatul Auliya" Maulvi Ashraf Ali Thanvi Sb ne likhi, Pg 307, Hikayat No 305, likhte hain, Maulana Ahmed Sb jo Thanvi sb ke chacha hain, ne irshad farmaya, ek dafa Gangoha ki khanqah me, Hazrat Gangohi aur Nanatavi ke mureed aur shahgird sabb jama the, dono bhi usi majme me tashreef farma the, Hazrat gangohi ne nanatavi se mohabbat aamez lehje me faramaya, ke yahan zara lait jao, khatiya par, Hazrat nanatavi khuch sharma se gaye magar Hazrat ne phir farmaya to bahot adab ke saath chit lait gaye, Hazrat gangohi bhi usi khatiya par lait gaye, maulana ke taraf karwat lekar apna haath unke seeney par rakh diya, jaise ke koi aashiq e sadiq apne qalp ko tasqeen diya karta hai, maulana harchan farmate hain, miya kya kar rahe ho, Hazrat ne farmaya, log jo kahenge kehne do
18. "Risala Al Imdad" ye bhi Thanvi sb ki kitaab hai, pehle risala nikalta tha ab band kar diya hai, isme Ashraf Ali Thanvi Sb ke ek mureed ne ek khawab byaan kiya, Pg 34, 35 hai, wo mureed kehta hai, ke ek roz ka zikr hai ke mai kitaab par raha tha, neend ka ghalba hua aur maine so jaane ka irade kiya, khuch arse ke baad khawab dekhta hun ke, kalme ki jagah, lailaha illallah mohammadur rasulullah parta hun magar mohammadur rasulullah ki jagah Huzur yani ashraf ail Thanvi ka naam leta hun, itne me dil ke andar khyal paida hua ke tujhse ghalti hui kalma sharif parne me isko sahi parna chahiye, to phir dobara kalma sharif parta hun par phir se mohammadur rasulullah ki jagah Huzur yani ashraf ail ka naam nikalta hai zubaan se, halake mujhe is baat ka ilm hai ke ye durust nahi lekin zubaan se be ikhtiyar ashraf ali ka naam baar baar nikal jata hai

Aisi surat jab 2 -3 baar hui, to Huzur ko apne saamne dekhta hun aur bhi chand ashkaat Huzur ke paas khare the lekin itne me meri ye haalat ho gayi ke mai khara khara baweje iske riqqat taari hogayi mai zameen par gir gaya, nehayati zor ke saath ek cheekh maari, aur mujhe malum hota tha ke mere andar koi taaqat baaki nahi rahi, itne me banda khawab se bedaar ho gaya, yaani ke ab ye jaag gaye hain

Ab mere badan me jaise koi taqat nahi thi lekin halat e khawab aur bedaare me Huzur ka hi khyal tha lekin halat e bedaari me kalma sharif ki ghalti par jab khyal aya, to is baat ka irada hua ke is khyal ko dil se door kiya jaawe, is waaste ke phir aisi koi ghalti na ho jaawey, isi khayal se mai baith gaya aur phir dusri karwat laitkar kalam sharif ki ghalti ko sudharne me maine durud sharif parta hun lekin phir bhi yehi kehta hun

Halaake ab bedaar hun, khawab nahi, lekin beikhtiyar hun majbur hun, zubaan apne kaabu me nahi, khuch roz aisa hi khuch khyal raha, dusre roz be daari me riqqat taari hui, khub roya, ab Ashraf Ali Thanvi isko jawab likhte hain

Jawab – is wakiye me ghabrane ki zarurat nahi tasalli rakho, jo tum mere naam ka kalma par rahe ho, ye Rasulullah ki sunnat ke mutabik hai, sunnat ki pairwih me hai

19. “Ummi Bi” jo Ilyas Ali Kandhelvi aur Ashraf Ali ki naani, inke baare me Khalil Ahmed Ambethi likhte hain, kitaab ka naam hai “Taskiratul Khaleel”, Pg 96, naani ke baare me likhte hain, ke inki umr taveel hui, inhone nawaso ki aulad ko bhi dekha, akhri umr me chalne phirne se maazur ho gayi thi, marzul moat me 3 saal thi, inko 3 saal tak continous loose motion hote rehte the, bistar ki badbu dhobi ke yahan kaise bheja jaye, magar dekhne walo ne dekha ke ghusl ke liye utarne par charpayi se kapro ke pothre nikale gaye, (ye rakh diye gaye the taaki naani isme hi potty karti rahen aur usme jazb hote rahen), to inme badbu ki jagah khushbu aur aisi nirali mahek phutti thi ke ek dusre ko sunghata aur har mard aurat taajjub karta tha, aur inhe begair dhulwaye tabarruk banakar rakh liya gaya

20. Allah ke Nabi ka Ilm e Ghaib:

Hadees: “Sharah E Zarqani” hai Imam Abdul Baqir Zarqani رضى الله تعالى عنه ki kitaab hai, Mohaiyebul ladunya ki sharah hai ye, ye bahot bare Mohaddis hain aur apne zamane ke Mujaddid tasleem kiye gaye, Vol 10, Pg 123, likhte hain, ke isko Imam Tabrani ne ikhraaj kiya, Hzrt Abdullah ibn Umar رضى الله تعالى عنه se riwayat hai, Rasulallah ﷺ ne irshad farmaya, ke parwar digar ne duniya mere saamne kar di, uske andar jo khcuh mojud hai insaan, charin parida, patte pair, haiwanat jinn, jo khuch duniya me hai sabh ko maine jaan liya sabh ko maine dekh liya, aur jo khuch qayamat tak hone wala wo bhi maine sabh khuch dekh liya, logo, jaan lo, ye duniya aise hai mere saamne jaise mai apni hatheli ko dekh raha hun



**21. Sahaba ki shaan kya hai**

Sarkar Ghous e Azam farmate hain, ke ek kaafir, puri zindagi kufr me mubtila raha, Nabi ki bargaah me aya, tauba kiya, tauba ke baad apne ghore pe baitha, ghoare se jaa raha hai, abhi koi namaz bhi nahi para, koi ibadat nahi ki, hatta ke haj nahi kiya, zakat nahi diya, sirf Rasul ka deedar kiya hai, Rasul ke haath par bait kiya aur imaan laya, kalma para, ghore ki taapuyon se jo dhool ur rahi hai, Abdul Qadir us dhool ka bhi barabri nahi kar sakta

**22. Allah ke Nabi ke ilm e ghaib**

Hadees: Hazrat Abdullah ibn Abbas se riwayat marwi hai, wo kehte hain ke Allah ke Nabi ﷺ se maine ye riwayat kiya ke Nabi ﷺ ne irshad farmaya, Meraj ke shabh parwar digar mere saamne haseen surat me tashreef laya, (ye Hadees ka lavzi tarjama hai), rab ne mujhse faramaya, ai Mohammad motawwajjo ho jao, Allah ke Nabi kehte hain, maine arz kiya, ai rabbe qayenat mai hazir hun, baar baar hazir hun, Allah ne irshad farmaya, mehbub, “aala me baala me” (aala me baala me ye farishto ki akhri had hai) kis baat par jharap, guftagu, chairchar ho rahi hai, jaante ho kya, Allah ke Nabi kehte hain ke maine arz kiya, ai mere rab mai nahi janta, phir mere rab ne apna daste karam, dastey kudrat mere dono kaandho ke darmiyaan rakha, (is Hadees ko ap mutashabehat samajh lain), uski thandak maine apne seeney me mehsus ki, aur rab ka dastey kudrat rakhna tha, jo khuch mashriq me hai aur jo khuch maghrib me hai, uske darmiyan jo khuch hai wo sabh khuch maine jaan liya, sabh roshan ho gaya

- Imam Tirmizi ne Jame Tirmizi, Vol 2, Hadees 3223
- Sunan e Darmih me Vol 2, Pg 170, Hadees 2149
- Musnade Ahmed, Vol 1, Pg 368, Hadees 22162
- Imam Tabrani ne Majemul kabir, Vol 8, Pg 290, Hadees 8117
- Imam ibn Abi Shaiba, ne Al Musannaf Vol 6, Pg 313, Hadees 31706
- Imam Abu Yala ne Musnad e Abu Yaala, Vol 4, Pg 475, Hadees 2608
- Imam Munzari ne At Targheeb Wat Tarheeb, Vol 1, Pg 159, Hadees 591

**23. “Al Ifadatul Yomiya Min Al Ifadatul Qomiya” ka pura naam hai - “Malfuzate Hakimul Ummat Musamma Behi Al Ifadatul Yomiya Min Al Ifadatul Qomiya”**

Nabiye Paak ﷺ ki wiladat ke 3 marhale hain:

- (a) Apke noor e mubarak ko Allah Rabbul Izzat ne wujud baksha. Qayenat me sab se pehle jis cheez ko Allah ne wujud baksha wo Nabiye Kareem ﷺ ka noor e mubarak hai
- (b) Allah ne insaan ki takhleeq farmayi, aur sab se pehle insaano me Hzrt Adam عليه السلام ko khalk farmaya, Hazrat Adam عليه السلام ki peshani me Noor e Mustafa ko rakh diya gaya, ap zameen par tashreef laye, ye Noor Adam عليه السلام ki peshani se muntaqil hokar, Hazrate Sheesh عليه السلام me muntakil hua, unse ye nasl da nasl muntaqil hokar Ismail عليه السلام tak aur phir mukhtallif aabo ajdaad me muntaqil hote hue Hazrat Abdul Muttallib aur Hazrat Abdullah tak muntaqil hua, ye jo kai hazaro saal ka Safar hai ye apki wiladat ka dusra marhala hai
- (c) Shikam e Aamna me apka muntaqil hona, aur phir is Noor ka zahiri libazi bashar me jalwagar hone ye apki wiladat ka teesra marhala hai

Pehla Marhala - Noor e Mustafa ki takhleeq kaisi hui

- 1. Jis tarah insaan ki takhleeq mitti se hui hai par bazahir wo insaan ki shakl me hai, theek usi tarah, Nabiye Paak ﷺ ki takhleeq Noor se hui par bazahir bashr hain.
- 2. Noor jab bana to ye koi maddah nahi tha, material nahi tha, Allah ne begair kisi material ke apne kudrat e kaamla se apne habib ke noor ko wujud baksha, aur jab rab ne apne habib ki takhleeq farmayi, Allah ke Rasul khud Hadees e paak me irshad farmate hain, jab mere noor ko paida kiya gaya us noor ne apne rab ko sajdah kiya, to mera ek sajdah 70000 saal ka tha, phir 70000 saal ke baad khitaab hua, "qum ya Mohammad" ai Mohammad apne sir e aqdas ko uthaiye, tab maine jaana ke mera naam Mohammad rakha gaya hai, aur Mohammad ke maane hote hain, "sab se zyada tareef kiya gaya hua"

Ab dekhiye, ke tareef karne wala to koi tha hi nahi, kaun tha wo jo is noor ki tareef kar raha tha, bus 2 zaaten thi, ek zaate khuda aur dusra zaate Rasul, ab ye tareef kya ho rahi thi, Noor e Mustafa keh raha tha, "la ilaha illallah", nahi koi mabud siwai Allah ke aur Rab ki zaat apne habib ki tareef me keh rahi thi, "mohammadur rasulullah", mohammad mere Rasul hain

Jab Allah Rabbul Izzat ne Noor e Mustafa ka naam Mohammad rakha, to Huzur ﷺ farmate hain, ke shukr ke toar par mere noor ne phir dubara sajdah kiya, ye sadjah bhi 70000 saal ka tha, aur ab ye Allah hi jaanta hai ke ye sajdeh kitne hazaro saal ke hue, ye hame samjahne ke liye kaha gaya hai ke 70000 saal ka ek sajdah tha, ullema farmate hain, ke jis wakht Sarkar ke noor ko paida kiya gaya, us wakht to koi 'wakht' hi nahi tha, wakht ka ta'iyun 2 cheezon se hota hai, suraj ki gardish se aur chand ke tulu aur ghurub hone se, aur us wakht tak to na suraj paida kiya gaya aur na chand paida kiya gaya, inki takhleeq hi nahi hui, to wakht hi nahi tha

Allah ne na zameen paida ki aur na aasmaan, koi jagah to thi nahi, to Allah ne Noor ko kahan rakha, iska jawab dene se har koi qasid hai, bus itna samajh lo, Noor E Mustafa ko Allah ne 'kurbe khaas e khudabandi' me rakha, malum hua ke habib jagah ka mohtaj nahi hai, jagah habib ki mohtaj hai

Allah ke Rasul farmate hain, ke mere baad Allah ne Jibreel ko paida kiya, phir Mikael, Israfeel, Israeel. In 4 muqarrab farishto ko Allah ne hukm diya, ke zameen ki takhleeq karo, asmaan banao, suraj aur chand banao. Zameen bani mitti si, paani bhi rakha gaya, jahannam, jannat, aag sab wajud me aye.

Farishto aur huro ka masqan jannat banaya gaya, jin jinnath ki takhleeq hui aur inhe zameen par phaila diya. Baaz jinnath sarkash bhi hote the, fitna gari karte, Allah ki ibadat ka inkar kar dete, farishte bheje jate jo inka qatl karte, khuch jinnath bhage aur paharo ki kho me chup gaye, to unme ek nabalik baccha tha jinnath ka, kasur nahi hai isey na maara jaye, farishte isey apne saath pehle asmaan pe le aaye, ye farishto ke saath ibadat karta raha, jawan hua, saath aasmano par ibadat karta raha, ullema kehte 90 lac saal ibadat ki, naam tha iska 'Izazeel', rab ne isse irshad farmaya, Izazeel, hum teri ibadat se khush hain, bata kya chahta hai, bola, in farishto ka sardar mujhe muqarrar kar de, irshad hua, ke aaj se tu Jibreel ka bhi sardar hai, sabh ka sardar tujhe banaya.

Ab hukm hua ke mai Adam ko paida karne wala hun, farishto ne kaha ai malik e qayenat tu unhe paida karega jo sarkashi karenge, unke saamne jinnath ka tarjuba tha, Allah ne farmaya, jo mai janta hun wo tum nahi jante ho, baher haal Adam عليه السلام ki takhleeq hui, mitti, paani, hawa, aag, se putla bana, Adam ki takhleeq hui aur phir apse nasl chali. Adam se jitni nasal nikli wo sabh mitti ka mujassama hai, sabh me paani ka anaseer hai, Noor e Musatafa us wakht paida kiye gaya jab na zameen, mitti, aag, paani, hawa koi material nahi tha

(a) Al Mohaibul Laduniya, Imam Qastalani, Vol 1, Pg 70

Likhte hain, aur ke jis wakht Allah ne Adam ko paida kiya, Hazrat Adam عليه السلام ne apne malik se arz kiya, ai malik e qayenat, tune meri qunniyat rakhi hai, 'Abu Mohammad', yani Mohammad ka baap, kyun rakhi, abhi to mai pehla insaan hun, to mai kisi ka baap kaise koi mera beta kaise, Allah ne irshad farmaya, ai Adam zara apne sir ko to uthayo upar dekho, to Allah ke Nabi ﷺ farmate hain, ke jab Adam ne sir ko uthaya to Arsh par ek Noor ko chamakta paya aur wo Mohammad yaney mera Noor tha, pucha ye noor kaisa hai, ye roshni kaisi hai, irshad hua, ai Adam ye noor us zaat ka hai jiska wajud teri nasl me hoga, aur maine aasmaano me iska naam "Ahmed" rakha hai, aur zameen me iska naam "Mohammad" hai, ai Adam agar is zaat ko paida karna mera maqsad na hota to na mai teri takhleek karta aur na hi zameen aur asmaan ki

(b) Is Hadees ki ta'eed me ek aisi Hadees hai jiska koi inkaar kar hi nahi sakta, wo Imam Bukhari ne nakal ki hai, Tarikhul Kabeer, Vol 7, Pg 374 pe laye

Hazrat Maisar ibn Fajar رضى الله تعالى عنه se riwayat hai wo kehte hain, ke maine ek dafa Nabi se ﷺ pucha, ap Nabi kab banaye gaye, Rasulallah ﷺ ne irshad farmaya, mai us wakht bhi Nabi tha jab Adam jism aur rooh ke darmiyan me the

- Imam Ahmed ibn Hanbal, Musnade Ahmed, Vol 5, Pg 59
- Imam Tabrani ne Majemul Kabeer, Vol 20, Pg 353, Hadees 834
- Imam Hakim ne Al Mutadrak, Vol 1, Pg 608
- Imam Bahyqi ne Dalailun Nabuwat, Vol 1, Pg 84
- Imam Abdur Rahman ibn Jauzi ne Al Wafa, Pg 26
- Imam Abu Noyem ne Hilyatul Auliya, Vol 9, Pg 53
- Imam Jalaluddin Suyuti ne Al Khasaisil Qubra, Vol 1, Pg 8
- Al Mohaibul Laduniya, Imam Qastalani, Vol 1, Pg 58
- Ibn Taimiya ne Al Fatawah, Vol 3, Pg 150
- Ibn Qaseer ne Al Widaya Wan Nihaya, Vol 2, Pg 321

(c) Hadees: Rasulallah ﷺ ne irshad farmaya, ke mai Nabiyo me sab se pehle paida kiya gaya (Hazrate Adam عليه السلام se pehle bhi), aur mai tamaam Nabiyo me sab se akhir me mabuz kiya gaya

- Al Mohaibul Laduniya, Imam Qastalani, Vol 1, Pg 62
- Imam ibn Abi Hatim ne apni Tafseer
- Imam Abu Issac ne jo Tabeyee hain unhone isko apni tareekh me byan kiya

(d) Hadees: Hazrat EHKAM ibn QATAAN se riwayat hai, wo kehte hain ke Ibn Marzuq ne zikr kiya, aur unhone isko riwayat kiya Ali ibn Hussain se (Imam Zayn ul Abedin رضى الله تعالى عنه), aur Imam Zayn ul Abedin apne walid se riwayat karte hain, aur wo apne Nana Rasulallah ﷺ se riwayat karte hain, Sarkar ne irshad farmaya, mera Noor rab ke dastey kudrat Adam ki takhleeq se 4000 saal pehle - Al Mohaibul Laduniya, Imam Qastalani, Vol 1, Pg 75

(e) Imam Abdul Razzaq رحمه الله عليه Tabe Tabeyee hain, Imam Ahmed ibn Hanbal ke ustad hain, aur Imam Bukhari aur Imam Muslim ke dada ustad hain, 2 waasto se Hazrate Jabir se riwayat nakal karte hain apni kitaab Al Musannaf me jo 12 jild me aati hai, aur Hazrate Jabir Rasulallah ﷺ se riwayat karte hain

Hadees: Imam Abdur Razzaq kehte hain ke humne riwayat ki Hazrate Maimar se, aur wo riwayat karte hain Imam ibn ul Muqandir se, aur wo riwayat karte hain Hazrate Jabir se, wo kehte hain, ke Hazrate Jabir ne Rasulallah ﷺ se sawaal kiya, arz kiya, ke Allah ke Nabi, Rab ne tamaam ashiya se pehle, tamaam cheez (zameen, asmaan, jinnaath, chand, suraj) se pehle rab ne kise paida kiya, Rasulallah ﷺ ne irshad farmaya, ai Jabir sun le, Allah ne tamaam ashiya me sab se pehle Allah tere Nabi ke noor ko paida farmaya, aur phir uske baad khair ki cheezain paida ki, phir uske baad tamaam ashiyon ko paida kiya

#### Analysis of above Hadees: Jirah aur Tadeer aur iske Asmah par bhais kar lete hain

(a) Pehle raawi the Abdur Razzaq, ye kaun hai upar likha hai, Yamen ke rehne wale the, Abdur Razzaq to inki qunniyat hai, inka pura naam Abu Bakr bin Homam bin Nafaiy, paidaish 136 hijri, Rasulallah ﷺ se sirf 126 saal ke baad ka fark hai, wisaal hua 211 hijri.

Imam ibn Hajar Askalani, Tehzeeb uz Tehzeeb, Vol 6, Pg 279 pe likhte hain, ke Imam ibn Saleh jo Misr ke rehne wale hain kehte hain, ke maine Imam Ahmed ibn Hanbal se pucha, kya Hadees ke maamle me apne Abdur Razzaq se bara bhi apne mohaddis dekha hai, jawab diya, nahi maine nahi dekha

Imam ibn Hajar Askalani, Takreebut Tehzeeb, Vol 1, Pg 505 pe kehte hain, ke Imam Abdur Razzaq 'siqah' hain, siqah yane sacche hain aur farmate hain ke "Hafizul Hadees" hain, matlab, usey kaha jata hain jisko kam se kam 1 lacs Hadees "Asmah aur Rijaal" ke saath yaad ho, aur mashur musannif bhi hain

“Asmah aur Rijal” maane wo jo keh raha ho, maine inse sunah, unhone unse suna, unhone unse suna, unhone sahabi se suna aur sahabi ne Rasulallah ﷺ se suna, ye puri kariyon ke saath 1 lacs kamas kam Hadees ho

- (b) Ab dusre raawi the Hazrate Maimar, inka pura naam hai, Maimar ibn Rashid Al Azadi, Yemen ke rehne wale the, wisaal 154 hijri ye bhi Tabe Tabeyee hain, aur inki namaze janaza Imam Hasan Basri رضى الله تعالى عنه ne parayi, Hazrate Zohri inke shahgirdo me se hain, (ap Abu Hanifa ke ustad hain), Hazrate Qatada رضى الله تعالى عنه bhi inke shahgird hain

Tabqaat Ibn Saad aur Bukhari ne Tareekhul Kabeer ke andar, ibn Hajar ne Tehzeebut Tehzeeb me aur Taskiratul Huffaz me, Allama Zahybi jinko GM bahot bara jiraah tareel ke imam mante hain, in saare imamo ne likha ke ye sacche hain, siqah hain, in par jhuth ki koi tohmat nahi hai

- (c) Teesre raawi the Imam ibnul Muqandir, ye Madine ke rehne wale the, aur ap Tabeyee hain, wisaal 103 hijri, Hazrate Jabir, Hazrate Abu Huraira, Hazrate Ayesha, Hazrate Abdullah ibn Abbas aur Hazrate Abdullah ibn Umar, in tamam ke ap shahgird hain, inse hadeeso ko nakal karte hain, aur ustad hain Zaid bin Aslam ke, Hazrate Imam Zohri ke

Ibn Hajar Askalani رحمه الله عليه Tehzeebut Tehzeeb me, Tehzeebul Kamaal, Takreebut Tehzeeb, in teeno kitaabo me farmate hain ke ap sacche hain

- (d) Aur ye teen raawi Hadees pahonchate hain, Hazrate Jabir bin Abdullah Ansari رضى الله تعالى عنه se, ap sahabi Rasul hain, aur sahabi Rasul ki jirrah karna hi fuzul hai, Hazrate Jabir ka maqaam wohi hai ke jinke baccho ko Nabi ne zinda farmaya tha, ye wohi Hazrate Jabir hain jinke baare me Rasulallah ﷺ ne farmaya tha, ai Jabir, Allah ne agar kisi se be hijaab kalaam kiya hai to wo tere baap Abdullah hain

- (e) Is Hadees ke hawale:

- (1) Imam Nishapuri ne Tafseer e Nishapuri me byan kiya,
- (2) Ibn Jareer Tabri ne Tafseer e Jareer me byaan kiya,
- (3) Imam Baizawi ne Tafseer e Baizawi me nakal kiya,
- (4) Imam Bahyqi ne Dalailun Nabuwat me,
- (5) Imam ibn Hajar Al Makki Al Haitami ne Fataweh Hadisiya me,
- (6) Sarkar Ghaus e Azam ne Sirrul Asraar me,

- (7) Imam Burhanuddin Halbi ne Seeratul Halbia me,
- (8) Imam Shahabuddin Khafaji ne Naseemur Riyaz me,
- (9) Hazrate Allama Mulla Ali Qaari ne Mirqat Sharah Mishkat me,
- (10) Hazrat Imam Al Mehdi Al Fazi ne Mateleul Masarrat me,
- (11) Hazrat Imam Diyar Biqri ne Tareekhul Khameez me
- (12) Hazrate Abdul Ghani Nabalsi ne Al Hadiqatun Nadiya Sharah e Tareeka e Mohammadiya me,
- (13) Hazrate Imam Zarqani ne Sharah Zarkani me,
- (14) Imam Abdur Rahman ibn Jauzi ne Milad un Nabi me,
- (15) Hazrate Imam Moinuddin Kashfiri Wais ne Maarejun Nabuwat me,
- (16) Shah Abdul Haque Mohaddis Dehlvi ne Madarejun Nabuwat me,
- (17) Shah Waliullah Sahab Mohaddis Dehlvi ne Al Tafimatul Elahiya me,
- (18) Imam Ismail Nabhani ne Hujjatul Lahi Alal Alameen me,
- (19) Moulvi Ismail Dehlvi Sb ne apna Risalah Yakrozah me,
- (20) Maulvi Ashraf Ali Thanvi ne Nashrut Tib me likha

1. Allah ne khud apne Habib ko Noor hi kaha hai

Para 6, Surah Maidah, Ayat 15

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Allah ne farmaya, tehkeek, matlab shak mat karna, 'kad' ke maane beshaq, tehkeek, bila shubah, tumhari taraf Allah ke taraf se ek noor aya, 'ja'akum' maane aya, (ata wo hai jiska pehle wujud hota hai), aur saath me ke roshan kitaab, 'waa' 2 cheezo ko alag karta hai, par wahabi yahan bolta hai, ke waa yahan 'ataf' ke saath aa raha hai, maane dono cheez, noor aur kitaab ko ek hi kar raha hai

Tafseeron me dekhte ke kya ke haqeeqat kya hai:

- Hazrat Abdullah ibn Abbas رضى الله تعالى عنه , Huzur ke chacha zaat bhai hain, inhone apni Quran ki Tafseer, "Tanwirul Muqbaaz Min Tafasere ibn Abbas", Pg 199 me likhte hain ke yahan 'noorun' se murad Mohammad ﷺ hain
- Imam Ali bin Mohammad Khazim, Tafseere Khazim, Vol 1, Pg 77 pe kehte hain, noor se murad Rasul ﷺ hain
- Imam Abu Sayeed Abdullah bin Umar Baizawi, Tafseer e Baizawi, Vol 1 Pg 418 pe likhte, muffassereen ka kaul hai, Noor se murad Rasulallah ﷺ hain
- Imam Jalaluddin Suyuti, Tafseer e Jalalian, Pg 111
- Imam Abdullah bin Mehmood Nasafi, Tafseere Madarik, Vol 1, Pg 276
- Imam Abdullah bin Mohammad bin Ahmed Qurtabi, Al Jameul Ehkamil Quran, Vol 6, Pg 118
- Ghair Muqallid ke Maulvi Allama Shaukani ne Fataul Qadeer me
- Deobandi ke maulana Abdul Majid Dariyabadi Sb ne Tarjama Quran aur Tafseer, Pg 244
- Ahle Hadees ke maulvi Waheduz Zama Sb ne apni Tafseere Quran Pg 133

2. Hamare Ullema ne saaf likha, Ala Hazrat Faziley Bareilvi se lekar Hazrate Imam Zarqani tak aur Imam Qastalani aur ussey pehle tak sabh ne likha ke, jo Nabi ko Allah ke Noor ka tukra maane wo kaafir, wo musalman nahi hai, hum kehte hain, Allah ne apne dastey kudrat se Nabi ke Noor ko paida kiya

3. Para 15, Surah Isra, Ayat 1



سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي

Quran keh raha hai, paak hai wo zaat, jo le gayi apne bande ko masjide haraam se masjide aqsa tak

Ye le jaane ki baat ho rahi hai, nabi jaa rahe hain zameen se rab ke taraf, Allah keh raha hai ye bande hain aur jab wapas zameen par bando ke taraf aa rahe hain, to kaha ke tumhari taraf humne ek noor bheja, bhejte wakht noor farmaya,

قَدْ جَاءَكُمْ مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ

Aur noor isliye kaha ke apni tarah mat kehna aur jab apni taraf le jaa rahe hain to noor isliye nahi kaha banda isliye kaha ke hamari taraf to khuda na kehna, kamaal dekh kar khuda na kehna, aur tumhari taraf aa rahe hain to apni tarah bashar na kehna

Dono ayato ka taal mail hai, upar 'abad' farmaya, aur kaha ke dekho, mera mehbub us maqaam par agaya jahan farishto ki bhi rasai nahi hai, Jibreel عليه السلام jo khud noor hain, noor ki bhi rasai nahi hai, ek maqaam (laa maqaa) aya hai isi meraj me ke Jibreel ruk gaye hain, farmaya, ya rasulullah, baal barabar bhi mai aagey bara to mai jalkar raakh ho jaunga.

Sarkar ne farmaya, ke Jibreel ab tum ruko, koi jahat ho to byaan kar do, Jibreel عليه السلام boley, ya rasulullah apke sadqe me Allah ne to farishto ka sardar bana diya hai, haan meri ek tamanna hai, ya rasulullah jis tarah apko apni ummat ki fikr hai, mujhe bhi apki ummat ki fikr hoti hai, to mai ye tamanna karta hun ke jab apki ummat pulserat se guzre, to Allah mujhe hukm de ke mai apne pulserat par apne par ko bicha dun, aur ummat e Mustafa us par se guzar jaye

Ulleme ne mohabbat me farmaya, ke Rasulallah ﷺ ki meraj Sidratul Muntaha se aage hui to libaz e bashari utar diya, ab zaat e Mustafa bashari aitbaar se nahi jaa rahi hai, noor ki shakl me jaa rahi hai, ab gaye, mulaqat ki, rab ka deedar kiya, Allah janta tha, maine Eesa Masi ko mojiza diya ke wo sirf murdo ko zinda karde to logo ne unko khuda ka beta keh diya Eesa ko, to mera mehbub to us azeem maqam par fayeze hua ke mera deedar kar ke loat raha hai, libazi bashar utarkar aya hai mulaqat ke liye

Ab wapas jayega libazi bashar zebetan karega, kahin log ise bhi khuda na keh diya jaye, khuda ka hissa na keh diya jaye, to pehle hi farma diya, “subhhanallazi asarabe abdehi”, paak hai wo zaat jo apne bande ko legaya, ye falsafa nahi samjhe ye wahabi

4. Ala Hazrat رحمه الله عليه ne Fatawah Razviya Sharif me farmaya, ke jo Nabi ﷺ ki bashariyat ka inkaar kare wo bhi kafir hai, hum Nabi ﷺ ko zaheeran bashar mante hain aur baatenan Noor maante hain, aur jo Nabi ko Noor na maane wo gumraah baddeen, aur jo Nabi ko apni tarah bashar kahe wo kaafir aur jo Nabi ko bashar na maane wo bhi kaafir
5. Wakiya: Hazrat Bayazid Bastami رحمه الله عليه ne 70 saal ibadat ki, 70 saal ke baad arz karte hain, ai Khaliq e Qayenat, mai 70 saal se teri ibadat kar raha hun, Maula ek inaam chahta hun, awaaz ayi, kya chahta hai, boley, rabbey qayenat tere habib ko be hizaab dekhna chahta hun, haqiqat e mohammadi dekhna chahta hun, Allah ne farmaya, maine mere habib ko duniya me bheja to 70000 ghaibi bashar parde hayal kiye, aur ek pardeh ko uthane ke liye 70000 saal ki ibadat chahiye

Hazrat Bayazid رحمه الله عليه rone lage, arz kiya, ai malik, awwal to meri zindagi itni nahi aur agar tu apne fazl se ata bhi kar de to itni lambi ibadat be riyae ibadat kaun kare jisme zara si bhi kotahi shamil na ho, ai Maula tu qadir hai ke meri 70 saal ki ibadat ko 70000 saal ki ibaat me shumar farma le

Allah ne kaha, tune hame qadir kaha, kudrat wala kaha, humne teri ibadat ko shamil kiya, ek parda hatayene haqiqate mohammadi ko ek jhalak dekh payega, jaa rozey rakh, khud ko zaheeran aur batenan paak kar, falah pahar par aana apne habib ko wahan zahir karenge

Hazrat Bayazid رحمه الله عليه se mutallik Ghaus Paak رحمه الله عليه farmate hain ke ap aise buzurg the jinme Nafs tha hi nahi, ap Bastam, Australia se hain, 6 mahine yahan khub baraf baari hoti hai, suraj nahi nikalta, ap roz raat bhar ibadat karte the, ek raat ap khuch wakht ke liye araam karne ke liye laite to apko ehtelaam hogaya, ghushl ke liye ap barf ko laye ke isko garam karun aur ghushl karun

Nafs ne kaha ke Bayazid aaj ki raat so ja, roz to ibadat karta hai, fajr se pehle uth jana ghusl kar lena, aaj agar naphil na pari to kaun sa gunaah ho jayega, dusre hi pal apne nafs se mukhatif hoke kehte hain, ke mardud mujhe wargalata hai, ibadat se rokta hai, abhi tujhe saza deta hun, usi raat thande paani se ghusl kiya, sirf itna hi garm kiya ke baraf pighal jaye

Uske baad 40 saal ka arsa aisa guzra ke kapre sukhne nahi dete, kapre sukhte usey gila karte aur pahen lete, pura badan tharta rehta aur nafs se kehte dekha ek raat sone ki baat karne ka maza

Apne rozey rakhe, ghusl kiya, ek pahar ki choti par bulaya gaya, Sarkar ki tashreef awari hoti hai, dast bosi ki salaam kiya, Sarkar kehte hain, Bayazid hamare nakhun ke taraf dekho, dekha bus ek bijli chamki aur ap behosh hokar gir pare, hosh me jab aye to Sarkar bashari me saamne khare, Bayazid kya dekha, arz kiya, bus ek roshni thi, uski taap nahi thi, Sarkar ne farmaya, ke 70000 ghaibi pardo me se ek parde hamare nakun ki koar se uthaya gaya aur tu usko bhi bardash nahi kar paya

6. Jab Sahabi Rasul Nabi ki tarah nahi ho sakte to ye aaj ka phatichar wahabi kehta hai ke Nabi hamare tarah the, iski daleel "Sawmey Wisal" ke rozey wali Hadees hai jiske khuch hawale: written earlier, Pg 198

- Sahih Bukhari, Vol 3, Kitabul Hudud, Hadees 6459
- Sahih Muslim, Vol 2, Kitabus Siyam, Pg 774, Hadees 1103
- Tirmizi, ibn Maaja, Munade Ahmed me bhi hai ye Hadees

Wahabi ye ayat parkar kehta hain ke dekho Nabi hamare tarah hain

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

Ye ayat kaafiro ke liye ayi thi, kuffaro se kaha ke mai tumhari tarah bashar hun, mujhse daro nahi, ghabrao nahi, mere kareeb to aao, mujhe suno, mujhe jaano, mujhe pehchaano, mujhe jaan liya mujhe pehchan liya, ke mai Mohammad ur Rasulullah hun, imman le aaye, aur jab imaan le aaye, aur sahabi ho gaye, to farmaya, "aiyokum mislim" mai tumhari tarah nahi

1. Ghalti par tauba karna Hazrat Adam عليه السلام ki sunnat hai aur ghalti karke arey rehna ye Iblees ka tarika hai, hum Bareilly wale hain, tauba Bareilly wale ko sikhaya jata hai aur gunaho par arey rehna ye Deoband aur Thanabhawan me sikhaya jata hai, na Thanvi ne tauba ki, na Gangohi ne ki, na Nanatavi ne tauba ki

2. Kabr par azan dena kaisa

Tablighi Jamat aur dusre deegar firqe ke log kehte hain ke kabr par azaan dena Quran aur Sunnat se sabit nahi hai

(a) Shah Abdul Aziz Mohaddis e Dehlvi رحمه الله apni malfuzat 'Azizi' me farmate hain, ke kabr par azaan dena zamana kadeen se rayez hai. 900 hijri ke ek bahot bare Imam Ibn Hajar Al Makki Al Haytami As Shafeyee رحمه الله apni kitaab "Fatawey Hadisiya" me farmate hain, ke kabr par azaan sunnat se sabit hai

(b) Is ta'alluk se Ala Hazrat ne ek puri kitaab likhi hai naam hai, "Izanul Ajri Fi Azanil Kabr", hindi me bhi aate hi jiska naam hai "Azaney Kabr", aur Ala Hazrat se pehle ke bhi Hazrat ne jinko deobandi bhi mante hain jaise ke Hazrat Imam ibn Abedin Shaami ki "Raddul Mohtar", khud farmate hain ke azaan mukhtalif moako par dena masnun hai, masnun yane sunnat se sabit hai, ek hota hai sunnat aur dusra hota hai sunnat se sabit hona, dono me fark hota hai, jaise ke

- Bacche ke paida hone ke baad kaan me azaan dena
- Kisi paagal par junoon sawaar ho jaye to uske kaan me azaan dena
- Jab aag lag jaye aur aag kabu me na arahi ho aag ke kareeb khare hokar azaan dene se aag sarb ho jati hai
- Toofan aa jaaye to azaan dena chahiye
- Jung ke moake par azaan dena
- Moat ke baad, dafn karne ke baad kabr par azaan dena

(c) Hadees: Sahih Bukhari ki Hadees hai, Allah ke Nabi farmate hain, jab azaan di jaati hai tab shaitan hawa kharij karte hue maqam e rawah tak bhaag jata hai, ye maqam e rawah ek maqam jo Masjide Nabawi se 36 mile ki doori pe tha, kyun, Huzur farmate hain ke azaan ke kalamat shaitan par sab se bhari hote hain, uske kaan par dabaw parta hai wo bardash nahi kar pata hai, to bhaag jata hai, aur jab azaan khatm hoti phir wapas aa jata hai

(d) Hadees: Imam Hakim Tirmizi رحمه الله عليه apni Hadees ki kitaab "Nawaderul Usool", apko deobandi aur wahabi dono maante hain ye taqreeban 1200 saal pehle ke imam hain, Hadees byaan karte hain, ke Allah ke Nabi ﷺ farmate hain ke jab bande ko kabr me rakh diya jata hai to shaitan ek haseen shakl me aata hai, kabr ke andar, aur jab farishte puchte hain, ke tera rab kaun, wo apni taraf ishara karke kehta hai ke mai hun tera rab, to banda farishto ki haiwanath shaklo ko dekhkar dara hua ghabraya hua hota hai to keh deta hai ghabrahat me haan tu hi mera rab hai

(e) Hadees: Ibn Maaja me Hadees hai, Abdullah ibn Umar رضى الله تعالى عنه se riwayat hai, ke jab Abdullah ibn Umar رضى الله تعالى عنه jab kisi kabr pe jaate aur kisi maiyat ko dafan karte, to haath uthakar dua karte, "ai parwar digar humne isko Rasulallah ﷺ ki millat par tere hawale kiya, yaane unke deen par, ai Allah isko shaitan ke waswaso se bacha", sahaba ne pucha ke ap jo ye dua karte hain ke ye kya ap khud karte hain ye apne Rasulallah ﷺ se ye dua karte hue suni, farmaya, ke maine Nabiye Kareem ﷺ se suni

(f) Lehaza in hadeeso se sabit hua ke kabr me shaitan aata hai aur Bukhari ki Hadees se bhagta hai, to jab apne murde ko dafn kiya aur azaan di, to azaan dene ki barkat se Iblis bhaga to murde ko behkane wala shaitan raha nahi, natija kya hua ke murde ko jawab dene me asaani ho gayi, isliye azaan di jaati hai

### 3. Daawey ke mutabik daleel ka mutalba hota hai

Ye wusul ki baat hai, wahabi be usool ke log hain, ek wusul yaad kar lijiye, agar mai kahun ke mobile chalana sunnat hai, to ap puchenge ke Huzur ne kab mobile chalaya daleel dijiye, dawat mera kya tha, sunnat ka, mai kahun ke chawal khana farz hai, to mera dawa hua farz ka, ap puchenge ke farz wo hota hai jo Allah ke taraf se hukm ho, Quran me kahan hai dikhaiye, to jaisa dawa hoga waise mutalba

Azaan, Fatiha ko humne sunnat to kabhi nahi kaha, hamare Ullema isko kehte hain ke Mustahab Amal hai, yaane acha amal hai, iske liye wahabi puchta hai ke azaan dena kahan se sabit, kyun ke iska zikr na Hadees na hai na Quran me hai isliye isko Mustahab Amal kaha gaya hai, jaise maine kitaab likhi, ab kitaab likhni to achi baat hai, deen ki baat duniya tak pahonchegi, na kisi na sahabi ne likhi aur na hi Sarkar ne, to kaha jayega ke kitaab likhna Mustahab Amal hai, ab agar koi dawa kare ke kitab likhna sunnat hai to ap mutalba karenge ke batao Huzur ne kaun si kitab likhi

To, Kabr par azaan parna ho, azaan dene se pehle durud parna ho, gyanrwi sharif karna, in sabh ke bare me hamare ullema kehte hain ke ye mustaheb amal hai, farz aur wajib nahi kehte, hamare ullema ye nahi kehte ke agar kisi ke kabr par azaan nahi di to qayamat me puch hogi, farz agar hum bolte to tum humse puchte ke gyanrwi karna kaha hai dikhao, sawaal hi ghalat karta hai wahabi

Conclusion: Ye usool yaad rakhiye hamesha, ke jab bhi wahabi puche ke Quran aur Hadees se kahan hai to usse ye kehna, ke hamara ye dawa hi nahi hai ke ye Sunnat hai ya Farz hai, hamara dawa ye hai ke acha amal hai, aur agar hamare Ullema, aiyyimmah, buzurga deen ne ye kaam kiya to unka ye karna hi acha hone ki daleel hai, isliye ke buzurga deen aur aiyyimma wo aise kaam kar hi nahi sakte jo shariyat ke khilaaf ho aur jo shariyat ke khilaaf kaam kare wo Allah ka wali ho hi nahi sakta

4. Sawal: Ek sawaal hai ye ke aalim ne farmaya ke Nabi ﷺ ne farmaya ke jisne jaan bujhkar namaz chor di usne kufr kiya, lehaza aaj hum namaz chorkar kufr kar rahe hain, iski wazahat farmayen. Jawab: Sarkar ki ek Hadees hai, Sarkar farmate hain, jisne jaan bujhkar ek wakht ki bhi namaz chori wo kafir ho gaya

Is Hadees se kya matlab nikaloge, ke kya usko jalaya jayega, kya usse nikaah karna haraam, kya uski namaze janaza parna haraam, nahi, is Hadees ka ye matlab nahi hai, is Hadees ka matlab samajhne ke liye ek wakiye ko samjhen, Hazrat Imam Ahmed Ibn Hanbal Imam Shafeyee se parne aye - written earlier Pg 193

Imam Shafeyee farmate hain ke ai Ahmed ibn Hanbal is Hadees ka matlab wo nahi hai jo tune samjha hai, is Hadees ka matlab ye hai ke jisne jaan bujhkar ek wakht ki namaaz chori usne kaafiro jaisa kaam kiya, kaafir nahi hua

Imam e Azam farmate hain , ke jo jaan bujhkar namaz chorta hai, wo kaafir nahi hota bulke gunehgaar hai, fasik hai, usko qaid me rakha jayega, badshah e islaami par wajib hai ke usko qaid khane me rakhkar tazeer ki jayegi, aur usko us wakht tak qaid me rakha jayega jab tak wo sacchi tauba karke namazi na ban jaye

5. Marne ke baad Peer, Fakeer, Auliya koi kaam nahi aate, unke liye jawab

“Akhbarul Akhiyar” me Shah Abdul Haque Mohaddis Dehlvi, Ghaus Paak ka kaul nakal karte hain, Ghouse Azam farmate hain, “qayamat tak mai apne mureedo ki dastagiri karta rahunga, agarche wo sawari se gire, jab bhi Allah se koi cheez mango to mere waseele se maango, taki tumhari murad puri ho, aur farmaya, koi apni musibat me mere waseele se imdad chahe to uski musibat door ho, aur jo kisi sakhti me mera naam lekar pukare usey kushadgi hasil ho”

1. Jis tarah kisi Nabi ki nabuwat ka inkaar kufr hai waisi hi ghair e nabi ko nabi manna bhi kufr hai
2. Hadees: Khud Allah ke Nabi ne farmaya ke Qayamat us wakht tak na ayegi jab tak 30 jhuthe dajjal aise na paida ho jayen jisme se har koi dawa kare ke mai Nabi hun, halake mere baad koi Nabi nahi
3. To khuch nabuwat ke jhuthe dawedar paida hue:  
(a) Muslema Kazzab:

Ye Rasulallah ke zamane me paida hua, Sarkar ke haatho par imaan laya pehle, ye bura khusat tha bari taveel umr thi iski, jab apne watan gaya tab murtad ho gaya, aur Rasulallah ﷺ ko paigham bhejta hai, ke Jibreel aye aur ai Mohammad nabuwat me mujhe tumhare saath shareek kiya gaya hai, jaise Musar aur Haroon ek hi zamane me 2 Nabi the, jaise Ibrahim, Ismail aur Ishaq ek hi zamane me 3 Nabi the, lehaza jitney ilake musalmano ke kabze me hain adhey ilake mere hawale kar dijiye

Ye us wakht ki baat hai ke jab Sarkar ﷺ ka akhri wakht hai wisaal e zahiri ka, apki tabiyat allel hai, bukhari bahot tez hai, lekin jab Muslema ka khat para gaya Sarkar par jalaal ki ek kaifiyat taari hui, aur usi jalaal ke alam me Sarkar bistar se uthkar baith gaye, apke haath me chari thi, isse apne zameen par ek choti se lakeer paari, sahaba se arz karte hain ke dekh rahe ho is lakeer ne kitni si jagah li, mai is lakir ke barabar bhi zameen mai Muslema ko nahi dunga, kasam khuda ki Muslema jhutha hai, jao uska qatl kar do

Hazrat Osama ibn Zaid رضى الله تعالى عنه sahabi Rasul, ye Zaid Huzur ke azaad karta ghulam the unke sahab zaade the, sardar muqarrar kiya Huzur ne inko, bare bare sahabi Rasul jaleelo qadr sahabi inke jhande taley aye, aur Muslema ko qatl karne ke liye ek kaafila nikla ke abhi khuch door gaye the ke iqtela mili ke Sarkar ka wisaal ho gaya hai, ye lashkar wapas Madina aya, Huzur ki *tajheez aur tadfeen* me shamil rahe, janaze me shamil hue

Hazrat Abu Bakr Siddique رضى الله تعالى عنه khilafat sambhal late hain aur sabh se pehla kaam apne usi lashkar ki Muslema ka qatl karne ke liye rawana kiya, sahaba gaye aur is mardud ko qatl kar diya

(b) Aswad Ansi

Isne Nabi ke zamane me hi khud ko Nabi hone ka elaan kar diya ke mai Nabi hun, ye Yemen ka rehne wala kaala aur siyah tha, Jibreel mere paas bhi aate hain, ek sahabi the jinka naam "Feroze Vailvi" رضى الله تعالى عنه , ap Yemen gaye the, tijarat ke liye, malum hua ke Aswad Ansi ko log yahan par Nabi mante hain, ap gaye aur usse munazra kiya, ke mardud tu nabi nahi ho sakta kyunke Rasulallah ke baad koi nabi nahi ayega, na maawin bankar koi aa sakta hai, na zilley nabi hoga, na koi nabi ka nayab bankar ayega, nabuwat ka darwaza band ho gaya hai, ye samajh gaya ke apse dalail se nahi jeeta ja sakta, isne hukm diya ke aag jalakar inko aag me daal do

Lehaza iske chahne walo ne aag jalayi aisi ki uske sholay asmaan ko chutin aur apko us aag me daal diya gaya, ap us aag ke andar 2 din baithe rahe phir teesre din naare taqbeer buland karte hue bahar nikal aye, ye dekh kar iske adhe chahne walo ne iska saath chor diya unhone tauba ki aur Sarkar ka kalma para, adhi koam jo Aswad Ansi ke chahne walo ki thi wo apko maarne ke liye doari, akhir me ye faisla hua ki is shaka ko maar nahi sakte jo shaks aag se bahar agaya, wo mumkin hai ke marne ke baad bhi zinda ho jaye aur ye dekh ke kahin jo adhi koam Aswad Ansi ke saath hai wo bhi choar na de aur inke saath na ho jaye, lehaza apko Yemen ke sarhad tak laya gaya ke ab tum yahan se nikal jao warna tumhe aisi qiad me rakh denge ke kabhi nikal nahi payoge

Feroze Vailvi, Yemen se nikalte hain aur ghaib ka nabi namaz e fajr ada farma rahe hain, fajr ki namaz khatm hui ap mimbar par tashreef laye, farmaya ke ek shaks Yemen se nikla hai Madine ke taraf ankareeb wo Madine me dakhil hoga, aao hum sabh uska istaqbaal karen, sahaba ne pucha Ya Rasulallah kiske istaqbaal me ap tashreef le jaa rahe hain, farmaya, ke Feroze Vailvi hai, jisko meri ummat me Hazrat Eesa عليه السلام ka parto dekhna ho wo Feroze Vailvi ko dekh le. Feroze Vailvi, shaher se bahar nikle, raat hone ka intezaar kiya, raat hote hi dubara shaher me dakhil hue, chupte chupate, Aswad Ansi ke ghar me dakhil hue khanjar nikala uska qatl kiya, Yemen se ap nikle aur fajr ke wakht jab Madine pahonche Allah ke Nabi istaqbaal ke liye khare hue the, Sarkar ne aage barkar pako galey se lagaya, aur farmaya, shabaash ho Feroze ke liye, shabaash ho Feroze ke liye, shabaash ho Feroze ke liye, aur farmaya jis tarah tune uske jhuthe hone aur mere sacche hone ki gawahi di, Allah ne tujhe ye inaam diya ke duniya ki aag me bhi tu mehfuz hai aur akhirat ki aag me bhi mehfuz hai



**4. Deoband aur Tablighi Jamat ka shajrah:**

- (a) Maulvi Rasheed Ahmed Gangohi auR Deoband ke ta'allukaat, deobandi kehte hain ke hamara ta'alluk Maulana Ismail Dehlvi Sb se hai
- (b) Maulana Mohammad Ilyas Dehlvi jinhone Tablighi Jamaat banayi aur Maulana Ashraf Ali Thanvi sb ki nani ek hi hain
- (c) Maulvi Rasheed Ahmed Gangohi Sb ke peero murshid hain Maulana Mohammad Ilyas Dehlvi sb ke, maulana Ilyas mureed hue Gangohi sb se
- (d) Maulvi Rasheed Ahmed Gangohi Sb ke ek bahot bare khalifa, mureed, shahgird guzre hain unka naam hai Maulana Khalil Ahmed Ambethvi
- (e) Maulana Khalil A. Ambethvi ustad hain Maulana Mohammad Ilyas Dehlvi ke
- (f) Maulana Zakaria Sb jinhone Fazail e Amal likhi, Maulana Qasim Nanatavi ke sagey potey hain

**5. Khuch Ghair Mazhab Hinduon ki Maalumaat:**

- (a) Ramayan ko likha Valmiki ne, ye khud pehle ek daku tha, ek martaba pandit ko lutne gaya to wahan se wo badal gaya, aur pachtatap karne ke liye us pandit ne usko bola ke Rama ke naam ka jaap kar, pehle to iske mooh se nikalta nahi, nikalta bhi to Mara, phir Rama nikla aur ye barso tak jaap karta raha, ek roz inke bhagwan Ram pratik hue, bole hum teri tapassya se bahot khush hue, vardaana diya ke meri jeevani likh, ye apni ankhen band karta aur jo khuch Ram ke jivan me ho chuka wo nazar ata isko aur ye usko likhta, is tarah ye granth likhi gayi Hamare yahan wo Hadees nahi chalti jisme raawi jhutha ho, ye daaku ki riwayat le rahe hain
- (b) Hindu dharm me "Shankar" bhagwan ke roop me nahi bulke Eeshwar ke roop me hai. bhagwaan aur eeshwar me fark hai inke yahan, Shankar avatar nahi leta, ye inke yahan khuda ke roop me mana jata hai, ye mante hain ke Brahma se auladen niklin, Brahma ka pehla putra hai "Manu", Manu se "Rishi" nikle aur 10 Rishiyon se ye sansar phela, lehaza Manu se insaan phele, Shankar se insaan nahi phele, ye mil jayega apko "Manusmriti" me, Hindu ka sab se basic granth, Rishi, Manu aur Brahma ka pehla putr hai, inke yahan 3 bhagwaan hain, Brahma, Vishnu aur Shankar Mahadev.

6. Darwaza e Nabuwat to band kiya Allab Rabbul Izzat ne aur farma diya Khatemun Nabiyeen, magar ek sahab ne darwaza e nabuwat ko khola inka naam hai Maulana Qasim Nanatavi inhone kitaab likhi "Tehzirun Naas", inse ek chota sa sawaal kiya gaya tha, ke Rasulallah ﷺ ke baad bhi koi Nabi aa sakta hai, inhe ullema e deoband Hujjatul Islam kehte haiN

Ye is sawaal ke jawab me Pg 21 me likhte hain, ke Huzur ke zamane me ya Huzur ke baad koi nabi farz kiya jaye ya ye mana jaye ke nabi hai ya nabi ho sakta hai, to ye maanne ke bawajud bhi Huzur ki khatiyat me fark na ayega, kyunke is aitbaar se nahi hain Huzur khatemun nabiyeen ke jaise awaam samjhti hai Huzur akhri zamane me aye isliye akhri nabi hain is aitbaar se nahi hai, bulke ye ke rudba aur maqaam ap par khatm hai, yaane apke baad nabi to aa sakta hai magar apke maqaam ka nahi hoga, apke rudbe ka nahi hoga, rudbey me kam hoga lekin nabi ho sakta hai

Ye likh har Qasim Nanatavi ne nabuwat ka darwaza khola, inke irade to Allah hi jaane, lekin inhi ke Sawaney Qasmi me ek baat milti hai, ke apne peero murshid Haji Imdadullah se kehte hain Maulana Qasim, jab bhi tazvi le kar baithta hun ek wazan mehsus karta hun, itna wazan ke malum hota hai ke mujhpar pahar rakh diya gaya ho, to Haji Imdadullah ne kaha ke ye wohi nishaniyan hain jo Rasulallah par wahi utarte wakht hua karti thi, maazallah, bare isharo me ishara kiya gaya ke Huzur ap bhi nabi ho sakte hain maqam aur martabe me Huzur ke barabar nahi hain lekin adna darjo ke hote hain, inhone apne liye darwaza khola aage chalkar Ghulam Ahmed Qadiyani baazi maar gaya aur khud ko nabi hone ke elaan kar diya, ullema deoband pareshan ho gaye bole kaafir hai ye

7. Iske baad ek aur shaks aye, Abu Ala Moududi, deoband se pare, 7 saal tablighi jamat me rahe, inhone phir apni ek nayi jamaat banayi, Jamate Islaami ke naam se, ye apni kitaab "Risalah e Deeniyat" ke pg 47 me likhte hain, ke tumko khuda ka ilm hasil karne ki zarurat hai, tum ye janna chahte ho ke khuda ke mutabik zindar basar karne ka tarika kya hai, tumhare paas in cheezo ko malum karne ka koi zariya nahi hai, ab tumhara farz hai ke khuda ke sacche paighambar ki talaash karo, is talaash me tumko nihayati samajhdari aur hoshiyari se kaam lena chahiye, agar tumne kisi ghalat admi ko paighambar samajh liya to wo tumhe ghalat raaste par laga dega, magar tumhe jab khub jaanj prataal karne ke baad yaqeen ho jaye ke falah shaks khuda ka saccha paighambar hai to uspar tumko pura aitemaat karna chahiye aur uske har hukm ki itaat karni chahiye

Maan liya ke koi shaks talaash karne nikla chaliye usne paighambar ki kitaabo aur taleemat ko para aur ek shaks ne Injeel ko para aur uske yaqeen hone lag gaya ke Eesa عليه السلام sacche paighambar hone unke raaste par chalo unki taaleemat par chalo, ab bataiye ke kya wo musalman hua, nahi hua, halake Eesa عليه السلام paighambar hain, theek is ne kisi ne Tawrait pari aur Hazrat Dawood عليه السلام ko apna Nabi maan liya aur unke taleemat par chalne laga, musalmaan raha, nahi

Allah ke Nabi ﷺ khud irshad farmate hain ke mere zamane me Musa aa jayen aur tum meri pairwi choar kar tum Musa ki pairwi karne lago, to gumraah ho jaoge, Musa ko bhi meri pairwi ki zarurat hai

Finally, ek sahab ne kaha ke paida ho sakte hain, dusre sahab khud nabi bankar baith gaye aur teesre sahab kehte hain ke nabi ki talaash ke liye niklo, jinke aise aqeedeh hain ke Rasulallah ﷺ ke hone ke bawajud nabi ko talaash kar rahe hain wo hame mushrik kehte hain, khud ke ghar me itna kufr pal raha ho

8. Deoband ke nazdeeq Fazail e Amal ka kya maqaam hai

Maulana Safdar Sahab ne ek kitaab likhi hai naam hai “ Khuch Yaaden” inhone ab tablighi jamaat choar di hai, kyun choari iski wajah inhone apni kitaab Khuch Yaaden me likhte hain, hamari masjid me Fazail e Amal rakhi hui thi, falah falah muballiqliq sahab aye tablighi jamaat ke pucha ke Hazrat kya yahan Fazail e Amal ka dars hota hai, haan hota hai, puchne laga ke kahan hai Fazail e Amal, boley ke dekhiye wo rakhi hai, Fazail e amal niche rakhi hui thi aur Quran uske upar rakhi hui thi, ye janab gaye foran Fazaile Amal nikali aur Quran ke upar rakh diya, maine kaha ke ye kya baat hai, kaha Hazrat jitna faida ummat ko is kitaab se pahoncha hai utna faida to Quran se bhi nahi pahoncha hai

9. “Taskiratul Rasheed” likhne wale Maulana Mohammad Ashiq Elahi Sb Amethi, ye Maulvi Rasheed Ahmed Gangohi ke shahgird aur khalifa hain, inhone apne peero murshid ka kuaal likha hai Vol 2 Pg 287 par, kehte hain ke mere peero murshid ne irshad farmaya ke Ram aur Kanhaiya acche log the, pichlo ne kya ka kya bana diya

10. “Tafeemaat” likhne wale, Abu Aala Moududi, Vol 1, Pg 124, sab jagah Allah ke Rasul Allah ki kitaab lekar aaye hain aur bahot mumkin hai ke bodh, Krishna, ram, confuzist, zordartusht, maani, suqraat, phythgoras waghera inhi rasulo me se hoan, maazallah, in sabhi ko Rasul me shamil kar liya, ke mumkin hai rasulon me hoan

11. "Hadiyatul Mehdi" me Moulana Wahidus Zama Khan, Vol 1, Pg 85 me likhte hain, ram Chandra, Krishna, boudh, suqrat, Pythagoras ye sabh ambiya saleheen me se hain, aur iske baad Arabic me likha, ke hum par wajib hai ke hum inpar imaan layen, aur hum Rasul hone me hum inme apas me koi farq nahi karte
12. "Fatawe Rashidiya" Pg 139, ek sawal hua hai, moharram me shahadat ka baan karna, ashre ke din sabil lagana durust hai ya nahi, jawab dete Maulana Rasheed Ahmed Gangohi, sabil urdu me kehte hain, aur sabhil ko hindi me pyau kehte hain, ke ye sabh karna haraam hai, shiyao ki nakal hai.  
  
Isi kitaaab ke Pg 576 par pucha gaya ke hindu jo pyau lagate hain, soodi rupaiyo se ye lagate hain, musalmano ko iska paani peena durust hai ya nahi, jawab dete hain, is pyau se paani peena mana nahi
13. Hadees: Allah ke Nabi ne farmaya, duniya murdar hai aur uske talab ghaar kutto me manind hain
14. Aale Saud wahabiyo ne sarko ke khuch naam rakhe hain jaise:
  - (a) Sharey Abrar Habhsi - ye Abra wohi hai jiska zikr Surah Fil me aya hai, jo Khaney Kaaba ko dhane aya tha
  - (b) Shareh Muslema - isne jhutha nabuwat ka dawa kiya tha, uske naam par sarak ka naam rakha hai
15. Aale Saud wahabiyo ne Madraso ke khuch naam rakhe hain jaise:
  - (a) Yazeed bin Muawiyah - Yazeed ke naam se madrasah hai
  - (b) Madrasa Abu Laheb- iska zikr Quran me hai, iske naam se bhi madrasa khol diya
16. Mansukh hukm se jo daleel le ussey bara roohe zameen par koi gumraah nahi -  
Maulana Tariq Jameel ittehad ka byan karte hain aur daleel banate hain Abdullah Ibn Obaiy munafik ki namaze janaze ko lekar ke dekho hamare Nabi ne to iski janaze ki namaz parayi aur hum ek dusre ke piche ke namaz nahi parte, ye agey nahi batata ke iske baad Quran me ek aur ayat nazil hui jisme hukm diya gaya ai mere mehbub ab iske baad kisi munafik ki janaze ki namaz na parayiye, pehli ayat pehla hukm ho gaya mansukh, Nabi ne namaz tab parayi jab Allah ne mana nahi kiya tha aur jab mana kar diya to iske baad namaz nahi parayi

1. Allah hi Razzaq hai, Ghafoor hai, Raheem hai, Rizq dene wala hai

Hazrat Musa عليه السلام ek martaba arz karte hain Allah se ke beshaq tu razzaq hai, malik e qayenat hai, tu hi saari makhluk ko rizq deta hai, meri khawish hai ke mujhe ek din ki ijazat de dai ke mai teri tamaam makhluk me rizq taqseem karun, apne bahot zid kari ajazi kari to Allah ne irshad farmaya, ke fajr ki namaz parke ek kabrastan me jao, aur aisi jagah baithna jahan se tum saare kabrastan ke manzar ko dekhna aur tumhe koi na dekh sake aur maghrib ke wakht Kohetoor par ajana hum tumse kalaam karenge

Musa عليه السلام ne aisa hi kiya aur ek bare bani israil ke kabrastan pahonche wahan ek darakht ke khoa me baith gaye yahan se apke samne saara manzar tha, soch rahe hain ke akhir mujhe yahan baithane ki rab ki kya hikmat ho sakti hai, baithe hue the, asar ka wakht hua, dekha ek janaza aya bahot bheer hai maiyat ko dafnane ke liye, usko log dafna kar chale gaye, ap baithe rahe, maghrib ka wakht hua ab ap darakht ne niche utarne hi wale the ke apne dekha ke ek shaks aya kudhal lekar, ap ruke rahe ke ye kya karega, aur wo usi kabr par gaya jahan wo bheer wali maiyat ko asr ke wakht dafnaya gaya tha, wo kabr khodta raha ap sochte hain ke ye kafan choar hai, laash ko barhana karke kafan lekar chala jayega, ap dekhte rahe, mudakhelat isliye nahi kar paate hain ke Allah ka hukm tha ke mudakhelat nahi karna sirf manzaro ko dekhna hai

Ab usne kabr khodi, maiyat ko nikali, kafan hataya, apki nazar pari uspar to apne dekha ke wo Bani Israil ki sab se haseen larki ki laash thi, apne afsos zahir kiya, tabhi to mai kahun ke itne log kyun aye hain janaze me, laash samne rakhi hui thi, jab dusra manzar apne dekha to ap tarap gaye, wo shaks us laash ke saath sohbat karta hai aur zinaah me mubtila hota hai, laash ki behurmati kari, usne jo chaha wo kiya, apne dekha to ap par jalal taari hua, waise bhi ap bahot jalaali Nabi the, irada kiya ki is kambakht ko abhi saza deta hun, iska qatl kar deta hun

Tabhi dekhte hain ke Hazrate Jibree عليه السلام hazir hue, Musa (عليه السلام) thaher jaiye, rab se wada hua ke apko kisi mamle par mudakhelat nahi karni hai, sirf dekhna hai, ye apke liye sakht imtehaan hai, ke burayi dekhne ke liye kaha jar aha hai, Nabi ka kaam hai burai ko rokna, par mujhe rokne ki ijazat nahi hai, kaha haan rab yehi fermata hai, apne chehra phairna chaha, Jibreel kehte hain ke Musa chehra na

phairen, rab fermata hai ke ye manzar dekhiye aur us wakht tak dekhiye ke jab tak ye shaks apne kaam se farik hokar yahan se chala na jaye, ap rone lage aur farmate hain ke aisa manzar dikhane se pehle meri rooh kabz kyun nahi kar li tune, ap dekhte rahe, us shaks ne us laash ke saath jo chaha kiya aur apne kaam se farik hone ke baad usko kabr me daal mitti jaisi taisi daali aur wahan se chalta bana

Musa عليه السلام ap utarte hain, Kohetoor par pahonchte hain, abhi bhi ap ro rahe hain, arz karte hain ai rabbe qayenat itna sakht mujhse imtehaan liya gaya, Allah fermata hai, ai Musa tumne wo manzar dekha, haan malik e qayenat maine dekha, ai Musa tum chahte ho ke ek din tum saari makhluk ko rizq pahonchao, mai tumse puchta hun ai Musa, agar ek din mai tumhe rizq ki taqseem ka zimma de dun, to batao tum us shaks ko rizq doge ya nahi dogey, janabe Musa kehte hain, ai rabbe qayenat, usey khana dene ki baat karte ho, kasam teri izaat o jalaal ki agar teri mumaniyat na hoti mai to usko usi wakht qatl kar deta, to rab ne farmaya, ai Musa hum na kehte the ke Razzaqiyat hamare liye khaas hai, tune ek bande ko ek martaba gunah karte hue dekha aur rizq rokne ki baat keh di, mai apne bando ke gunaho ko din raat dekhta hun magar rizq dena faramosh nahi karta, unko rizq dena nahi choarta

## 2. Shirk ki 3 kisme hoti hain

Ye 3 shirk jisko Quran ne byaan kiya hai iske alawa 4<sup>th</sup> ya 5<sup>th</sup> koi shirk pure Quran me nahi milega apko:

- (a) Shirk Fiz Zaat: Allah ki zaat me shareek karna – ullema farmate hain ke aalam ke 2 khaliq manna, jaise majusi 2 khud mante hain, Khaliq e Khair aur Khaliq e Shar, Eesai 3 khuda mante hain, Yahudi 2 khuda mante hain

Para 23, Surah Zumar, Ayat 3, me iska zikr kiya

مَنْعَبْدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

Allah fermata hai ke wo mushrik kehte hain, ke hum in mabudo ko nahi pujte magar kis liye pujte hain is irade ke saath pujte hain, is khyal ke saath, is neeyat ke saath, ke hum inko pujainge to ye humko Allah se kareeb kar denge

- (b) Shirk Fiz Sifaat: Allah ki sifaat me shareek karna, Allah ke liye beta, beti aulad tasleem karna, khuda ke liye biwi tasleem karna, jaise Hazrat Uzair عليه السلام ko khuda ka beta bana diya, Eesai ne Eesa عليه السلام ko khuda ka beta bana diya, Hazrat Maryam ko Eesai ne khuda ka biwi samajh liya, mushrekeen ne tamaam jinnato aur farishto ko khuda ka beta beti samajh liya

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ

Allah fermata hai, in mushrekeen ne budho ko Allah ka shareek thehraya aur

وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

Allah ke liye bête aur betiyan garh liye

سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ

Paak hai wo zaat un aibo se jo mushrekeen us par lagate hain

- (c) Shirk Fil Afaat: Allah ke kaamo me shareek karna, matlab ye ke Allah ke khuch madadgar manna unki madad ke bagair khuda khudayi kaam nahi kar sakta, jaise mushrekeen maante the ke asmaan se pani barsana rab ka kaam hai aur wo paani jab zameen me jazb ho jaye to us zameen se podho ko ugana ye hamare zameen ke khudayo ka kaam hai

Para 19, Surah Ash Shuara, Ayat 98, 99

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ۝ إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ ۝

Irshad fermata hai ke, qayamat ke din ye mushrekeen kahenge, Allah ki kasam, hum to bari gumrahi me the, bhatke hue the ke humne in mabudo ko rabbul alameen ke barabar thehra liya

3. Waheduz Zama Sb apni kitaab Hadyatul Mehdi ki Vol 1, Pg 9 pe likhte hain, Allah ke baare me hum mante hain ke uski aankh hai, uski aankh bhi hai, uske haath bhi hai, uski hatheli bhi hai, uski kalai bhi hai, uski koni bhi hai, seena, pehlu, paith, kadam, pindli, pair, bagal bhi hai
4. Marne ke baad naik, saleh aur badamalo ki rooh kahan jati hai

Naik logo ki ruhon ke bare me bahot sari riwayat hain, Rasulallah ﷺ ki Hadees hai jisko jis jagah se mohabbat hoti hai uski rooh ko wahin rakh diya jata hai, baaz logo ko masjid se mohabbat hoti hai, dil laga rahta hai unki ruhon ko masjid ki taaqo me rakh diya jata hai, baaz roohon ko Khana Kaaba ke multazam par rakhi jaati hai, baaz ruhen ko jannat ki kindilo ke andar rehti hain, shohada ki ruh jannat ke parindo ki paqoto me rehti hai, ye mukhtalif maqamat hai ruhon ki.

Badaqeeda aur Badamal ki ruh ye azaab me mubtila hoti hai lekin agar bad amal hai aur musalman tha ye kabr me hota hai uspar kabr me azaab hota hai, akhirat me faisla hoga Allah ki rehmat hogi to Allah maaf farma dega ya phir khuch azaab ho bad amali ka, azaab ke baad Huzur ﷺ ki shafaat se baksh diya jayega

Agar kufr me para, nauzo billah min zaliq, to uski rooh ko jahannam me daal diya jata hai, jahannam se nikala jayega hisaab kitaab hoga phir hamesha ke liye jahannam me daal diya jayega

5. Dargah me hazri ke adab Ala Hazrat ne kya sikhayen hain:

- (a) Farmaya, Jis taraf pair hote hain us taraf se dakhil hona chahiye aur sirhane ke taraf aana chahiye, taaki Allah ke wali ki nigaah ap par mutassir ho takey zyada fuse o barkaat mile
- (b) Farmaya, ke kabr se 4 haath ki doori par khara hokar fateha pare
- (c) Farmaya, ke aisi tazeem kare jaise uski zindagi me tazeem karta tha
- (d) Farmaya, ke zyada dair wahan nahi thehre isliye jaise kisi ke saamne zyada dair khare hone se koaft hoti hai waisi hi wali ko bhi aziyat hoti hai
- (e) Farmaya, ke agar chahta hai ke batih kar khuch dair tilawat karun ibadat karun, to chahiye ke thori door par jakar baith jaye aur wahan baith kar tilawat kar ibadat kare
- (f) Farmaya, ke nigahen nichhi kar ke khare hoan
- (g) Farmaya, ke jis wali ki bargaah me jayen, tasawwur ye karen, goyah ke mai zameen par para hun, Allah ka wali khara hai aur uske dil se kirne noor ki nikal rahi hain aur mere qalb par gir rahi hai, farmate hain ke isse bahot zyada us wali se faiz milta hai
- (h) Farmaya, ke adab ye hai ke mazar ko na chumen
- (i) Farmate hain ke chadar agar chumey to is tarah sajdeh ki kaifiyat me na jayen jaise ki sajdey ki kaifiyat hoti hai, isse parhez karen, agar dil chahe to wali e paak ki mazar ki chadar ko bosah de sakta hai
- (j) Farmaya, ke shor ghul na kiya jaye, duniyawii baton se parez kiya jaye
- (k) Farmaya, ke jab hazir hoan to salam arz karen aur jab wapas niklen tab bhi salam arz karen, salam aisa karen ke goyah ye tasawwur ho ke wo sun rahe hain aur jawab bhi de rahe hain



1. Isme kisi ka ikhtelaaf nahi hai ke puri qayenat me makhuk me sab se afzal o alaa jo zaat jo shaksiyat hai wo hamare Nabiye Kareem Janabe Ahmed e Muhtabah Mohammad Mustafa ﷺ ki zaat e ba barkat hai. aisa nahi hai ke ye hum mohabbat me ishq me ye kehte hain, bulke tehkeek ki roshni me ke duniya ke tamaam mazahib apne taqabul ke aitbaar se apne rehnumayon ko layen aur Rasul ka taqabul karen to bina mubalga ye kehna parega ke Rasul tamam qayenat sab se afzal hain

Agar ap Anbiya ekram ko dekhen to har kisi ka ek field me shobe me kaam nazar ata hai magar Rasulallah ne har shobhe me kaam kiya hai aur apke afzal hone ki sab se bari wajah ye hai, ke khalik e qayenat ne puri qayenat ka wajud hi apke wajud e Mubarak se ata kiya hai, jaisa ke Hadees e qudsi me ata hai, bahot saare mohadeseen ne nakal kiya, Imam Qazi Ayaz رحمه الله عليه ne kitaab likhi "Kitabus Shifa" jo Khasaisey Rasul par, wo bargah e Rasul me maghbul ho gayi, aur Imam Qazi Ayaz wo mohaddis hain ke Ibn Taimiya ne inke bare me kaha hai ke ap wo shaksiyat hain jinki ittebah aur pairwi ki jati hai, isme sahi sanad ke saath Hadees nikal karte hain, ke Allah fermata hai, ke ai Habib agar tujhe paida karna makhsud na hota to mai qayenat hi ko na paida karta, hatta ke Imam Hakim رحمه الله عليه jaise mohaddis ne bhi Al Mustadrak me is Hadees ko nakl kiya aur kaha ke iski sanad sahi hai

2. Ek majlis me Sarkar baithe hue hain, Hazrat Abu Bakr رضى الله تعالى عنه tashreef laye, azr karte hain ai Allah ke Nabi maine apse haseen aaj tak dekha hi nahi, Huzur ne farmaya, sadaqa ya aba bakra, ai abu bakr tumne sach kaha, thori dair ke baad Abu Jahl ata hai, aur Huzur ﷺ se kehta hai ke maine aaj tak tumse zyada badshakl insaan dekha hi nahi, maazallah, Huzur ne farmaya, tune bhi sahi kaha. Hazrat Abu Bakr hairan ho gaye, air Allah ke nabi ye jhuth bolta hai kazzab hai, Huzur ﷺ ne farmaya ye jo keh raha ye bhi sahi keh raha hai, tumne jo kaha wo bhi sahi kaha, wajah ye hai ke mai misl ainey ke hun, jo ata hai apni shakal dekh kar jata hai  
(Janab Farooq Khan Razvi in Lucknow. Part - 1)

3. Imam Bahyqi رحمه الله عليه Shoaibul Imaan, Vol 3, Pg 162, Hadees 1500  
Imam Bahyqi ne puri sanad byan ki, aur ye Hadees riwayat hai Hazrat Ali ibn Talib رضى الله تعالى عنه se, kehte hain ke maine Rasulallah ﷺ ko kehte hue suna, ke jo mere Ahle Bait ka haq na pehchane, mere Ansaar aur Arab ke sahaba ki tazeem na kare, wo teen haal se khali nahi, teen mese ek zarur hai  
(a) Ya to wo munafik hai

- (b) Ya wo zinaah se paida hua hai, harami ki aulad hai
- (c) Ya wo hai jiske baap ne halate napaki me sohbat ki to iska hamal qaraar paya
- Imam Ibn Adi, Al Qamil me Vol 4, Pg 155, Rijaal No 700
  - Imam Daylmi ne Musnadul Firdaus me Vol 4, Pg 279, Hadees 6371
  - Imam Zahebi ne Mizanul Aitedal Vol 3, Pg 148, Rijaal No 3027

(Janab Farooq Khan Razvi in Lucknow. Part - 2)

#### 4. Hadees: Ilm E Ghaib : Sahi Bukhari, Kitabul Etesaam, Hadees 7294

Is Hadees ke raawi hain Hazrate Anas ibn Malik رضى الله تعالى عنه , lekin Hadees ki sharah me tafseer me, Imam Bukhari ne is Hadees ko mukhtasar likha hai, Imam Baghayi ne likha hai, Tafseer e Baghawī me, Safa No 262, Surah Ale Imran, Ayat 179 ki tafseer me is Hadees ko likha jo Imam Bukhari ne nakal kiya

#### Is Hadees ka pas manzar:

Huzur ﷺ Jumme ke din mimbar par tashreef laye, qudba irshad farmaya, logo aaj subah, rab tabarak wataala ne meri qayamat tak ki saari ummat ko meri nigaho ke saamne paish kar diya, khuda ki kasam jitni meri ummat aane wali hai, maine usme har shaks ko dekha, pehchan bhi liya, aur mai apni ummat ke har fardh ko aise pehchanta hun jaise baap apne bête ko pehchanta hai, namaze jumma parayi, phir munafekeen jama hogaye, kaha dekho kaisi kaise baat karte hain Mohammad, aaj ye keh diya ke maine qayamat tak apni tamam ummat ko dekh liya, hum munafik hai kufr ko dil me chupa ke rakhte hain, dikhane ke liye namaz parte hain, dikhane ke liye jehad me jaate hain, Mohammad hamare kufr ko nahi jante aur kehte hain ke mai Qayamat tak kya hone wala hai sab janta hun, jab ye baat Huzur tak pahonchi

#### Yahan se Imam Bukhari ki Hadees hai -

Hazrate Anas kehte hain ke Rasulallah ﷺ zuhar ke namaz ke liye nikle (ab ye dusra din hai), jab suraj ki tapish khuch thandi par gayi thi, Rasulallah ﷺ tashreef laye aur namaze zuhar parwayi, salaam phairne ke baad ap mimbar par tashreef laye, aur Sarkar ne qayamat tak ke barey barey wakiyat ki khabar dena shru kiya, apke andar jalaal ki kaifiyat thi, aur uske baad irshad farmaya, Jisko jo puchna ho puch lo kasam khuda ki wo jo puchega mai uska jawab dene ko taiyar hun (ilm e ghaib sabit hua), kisi bhi shaiy aur kisi bhi cheez ke baare me, aur farmaya ke Allah ki kasam, tum jis cheez ke baare me mujhse puchoge mai uski tumhe khabar dunga, pucho jab tak mai is mimbar par khara hun

Rawi kehte hain, ke ek shaks khara hua aur pucha, ya Rasulullah mera thikana kahan hai, farmaya, ke tera thikana jahannam hai, Huzur ﷺ ko pata tha ke ye apne nifaq aur kufr se tauba nahi kar sakega. Ab Hazrate Abdullah ibn Huzaifa (inke bare me khuch munafekeen ne afwa ura di thi ke inka nutfah sahi nahi hai, inke baap huzaifa nahi hai koi aur hai) khare hue aur pucha, ya Rasulullah, sahabi ye jante hain ke kaun kiska beta hain aur kaun kiska baap hai,

Hazrate Huzaifa رضى الله تعالى عنه ne pucha, mera baap kaun hai, farmaya, tera baap huzaifa hi hai. Sarkar baar baar jalaal me farmate hain ke pucho mujhse kya puchna hai, ke tabhi hazrt Umar ghutno ke baal haath jorey hue Sarkar ke mimbar ke kareeb pahonchte hain aur arz karte hain, ya Rasulullah , apne jalaal ko khatm kar dijiye, hum is baat par raazi ho gaye ke hamara rab Allah hai, deen hamara Islam hai aur ap Allah ke Rasul hain, Sarkar khamosh hue aur jalal kam hua

Is Hadees ko Imam Bukhari ne Sahi Bukhari me 5 jagah likh diya, Hadees No 93, 540, 6362, 7189. (Janab Farooq Khan Razvi in Lucknow. Part – 3)

#### 5. Moharram me khichra kyun khate aur baatte hain

Iske ta'alluk se ek zayeef Hadees hai, lekin fazilat me qubul hai, wo Hadees ye hai, Hazrate Nooh عليه السلام ki jab kashti Judi Pahar par lagi to khane pine ka samaan sabh khatm ho chuke the, to apne farmaya ke jiske paas jo cheez ho le aye, to ab kisi ke paas khuch daal thi, khuch ke paas chawal the, khuch ke paas gehu the, saari ashiya ko milakar pakaya gaya aur ye ban gaya tha khichra, aur wo apne khaya tha, aur wo tareekh thi 10 Ashrue ki.

To us aitbaar se logo me ye cheez rayej hai, ab ye khana hai aur esal e sawab ki asal Hadees se hai, to isme koi harj nahi hai, ab kehte hain ke din mutay'yin kar liya, makhsus kar liya, to beta tum bhi to shaadi karte ho din mutay'yin karte ho ke nahi, card nahi batte ho, achanak khare ho jate ho aaj shaadi hai.

(Janab Farooq Khan Razvi in Lucknow. Part – 4)

#### 6. Zayeef Hadees

Fazail me zayeef riwayat qabile qabul hoti hai, zayeef riwayat hai lekin usme bhalai aur neki ka amal hai isliye qabile qabul hai, maslan,

- (a) Kisi Hadees me aya ke fala raat me 2 rakat namaz pari to sawab, agarche wo Hadees zayeef hai lekin us Hadees par amal jayez hai, sawab hi ki basharat hai, koi gunaah ka to kaam nahi hai namaz parna

(b) ab dusri taraf koi aisi Hadees hai jisme burai se roka ja raha hai, ab kisi Hadees me aya ke budh ke din nakhun mat katiye, ab mat katiye, bachna behtar hai

Hadees jaise Imam Bukhari likh rahe hain, to aise shru hoti hai –

Imam Bukhari likhte hain, Haddasna anfula, anfula, anfula, anfula qala rasulallah, yaney wo apne se lekar rasulallah tak puri sanad byan karenge, sanad kya hoti hai, maine Hadees inse suni, inhone inse suni, inhone inse suni, inhone sahabi se suni aur sahabi ne Rasul se suni

Ab isme koi aisa raawi ajaye, jis par jarah ho, jarah kya ho, zayeef hone ke liye khuch sharten hain, jaise wo raawi jhutha ho aur jhuth bolna uska sabit ho, ya uska hafza kharaab ho, jaise aj khuch bola kal khuch aur, to sanad me aisa koi raawi ajaye to us raawi ki buniyad par keh diya jata hai ke ye Hadees zayeef hai

Ab aam toar par aisi Hadees fazail aur ehkaam me qabul kar li jaati hai ke jiska raawi hafzah ki buniyaad par zayeef kaha gaya ho, wo hai saccha jhutha nahi, hafzah ki buniyaad par zayeed haddes fazail aur ehkaam me qabile qabul hai  
(Janab Farooq Khan Razvi in Lucknow. Part – 4)

7. Allah ke Nabi ﷺ ne usul diya hai, jo khuch haraam hai Allah ne apni kitaab me tumhe bata diya hai, jo khuch halaal hai wo bhi kitabullah me hai, aur jiske bare me Allah Rasul ka koi hukm na ho, wo tumhare liye jayez aur mubah hai

Imam Ghazali رحمه الله Hayaye Ulum me farmate hain, agar koi kisi cheez ko najayez kehta hai, to uske zimme hai ke najayez hone ki daleel paish kare, jayez hone ke liye itna hi kaafi hai ke shariyat ne usko mana nahi kiya  
(Janab Farooq Khan Razvi in Lucknow. Part – 4)

8. Ghair Muqallid ki chand biddaten

- (a) Ghusl e Kaaba, challenge hai ke ek Hadees dikha do ke Nabi ne kab Kaabe ko ghusl diya, ye badshaho ki ijaat hai
- (b) Kaabatullah par badshah salamat ka naam likha hota hai, Rasulallah ne ghilaaf e kaaba charaya to kiska naam likha tha bata do hame
- (c) Mecca aur Madine me Tahajjud ki azaan hoti hai, kis Hadees me hai dikha do  
(Janab Farooq Khan Razvi in Lucknow. Part – 4)

1. Quran e Azeem ka jab shaan e nuzul hone laga to usme pichle anbiya ki bhi tareekh ko bhi byan kiya gaya, anbiya ekram ke upar jo ilzamat the quran ne uski bhi safai di, pichli koamo ne jo batil nazariyat banaye the anbiya ke ta'alluk se uska bhi jawab diya gaya, anbiya ki manne wali jo koame thin jo apne ap ko ehle kitaab kehte the, unka ek intehayayi badtareen aqeeda ye tha ke wo nabiyon ko khuda ka beta mante the, jaise Hazrat Uzair عليه السلام ke bare me Yahudiyo ka aqeeda ye tha ke Uzair Allah ke bête hain aur isi tarah Eesaiyo ka aqeeda ye tha ke Hazrat Eesa عليه السلام Allah ke bête hain, in dono mazhab ke maanne walo me ikhtelaaf hote rehte the
2. Ikhtelaaf chalta raha, quran ki ayaten utrin, quran me kaha gaya, ke Eesa عليه السلام Allah ke bête nahi hain, Eesa عليه السلام Allah ke bande hain, aur Allah ne apko kitaab ata ki hai aur Nabi banake mabus kiya, Eesai is baat ko sunke bahot naraz hue aur bharke, Najraan Eesaiyon ka garh tha ye bhi ek Arab ka ek ilaka tha, Najraan ke Eesai puri duniya ki Easiyat ko lead karte the, yahan Eesai ke bare bare bishop, padri, ullema mojud the, unhone Rasulallah ﷺ ko paigham bhijwaya ke ap kaise kehte hain ke Eesa Masi Allah ke bête nahi hain, hum isko prove kar sakte hain ke Eesa khuda ke bête hain, ap ﷺ ne unke is manazre ke challenge ko qabul kiya aur unhe Madine aane ki dawat di
3. Najraan ke padri aye, un padriyon ka sab se bara sardar ek zayiful umr tha, bahot taveel umr thi, ye apni koam ka bahot bara aalim, fazil, mufti, naam Abdul Masi, puri duniya Eesaiyat ki Abdul Masi par fakr karti thi, isko kaom ne taiyar kiya ke Rasulallah ﷺ se manazra ap karenge, (manazra Sarkar ki sunnat hai), chunach ye Madine aye, manazra shru hua, Rasulallah ﷺ ne insi daleel mangi ke tumhare paas kya daleel hai ke Eesa khuda ke bête hain, unhone daleel di ke Hazrate Eesa عليه السلام ka baap nahi hai, lehaza Allah ke bête hue
4. Jab Eesaiyon ne daleel di, Quran e Azeem ne jawab ata farmaya, manazra Allah ke Rasul kar rahe hain magar jawab Rabbe Qayenat ata farma raha hai, aur ab Surah Ale Imran ki Ayat 159, 160, 161 ka nuzul hota hai. Irshad e Rabbani hota hai, mehbub ap farmaiye unse ke Allah ke nazdeeq Eesa ki Misaal Adam عليه السلام ki tarah hai, jab taum kehte ho Eesa ka baap nahi hai isliye wo Allah ke bête hain, to Adam ki to na baap hai aur na maa hai, to phir Adam ko bhi khuda ka beta kyun nahi kehte

5. To ab tum agar ye maano ke theek hai hum Adam ko bhi khuda ka beta maan lete hain, ke Adam khuda ke bare bête aur Eesa chote bête, is tarah khuda ke 2 bete, to Quran ne iska bhi jawab diya, ke na Adam khuda ke bête ho sakte hain aur na Eesa isliye ke humne Adam ko mitti se paida kiya hai, aur humne Adam ko aise paida kiya ke humne mitti ka putla taiyar kiya aur jab kaha ke paida ho jao to wo paida ho gaya, humne is shaan ke saath Adam ko banaya
6. Eesaiyon ne is daleel ko maanne se inkaar kar diya, kaha ai Mohammad, agar Adam mitti se hain, khuda ke bête nahi hain, aur tum Eesa ko bhi mitti ka beta maano, to mitti ki jins hone se khuda ka bête hone se inkaar nahi ho jata, hamari bible me likha hai aur hum yehi mante hain ke Eesa khuda ke bête hain, halake ye Bible me tha nahi inhone tehreef kiya tha. Jab unhone daleel ko manne se inkaar kiya, tab Allah fermata hai, aur ai sunne wale jab teri taraf haq aa chuka, tujhe wazey kiya ja chuka Eesa ke barey me aur uske baad bhi tum inkaar karne walo me bano to phir tumhara hal ye hai, ke ai mehbub ap farmaiye inse ke ab baat munazre se nahi hogi ab “Mubahillah” kiya jayega
7. Islam me 3 categories hoti hain apni baat manwane ke liye
  - (a) Mubhaisah: ap apasa me baithke guftagu kar lain
  - (b) Munazrah: apne baat ko daleelo se sabit kijiye
  - (c) Mubahillah: dono jamat apni jamat / logo ke saath aao, aur jab dono jama ho jayen, to phir Allah ki bargah me dua ki jati hai, ke ai Rabbe Qayenat mai haq par hun, agar mai jhutha hun to teri aur teri tamam farishto ki caroro laanat mujhpar, ai Allah agar hum haq par nahi hain to hum par apna azaab bhej, samne wala groh bhi yehi dua karta hai, iska natija bahot jaldi saamne ata hai
8. Easiyo ne Manazra se inkaar kiya, ab Rab is shaan se Mubahillah ki dawat de raha hai, irshad hota hai, ai mehbub, ap pukariye phir unhe ap awaaz dijiye aur unhe Mubahillah ki dawat dijiye aur kahiye, tum apne beto ko lao hum apni aulado ko lekar ayen, tum apni aurton ko lao hum apni aurton ko layen, tum apne wajud ko lao hum apne aap ko le ayen, aur jab hum is tarah se ajayen, to phir hum kahen ki Allah ki laanat ho jo jhutha hai, wo taiyar ho gaye, ijazat dijiye ke hum Najraan wapas jayen aur apne logo ko lekar ayen

9. Ye Najraan wapas gaye, dubara wapas Madine apni biwi baccho ke saath aate hain, Abdul Masi ab bhi inka leader, Rasulallah ﷺ ne apne beti Fatema رضى الله تعالى عنها ko bulaya, Hazrat Ali رضى الله تعالى عنه , apne nawaso Imam Hasan aur Imam Hussain ko bulaya, goyah bataya ye Sarkar ke khandan wale hain, Sarkar ﷺ khud khatune jannat ke ghar pehle tashreef le gaye, sabh ko saath me liya, aur maidan e mubahillah me tashreef laye, Sarkar ne in sabhi ko apne chadar me liya, asmaan ke taraf nazro ko uthaya, dua ke liye haath uthaye, farmaya, ai Allah ye mere Ahle Bait hain, inki duaon ko qabul farma, aur uske baad Ahle Bait e Nabuwat ki taraf dekh kar irshad farmate hain, ai Ahle Bait e Nabuwat jab mai dua karun tab tum ameen kehna
10. Allah ke Rasul ne apne haathon ko buland kiya, abhi zabaani risalat se dua hiyan kalamat nikalna hi chahte hain, dua ke alfaaz abhi zubaane nabuwat se jaari nahi hue, ke dekhne walo ne dekha, ke Abdul Masi ghutno ke bal chata hau Huzur ﷺ ke kareeb ata hai, Sarkar ke haath ko pakar liya, arz karta hai, ai Allah ke Nabi mai apko us khuda ka waasta deta hun jisne apko Nabi banakar Nabuwat aur Risalat ke saath bheja, khuda ka waasta ap hamare haq me baddua mat kijiye, bulke ap chahen to iske liye hum jaziya aur tax dene ko bhi taiyar hain, jo ap kahenge wo hum apko lakar de dainge magar ap hamare liye dua e halaqat mat kijiye
11. Sarkar ne apne haatho ko choar diya, puri Eesaiyat usko dekh rahi ta'ajjub se, kehte hain ke afsos tere ilm par, hum tujhe itna bara janbaaz aalim samajhte the, magar tu to ain moake par kamzori dikhayi, ain us wakht ke bilkul fatah kareeb thi tu piche hath gaya, tune Eesaiyat ko zaleel kar diya hai, jab laan taan ki ye palatta hai aur kehta hai, ai logo, tum jaante ho ke rooh e zameen me tumhari jamaat ka sab se bara aalim mai hun, kasam khuda ki jo mai janta hun wo tum nahi jante, mai inme aise chehre dekh raha hun, nabi ke saath jo log aye hain jo jamaat hai, ke wo agar pahar ke hathne ki dua karen to pahar bhi apni jagah se hat jaye
12. Abdul Masi ne jab ye jumle kahe, to Allah ke Nabi farmate hain, Abdul Masi ne apni koam ko bacha liya, kasam parwar digar e alam ki jiske kabzey kudrat me meri jaan hai, agar Abdul Masi mujhe na rokta, meri zubaan inke liye dua e halaqat nikalti, mere Ahle Bait ameen kehte, asmaan e awwal par azaab aa chuka tha, meri dua karne ki dair thi, azaab nazil hota aur aisa azaab nazil hota ke qayamat tak Eesaiyat me ek shaks nahi bachta

1. Jitney anbkia ekram duniya me aye hain, unme se baaz ko Allah ne kitaab ata ki, 4 aise burzidah paighambar hain jinko 4 kitaab di gayi, jisme Hazrate Musa عليه السلام ko Tawrait, Hazrat Dawood عليه السلام ko Zabur, Hazrat Eesa عليه السلام ko Injeel aur Mohammad ﷺ ko Quran e Majeed

Iske alawa deegar anbiya ekram ko "Sahifey" ata kiye gaye, sahife, khuch aurakh hote the khuch kagaz hote the jo Allah ke janib se ata kiye jate the, jitni kanoon ki zarurat hoti, uske mutabik sahife diye jate

Rasulo ke baad jo anbiya aate hain wo paiookaar hote hain apse se pehle wale Rasul ke, Rasul aur Nabi me farq hai

2. Rasul wo hai jo sahebe kitaab hota hai aur Nabi wo hota hai jisko kitaab nahi di jati jo apne se pehle wale Rasul ki kitaab ko follow bhi karta hai aur usko koam me rayej karta hai aur uske kanoon par sab ko amal karwata hai. Nabi ko kitaab nahi milti hai, Rasul ko kitaab di jaati hai

Rasul ka maqaam Nabi se afzal hota hai, har Rasul Nabi bhi hota hai aur Rasul bhi hota hai magar har Nabi Rasul ho ye zaruri nahi hai

3. Allah Rabbul Izzat ne Nabiyo ko mojize bhi diye hain:

- (a) Hazrat Musa عليه السلام ka mojiza tha "asah", dariya par marte dariye phat jata, choar dete to saanp ban jata aur dusra diya gaya "yadey baiza", ap apne haath ko baghal me dalte aur jab bahar nikalte to apka haath suraj ki tarah chamakta
- (b) Hazrat Dawood عليه السلام ko "lahen" diya, khubsurat awaaz, ata kiya gaya, aur dusra tha ke apke haath me "loha moam ki tarah naram ho jata tha"
- (c) Hazrat Eesa عليه السلام ko "masahayi" ka mojiza diya, kori ko chu lain to koar dur ho jata, murde ko thokar maren to murda zinda ho aur jata beemar ko dekh lain to usko shafa mil jati
- (d) Hazrat Sulaiman عليه السلام ko "takht" ka mojiza diya, palak jhapakne se pehle mashriq se maghrib pahonch jaya karte ap, hawao par apka kabu tha, parindo aur jinnaat par apka kabu tha



(e) Nabiye Paak ﷺ ko "Buraakh" ata ki gayi, ap dekh lete to beemar acha ho jata, ap guzarte to murde salaam karte hue nazar aate the, ap lakri Hazrate Attasha ko talwar ban jaati thi, apko Quran mojiza banakar diya gaya jo kal bhi zinda tha, aaj bhi zinda hai aur Qayamat tak ye mojiza zinda rahega

#### 4. Mojiza kise kehte hain

Mojiza ki tareef Ullema ne ye ki, ke Mojiza usey kehte hain, jo aklo ko hairan kar de, dusra, jiska jawab duniya laane se qasid

Ab kisi Nabi ka mojiza nazar nahi ata, lekin hamara Nabi zinda hai, Quran e Azeem aaj bhi Nabi ke mojize ke toar par zinda hai isliye ke uska Nabi zinda hai

#### 5. Quran mojiza kyun aur kaise hai:

Quran wo mojiza hai ke jiska jawab Nabi ke zamane me bhi laane se qasid thi duniya aur aaj bhi qasid hai aur qayamat tak laane se qasid rahegi

Quran ne Nabi ke mojiza hone ka izhaar kiya -

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ

Agar tum is kitaab jo hum apne khaas bande par nazil karte hain isme shak ho, to iske misl surat le aao. Aur kis alam me lao,

وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ

Allah ko chorkar jitney tumhare himayati hai sabh mil jao, aur jama hone ke baad iska misl le kar aao

Yahan Nabi ka zikr karke bataya ke hum nazil jis par kar rahe hain wo bhi lajawab hai aur jo nazil ki jaa rahi hai wo bhi lajawab hai, to jo nazil ki jaa rahi hai uska jawab nahi la sakte to jis par nazil ki ja rahi hai uska bhi jawab nahi la sakte, aur yehi hua ke Jab ye ayat nazil hui to mushrekeen e mecca ko challenge kiya gaya, sir joar kar sab baithe rahe, koi jawab nahi laa saka

#### 6. Sura Kausar nazil hone ka pasmanzar:

Rasulallah ﷺ ke sahabzade Mohsin ka inteqal ho gaya, to ek bad-bakht shaks ne kaha me Mohammad abtar ho gaya (abtar - nasal kata hua), isne Huzur ki gustakhi ki, apko dukh hua is baat par, tab Quran ne iska jawab diya aur ye surah nazil hui

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝

**beshak ai Nabi ﷺ humne apko kausar ata farmayi**

فَصَلِّ لِرَبِّكَ وَأَنْحَرِ ۝

**bus ai Nabi ﷺ apne rab ke liye paaki byan kijiye aur qurbani dijiye**

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

**beshak apka dushman hi namurad rahega, benasl rahega**

Mecca me har 5 saal ke baad ek mela lagta tha, door door se log aate, kaabe me jo budh tut phut jate unhe hata diya jata aur naye budh rakh diye jate, har kabile ke log apne apne budh lakar kaabe me rakh dete, har tarah ki dukane lagti, Mecca ka bahot mela hota tha, door door se shoara aate, adeeb aate, shaiyri karte aur unki shayri ka muqabla hota. Har shair apne kalaam ko likhta aur khaana e kaaba ki deewar se jakar latka deta

Us zamane me ek bahot bara shair tha naam tha 'Amrul Qais', zayiful umr, itna bura tha ke iski bhawre safed aur iski ankhone ko dhaak leti thi, abadi se door jungalo me rehta, logo ko nazar nahi aata tha, agar kisi ne Amrul Qais ko dekh liya to malum hota tha ke jaise dekhne wale ki kismet jaag gayi, raat me ye aata, mashaal haath me hota, ek ek takhti parta aur jo kalaam umda hota uspar apni mohar laga deta, aur ahle mecca ke aane se pehle hi raat ke andhero me wapas jungalo me chala jata

Subah ahle Mecca aate dekhte ke jiski takhti par mohar hoti bus wo 5 saal ka sab se bara shoahra ban jata, usey soney chandni me toal kar inaamo ekram se nawaza jata, uske ashaar ko soney ke paani se tehreer karke khaana e kaaba ke chat par laga diya jata, wo 5 saal takhti rehti goya ke bahot bara ejaaz tha usko

Wohi mela aya, Rasulallah ﷺ ke ghulam the Zaid ibn Haaris, inhone ek takhti li aur us par likh diya "inna aatenakal kausar, fassale lerabbik wanhar, inna shanekal howal abtar" aur khaana kaaba ke deewar se ja kar latka diya dusre shairo ke kalaam ke beech. Ab raat Amrul Qais, mashaal haath me hai, ek takhti parta hai agey barta hai, phir dusri, phir teesri, aur jaisi is takhti ke paas pahoncha para "inna aatenakal kausar" ghum ho gaya iski chashni me, phir parta hai "inna aatenakal kausar, bus

parte hi ja raha hai, dastur ye tha ke suraj ke tulu hone se pehle Amr Qais chala jaya karta tha, magar aaj ajeeb ittefaaq hua ke iske parne ke baad na aur kisi kalaam ko parne ke liye aage barta hai aur na nazar dalta hai bus baar baar zuban se parta jata hai “inna aatenakal kausar, fassale lerabbik wanhar, inna shanekal howal abtar”, par raha hai pare jar aha hai, hatta ke subah ka safeda namudar hua, suraj tulu hua

Ahle Mecca khana e kaaba me dakhil hote hain ke dekha ke kisiki takhti par mohar lagayi hai Amar Qais ne, jab pahonche to dekha ke khud Amar Qais wahan khara hai, sab ta’ajjub me par gaye, wo abhi us takhti ko parne me magan hai, ahle arab ne use ghair liya, ke aaj tu itni dair tak, kya par raha hai, bola, ke hato mujhe parne do, puchne wale puchte hain ke Amrul Qais dusri takhti kyun nahi parta, besakhta kehta hai “ma haaza kalamul bashr” kasam rabbe qayenat ki ke ye kisi bashar ka kalaam nahi hai, aisa kalaam maine dekha hi nahi

#### 7. Para 1, Surah Baqarah, Ayat 23

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ

Agar tum is kitaab jo hum apne khaas bande par nazil karte hain isme shak ho, to iske misl surat le aao. Aur kis alam me lao

وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ

Allah ko chorkar jitney tumhare himayati hai sabh mil jao, aur jama hone ke baad iska misl le kar aao

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا

“fa illam tafaloo walan tafaloo”

Aur jab wo na laa saken aur mehbub hum pehle se hi farma dete hain ke wo hargiz hargiz na la sakenge, aur jab na la sako tab Allah ki aag se daro jiska eedhan insaan aur patthar hai

Ab ye ahle mecca ke liye bahot bara challenge tha, aur us arab ko challenge karna jo apni zubaan par ghamand karte the, chunache Abu Jahal ne sabh ko jama kiya, sabh jama hue, ke Mohamaad par ye kalam nazil hua iska jawab dena hai aur agar na de sake to hamari naak kat jayegi, aap ke paas paigham pahonchaya gaya, ke hum is surah se behtar laane ko taiyar hain, fala wakht par fala jagah ap tashreef le ayen.

Rasulallah ﷺ apne ashaab ke saath pahonchte hain, sabh baithe hain, apne farmaya, ke tum surah ka jawab kya laoge agar tum khud ko bahot bara scholar jante ho to pehle ek huruf ka jawab la do, pucha kiska jawab laana hai, apne farmaya, ke sirf ye teen huruf ka jawaab laa do, “alif laam meem”

Sarkar khamosh, ahle mecca ek dusre ko dekh rahe hain, jab khuch jawab nahi sujhi to wakht maang liya, Sarkar wahan se tashreef le aaye, phir ahle mecca me apas me jhagarne lage, ke Abu Jahal tumne hamari be izzati kara di

8. Maula e Qayenat farmate hain, logo, pura Quran e Azeem Surah Yaseen ke andar hai, aur pura Surah Yaseen Surah Fatiha ke andar hai, aur pura Surah Fatiha ka nichore “Bismillah” ke andar hai, Bismillah ki “baa” ka nukhta mai hun. Isme Ali ka fikr nahi ajazi hai, kaise, Alif, baa ye sab huruf e tahajji hai, aur pure huruf e tahajji me sirf “baa” ka nukhta niche hota hai

To jab duniya alif na samajh saki to Ali jo baa ka nukhta hai to Ali ko kahan se samajh sakegi, to jab Alif ka jawab nahi to Ali ka bhi jawab nahi, yehi wajah hai ke Hazrat Ali رضي الله تعالى عنه ke ilm ko na koi samajh saka aur na hi Haz Ali ki zaat ko

9. Maula e Qayenat ki karamat:

Hazrat Allama Hazrat Abdur Rahman ibn Jaami رحمه الله bahot bare buzurg, inki kitaab “Shohedun Nabuwat” likhte hain, Jab ap safar ke liye nikalte, ghorey ko taiyar kiya jata, ghorey ki riqaab me ek pair daalte, Quran ki tilawat shru karte, jab riqaab me dusre pair daalte us darmiyan me pura Quran khatam kar dete the

10. Hazrat Shah Abdul Haque Mohaddis Dehlvi رحمه الله “Futuhul Ghaib” ki sharah me farmate hain, ye pharsi me thi, apne isey urdu me likhi aur farmaya, jo Nabi ka mojiza hota hai wohi wali ki karamat hoti hai

11. Hadees: Sahih Bukhari, Vol 2, Hadees 640

Hazrat Dawood عليه السلام Zaboar ki tilawat karte (Quran se 3 gunaah bari thi ayato ke aitbaar se), ap zeen ghore par rakhte to Zubur shru karte, rakh chuke hote to khatam

Jab Dawood عليه السلام zeen par pair rakhte wakht Zabur khatm kar dain to kya Ali riqaab me pair rakhte wakht Quran khatam nahi kar sakte, kyunki wo Nabi ke mojiza tha ye Ali ki karamat hai

بِهَدْيَتِكُمْ تَفْرَحُونَ ﴿٣٧﴾ اِرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ
بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً
وَّهُمْ طِعَرُونَ ﴿٣٨﴾ قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ
يَأْتِيَنِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٩﴾ قَالَ
عَفَرْتُ مِّنَ الْجِنِّ أَنَا الْبَشَرُ أَتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ
مِنْ مَّقَامِكَ ؕ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٤٠﴾ قَالَ
الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ
أَنْ يَّرْتَدَّ إِلَيْكَ طَرْفُكَ ؕ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ
قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ؕ أَشْكُرُ أَمْ
أَكْفُرُ ؕ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ؕ وَمَنْ كَفَرَ
فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤١﴾ قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ

Sulaiman عليه السلام ka zikr karta hai, parinde khabar laate hain, ke ek bari khubsurat rani hai par aag ko puja hai, aur ek takht hai uska alishaan, 7 kamro ke beech rakha hua pehre daaro ke beech, 800 log baith sakte us par, us par hi us rani ka darbar lagta hai, is takht ko "Bilqis ka Takht" kaha gaya hai

Sulaiman عليه السلام ne usko Islam ki daawat di, usne kaha ke mai khud milungi, dekhungi Nabi hai ke nahi. Ap darbar me farmate hain, ke kaun hai jo us takht ko le aaye uske mere darbar me aane se pehle

Mulke Sabah aur apke watan ki doori 30 din ka safar. Apne pucha ke kaun hai jo wo takht mere paas le aye, ek kaala Jin khara hua, bola mai takht le ayunga apme darbar khatm hone se pehle, darbar apka fajr ke baad shru hota aur 10 baje khatam ho jata, bus tabhi ek shaks khara hua aur ye tha "Asaf ibn Barkhiah", Quran kehta hai ke iske paas kitaab (zabur) ka thora ilm tha, ye apka khalazat bhai tha, wazir bhi tha, isne kaha ke apke palak jhapakte hi wo takht apke kadmo me laka rakh dunga, bus wo gaya aur Sulaiman عليه السلام ke palak jhapakne se pehle takht samne tha

Asaf ibn Barkhiah ab Maulae Qayenat se afzal nahi the, ye Sulaiman عليه السلام ke ummat ke wali aur Ali Rasul ki ummat ke waliyon ke sardar hain, aur yahan to damad ka bhi rishta hai, chacha zaat bhai bhi hai, itna hi nahi Huzur ﷺ ne khud farmaya, ke Ali jis noor se meri takhleeq hui hai usi noor se teri bhi takhleeq hui hai, teri jins aur meri jins bhi ek hi hai

13. “Minhaj us Sunnah”, Allama ibn Taimiya ki likhi hui hai, Vol 7, Pg 359, me likhta hai ke Huzur ﷺ ki jo Hadees hai ke Nabiye Kareem ﷺ, Hazrat Ali رضي الله تعالى عنه se farmate hain ke Ali duniya aur akhirat me mera bhai hai, ye Hadees mangharat aur jhuthi batata hai Ibn Taimiya

14. Hadees: Ali Quran ke saath hai aur Quran Ali ke saath

Al Mustadrak, Vol 3, Pg 134, Hadees 4228

Is Hadees ke raawi hain Hazrate Umme Salma رضي الله تعالى عنها, ap farmati hain ke maine Rasulallah ﷺ ko kehte hua suna, Ali Quran ke saath hai aur Quran Ali ke saath hai aur ye dono kabhi juda na honge, yahan tak ke ye Hauze Qausar par mujhse mulaqat karen

- Majemul Ausad, Vol 5 Pg 135 Hadees 4880
- Majmauz Zawaid, Vol 9 Pg 134

1. Hadees: Hazrat Abdullah ibn Abbas رضى الله تعالى عنه se riwayat hai, Rasulallah ﷺ ne irshad farmaya, logo, mai ilm ka shaher hun aur Ali uska darwaza hai, ab jo chahta hai ilm hasil karey, ilm ke shaher aaye, usko chahiye ke wo Ali ke darwaze se aye
  - Al Mustadrak, Vol 3, Pg 137, Hadees 4637
  - Majemul Kabeer, Vol 11, Pg 65, Hadees 11061
  - Khateeb Baghdadi ne Tareekh Baghdad me Vol 4, Pg 348
  - Imam Dailmih ne Masnadul Firdaus me Vol 1, Pg 44, Hadees 106
  - Imam Haisami ne Majmauz Zawaid me Vol 9, Pg 114
2. Hadees: Is Hadees ke raawi khud Hazrate Ali رضى الله تعالى عنه hain, Hazrat Ali riwayat karte hain, Nabi e Paak ﷺ ne farmaya, ke mai hikmat ka shaher hun aur Ali uska darwaza hai
  - Imam Trimizi, Vol 5, Pg 637, Hadees 3723
  - Musnade Ahmed Vol 6, Pg 634, Hadees 1081
  - Hilyatul Auliya me Vol 1, Pg 64, Hadees 13
3. Hadees: Hazrat Ali رضى الله تعالى عنه farmate hain, ke Allah ki kasam, ai logo mai Quran ki har ayat ke baare me sab se zyada jaanne wala hun ke wo kis baare me nazil hui, kis jagah nazil hui, kis par nazil hui, ai logo Allah ki kasam beshaq mere rab ne mujhe sab se zyada ilm ka jaanne wala aur sab se zyada samajh wala paida kiya hai, aur kitna janta hun, agar mai Surah Fateha ki tafseer likhne baith jayun aur ek riwayat me aya hai ke Bismillah ki tafseeer likhun to mai 70 oont kitabo se bhar dun
4. Khawaja Nizamuddin Auliya رحمه الله عليه ki ek malfuzat hai jiske likhne wale hain Khawja Badar Isac, apke mureed e khaas khalifa, uska naam hai "Fawaidul Fawaid", Hazrate Nizamuddin Auliya رحمه الله عليه usme khud farmate hain ke hamare ek ustad e mohtaram the, quran ke hafiz the, quran parte the unse, un ka haal ye tha, ke jo bhi unse ek baar quran parne jata to wo sirf 1 para parate baki 29 paare usko khud ba khud hifz ho jate the, kehte hain fakir ne bhi unse 1 para parah aur alhamdolillah pure quran ka mai hafiz hun

Kaise hafiz the, ek martaba ap dudh pi rahe hain, ek dusre hafiz sb apke paas ate hain, Huzur mai hafiz hun ek zamana tha mere hifz ka ye alam tha ke mere hifz e quran par ek ungli bhi nahi rakh sakta tha, magar gunaho me mubtila ho gaya bad

amaliyo ke sabab mera hifz jata raha, haal ye hai ke ab surah fateha parne par bhi qadir nahi hun, Huzur mere tauba ke liye Allah ki bargah me haath buland kar dijiye, ke Allah mere gunaho ko maaf kare aur usne apne kalaam jo mere seeney se cheen liya hai uska izala ho jaye, ap doodh pine me masruf hain wo apni roodaad byan kar raha hai, yahan tak ke apne pura pyala doodh pi liya khuch qatre baki reh gaye pyale me farmaya usse ke ye bachey hue qatre pi le, jaise hi usne piya, ke jitna hifz tha phir dubara usko yaad ho gaya

Hazrat Nizamuddin رحمه الله عليه farmate hain ke humne apne ustad se guzarish ki ke Allah ne apko wo ilm diya wo karamat di kyun nahi ap quran ki tafseer likhte, bahot israar kiya to unhone likhna shru kiya, hum khuch mahino ke baad unke paas pahonche, kagazo ka ek ambaar tha, Hazrat baithe hue takiye se araam kar rahe the, pucha Hazrat se ye kagazo ka ambar kaise hain, farmaye, Nizamuddin tumne nahi kaha tha ke quran ki tafseer likho, ye 'Bismilllah' ki tafseer hai jo abhi muqammal nahi hui hai abhi adhi hui hai, mai abhi bismillah ki 'bai' ki tafseer ka haq ada nahi kar saka, to Bismillah baki aur pura quran baki hai, ab maine irada kiya ke mai tafseer nahi karunga

Ye to unke ghulamo ka haal hai ke Bismillah ki 'bai' ki tafseer karne baithe, kitaabo ka ambaar laga dain, aur Ali agar ye kahen ke mai 70 oont bhar dun to ye Ali ki ajazi hai, 70 oont to hamare samajh aur fahem ke aitbaar se, magar Allah ne mujhe jo Nabi ke sadqe me jo ilm diya wo byan karun to tumhari akal len use samajh na saken

5. Hazrat Junanid Baghdadi رحمه الله عليه farmate hain, Ali ne jo ilm chora, jitna bayata wo hum sambhalne se qasid hain, kasam khuda ki agar Maula e Qayenat ko jungo se fursat mil jati, apke zamane me agar jungi halaat na hote, to Maula e Qayenat ilm ka wo khazana choarte jisko zameen aur asmaan uthane se qasid nazar ata
6. Imam Naqi Ali رحمه الله عليه ke zamane ka ek badshah ka naam Motawakkil Billah, bimar ho gaya, mannat mangi, mai acha ho gaya to mai Allah ki raah me maale qaseer dunga (qaseer ka matlab unlimited). Ab ye acha hogaya, sehat hogayi, Ullema ko bulaya batao kitna maal Allah ki raah me dun jo maale Qaseer keh laye, kisi ne kaha, 1 lac, kisi ne kaha 2 lac dirham, koi keh raha ke ye qaseer nahi hua, lehaza Ullema ke darmiyan ikhtelaf hai ittehaad nahi hai, Motawakkil pareshan ho gaya, bola ke Imam Naqi Ali رحمه الله عليه se puch kar aao.



Ullema gaye, pucha ke badshah ka aisa aisa mamla hai, apne farmaya ussey kaho 80 dirham de de, daleel di, Para 10, Surah Tauba, Ayat 25

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

Allah farmata hai, ke mehbub humne Qaseer maqamat par apki madad ki.

Jab humne (Ullema se murad hai) un maqamat ko shumar kiya to wo kul 80 mawaqeh they, lehaza 80 wo hai jisko Allah ne qaseer farmaya

7. Hadees: Hazrat Abu Tufail Amir bin Waasla رضى الله تعالى عنه , kehte hain ke mai Hazrat Ali ke qudabe me shareek tha, Koofa me, ap mimbar par tashreef laye aur famaya, "saluni ai logo, pucho mujhse, saluni, ai logo pucho mujhse, kasam parwar digar e alam ki, qayamat tak jo khuch hone wala hai, jis cheez ke bare me tum mujhse puchoge, mai uski tumko khabar dunga  
- Imam Jafar Tehri رضى الله تعالى عنه ne Al Riyazun Nasra, Vol 2, Pg 262
8. Qadriya Firqa - Jo khuch taqdeer me hai wo ho ke rahega, taqdeer ke saamne insaan ka koi bas nahi, Jabriya Firqa - insaan ho chahe kar saka hai, ye dono gumraah. ASWJ ka aqida, taqdeer ke hatho mohtaj bhi nahi aur taqdeer se be parwah bhi nahi
9. Hazrat Ali رضى الله تعالى عنه ke ilm ka wakiya:
  - (a) Jungle ka safar hai, saath apka khadim Abdur Rahman ibn Muljim ko pyaas lagi, paani ki khawish zahir ki, paas hi kabrastan tha, Hazrat Ali ne kabr wale ka pura sajarah e nasb bataya, pucha paani kahan hai  
- Kanzul Ummal, Hazrat Husamuddin رحمه الله عليه Vol 6 Pg 153  
- Serajal Munir Sharah Jameus Saghir, Pg 417
  - (b) Do musafir safar kar rahe hain, ek ke paas 3 (x) aur dusre ke paas 5 roti thin (y), ek teesra musafir (z) in dono se mil gaya, iske paas koi roti nahi, dono khana khaney baithey, dono ne teesre ko bhi shamil kar liya, har roti ke 3 hisse kiye gaye, total roti ke tukre ban gaye 24, har ek ne 8 tukre khaye, jab musafir juda hone lage to tohfe me teesre ne dono ko 8 dirham de diye, to pehle musafir ne 3 dirham aur dusre ne 5 dirham rakhe, pehla musafir jhagarne laga, bola mil kar khilaya hai, adha adha lo, apas me ikhtelaaf hua to Hazrat Ali رضى الله تعالى عنه ke paas gaye, puri baat batayi

Ap **رضی اللہ تعالیٰ عنہ** ne farmaya pehle musafir se ke khamoshi se 3 dirham rakh le hisab me jayega to 1 hi milega, wo kehne laga ke mai to 1 barahne aya tha ap to 2 ghata rahe hain, bola bhale mujhe 1 hi miley par hisaab samjha hi dijiye.

$X = 3 \times 3 = 9$  roti ke tukre, isme se isne khud khaye 8 tukre, yani 1 hissa roti ka is musafir ne sacrifice kiya, hence eligible for only 1 dirham

$Y = 5 \times 3 = 15$  roti ke tukre, isme se isne khud khaye 8 tukre, yani 7 hissa roti ka is musafir ne sacrifice kiya, hence eligible for only 7 dirham

Is hisaab se 1 dirham (x) aur 7 dirham (y) ko baat diya gaya.

- (c) Hazrat Ali **رضی اللہ تعالیٰ عنہ** safar ke liye nikal rahe they, ghore ki zeen kas rahe hain, ek Yahoodi aya, bola Hazrat Ali apse ek sawal karna hai, farmaya, pucho, aisa kaun sa digit hai jisko 2 se lekar 10 tak taqseem (divisible) karo, akhir me qasar (fraction) na bache, jawab me apney ussey wapas sawal kiya, hafte ke din kitne hote hain bola 7, mahine me bola 30, saal me kitne mahine hote hain, bola 12, apne farmaya, ab 7 ko 30 se guna karo aur uske jawab ko 12 se guna karo, jo sankhiya ayegi wohi tumhare sawal ka jawab hai,  $7 \times 30 = 210$

$$210 \times 12 = 2520 \text{ (Answer)}$$

Dusra tarika pucha, farmaya, ek se dus tak ginti paro (Arabic) me, inko adad me likhte hue jin jin me "ain" ata hai unko alag kar do

- |   |    |
|---|----|
| 1 - wa'ahid - wao alif hai daal (ain nahi aya)          |    |
| 2 - isnain - alif sai noon yai noon (ain nahi aya)      |    |
| 3 - sa'laas - sai laam alif sai (ain nahi aya)          |    |
| 4 - arbaa - alif rai bai ain (ain isme aya hai)         | 4  |
| 5 - khamisa - khai meem seen hai (ain nahi aya)         |    |
| 6 - sitta - seen tai hai (ain nahi aya)                 |    |
| 7 - sabaa - seen bai ain hai (ain isme aya hai)         | 7  |
| 8 - samania - sai meem alif noon yai hai (ain nahi aya) |    |
| 9 - tisaa - tai seen ain hai (ain isme aya hai)         | 9  |
| 10 - ashraa - ain sheen rai hai (isme ain aya hai)      | 10 |

Ab un adad ko multiply karo aise,

$$4 \times 7 = 28 \qquad 28 \times 9 = 252 \qquad 252 \times 10 = 2520 \text{ (Answer)}$$

10. Hadees: Hazrat Abdullah ibn Abbas رضى الله تعالى عنه se riwayat hai, kehte hain ke Rasulallah ﷺ ne irshad farmaya, logo, mai ilm ka shaher hun aur Ali uska darwaza hai, ab jo chahta hai ilm hasil karey, ilm ke shaher aaye, usko chahiye ke wo Ali ke darwaze ke aye
- Al Mustadrak, Vol 3, Pg 137, Hadees 4637
  - Majemul Kabeer, Vol 11, Pg 65, Hadees 11061
11. Hadees: Hazrate Abdullah ibn Masud رضى الله تعالى عنه kehte hain, ke Allah ke Nabi ﷺ ne farmaya, ke ai logo, Ali ke taraf dekhna bhi ibadat hai.  
Aur ek jagah aya ke Ali ka zikr bhi ibadat hai
12. Hadees: Nuzratul Majalis me Hazrat Abdur Rahman Safuri رضى الله تعالى عنه nakal karte hain, ke Rasulallah ﷺ ne farmaya, logo, Ali ki mohabbat gunaho ko jala deti hai, theek usi tarah jaise aag lakri ko jala deti hai
13. Hadees: Sahih Muslim, Vol 1, Pg 86, Hadees 78  
Hazrat Zaraar bin Habash رضى الله تعالى عنه, kehte hain ke Hazrat Ali رضى الله تعالى عنه ne farmaya, ke us zaat ki kasam jisne daaney ko phar, jisney jaanwaro ko paida kiya, beshaq Allah ke Rasul ne mujhse ahad kiya, ai Ali, Momin tujhse bugz nahi rakhega aur Munafi tujhse mohabbat nahi karega
- Imam Nasai ne Sunane Kubra me Vol 5, Pg 47
  - Imam ibn Abi Shaiba ne Al Musannaf me Vol 6 Pg 365 Hadees 32064
  - Imam ibn Hibban ne As Sahi me Vol 15 Pg 364 Hadees 6924
  - Imam Abu Yala ne Al Musnad me Vol 1 Pg 250 Hadees 251
  - Imam Bazzar ne Al Musnad me Vol 2 Pg 182 Hadees 560
  - Jame Trimizi, Vol 5 Pg 643 Hadees 3736
  - Ibn Maaja Vol 1 Pg 42
14. Hadees: Ek maqam par Hazrat Abu Bakr رضى الله تعالى عنه, Hazrat Ali ko dekhte hain, muskura dete hain, apne pucha ai Aba Bakrin kyun muskura rahe hain, farmaya, Rasulallah ﷺ ki wo Hadees yaad agayi, ke Ali ko dekhna bhi ibadat hai, khush hota hun ke mai ibadat me masruf hun, dusri baat ye, ke mai kasam wahdahu la shareek ki Rasulallah ﷺ ke saath tanha tha, Allah ke Rasul ne farmaya, ke jaante ho Ali ka maqaam, martaba kya hai, log apne amal ke sabab se jannat ke taraf ja rahe honge, Ali jannat ke darwaze par khara hoga, Daroga e Rizwan puchega, Hubbe Ali ka tere

paas sanad hai to bata, Ali wahan kharey hokar apne chahne walo ko sanad khud dainge Darog e Rizwan ko, aur bolenge isko jannat me dakhil kar de, aur jisko Ali parwana nahi dega usey loata diya jayega

Hazrat Ali رضى الله تعالى عنه muskurate hain, kehte hain kasam wahdahuy la shareek ki, agar apne ye basharat wali Hadees na sunayi hoti, to mai bhi wo Hadees chupa leta, apse to Rasul ne itna hi farmaya tha ke Ali jannat ka parwana batenge, magar mujhse Rasulallah ﷺ ne kaha tha, ke Ali jab tu parwaneh taqseem karey, to us shaks to hargiz parwana na dena jiske dil me bugz e Abu Bakr ho

15. Hadees: Hazrat Abu Sayeed Khudri رضى الله تعالى عنه farmate hain, ke jab humko shak hota kisi par ke ye sahabi hai ya munafik hai to hum Sahaba jama ho jate aur zikre Ali shru kar dete, agar uske chehra khushi ke asraat zahir hote to hum samajh let eke momin hai aur agar nagawari aati to hum samajh lete ke munafik hai

- Jame Trimizi, Vol 5 Pg 635 Hadees 3717
- Imam Aby Yala ne Al Musnad me Vol 12 Pg 362 Hadees 6931
- Imam Haisami ne Majmauz Zawa'id Vol 9 Pg 132
- Imam Tabrani ne Majmul Ausad me Vol 4, Pg 264 Hadees 4151

16. Hazrat Ali ki Shaan me bara pyara shair kisi shayer ne kaha

“ke mera khuda jise aujey kamaal deta hai,  
Usey butool ki chokhat pe daal deta hai,  
Aur parakhna ho kisi ko, to Ya Ali keh do,  
Ye wo amal hai jo sajreh khangal deta hai”

1. Imam Bukhari رحمه الله عليه Bukhari ke muqaddame me khud farmate hain jisko Hazrate Allama ibn Hajar Askalani رحمه الله عليه ne apni kitaab "Futuhul Baari" jo Bukhari Sharif ki sharah me likhi, isme Imam Bukhari ka kaul nakal karte hain, ke Imam Bukhari farmate hain ke mujhe 2 lac Hadees yaad hai jisme 1 lac Hadees sahi hai aur 1 lac zayeeef hai

Ab 1 lac sahi Hadees me se Imam Bukhari ne sirf 7390 Hadees likhi, hum tak jo aya wo bahot kam tha, to jitna aya usme hum zaate Ali ko samajh na sake agar pura ata to hamara kya haal hota

2. Imam Nasai ki shahadat kaise waqey hui:

Ek daur wo tha Banu Ummayya ka Yazeed ke baad, ke mimbar par Hazrat Ali ko gaali baki jati thi, Hazrate Imam Nasai jab Damishq pahonche, dekha ke Hazrat Ali ko mimbar par gaaliyan baki jati hain jummah ke qudabo me, to apne us wakht afsos ka izhar kiya aur Fazail e Ali par kitaab likhi, "Khasaisey Ameerul Momeneen Ali ibn Talib", aur is kitaab ko lekar Damishq ki Jama Masjid me ap pahonche, elaan kiya aaj mai waas kahunga, log jama ho gaye, Imam Nasai aye hain, waas kahenge

Ap mimbar par tashreef laye, pehli Hadees Hazrat Ali ki fazilat me tilawat ki, shor utha, Nasai band karo isko parna, kya tumhare paas fazilat e Muawiyah par Yazeed par koi Hadees nahi hai, wo paro, Banu Ummayya ki fazilat me Hadees paro, apne kaha, fazilat me Hadees ho to paru na, logo tum Ali ko galiyan bakte ho, ayo mai tumhe maqam e Ali bataun, phir parna shru kiya, ap abhi par hi rahe the, ke ahle damish ne patthar maarne shru kiye, aur itne patthar maare ke ap zakhmi ho gaye, khoon apke jism se behne laga, ap par behoshi taari hui, behoshi ki halat me apke chahne wale apko us masjid se lekar nikalte hain aur ek mehfooz maqam tak lekar gaye, ap dard se qarra rahe the, aur haal ye hua ke apka usi zakhmo se aur khoon ke behne ke sabab se apka wisaal ho gaya, shaheed ho gaye

3. Nabuwat ke Elaan ke wakht:

Jab ap Rasulallah ﷺ ne Quraish ko apni nabuwat ki tasdeeq karwayi to koi agey nahi bara, kisi ne apko Rasul nahi jana, apne sada lagayi ke tabhi 7 saal ka dubla patla baccha jo Ali the uthe aur apki Risalat qabul ki aur gawahi di ke ap Allah ke Rasul hain, Rasulallah ﷺ ko tasqeen hoti hai, dua farmayi Ali ka haath pakarke

Ai Rabbe Qayenat ke iske pairon me quwwat ata farma, bazuyon me taaqat ata farma, iske dilon me dushmanon ki haiwat baitha de, aaj isey tera Rasul utha raha hai, parwar digar isey qayamat tak koi gira na sakey.

Rasulallah ﷺ ne Ali ko bisharat di, Ali tumko mujhse wohi nisbat hai jo Musa ko Haroon se thi tableeq ke kaam me

4. Hijrat ke wakht:

Ali ko apne bistar par litaya, taki tareekh ye na keh sake ke jab jaan par ban ayi to Rasul ne dusro ko saamne kiya hai aur apne khandan walo ko chupaya hai, agar meri jaan par ayegi to Ali agey ayega aur Islam par ayegi to Hussain ayega. Dusri wajah, Ali hum shabey they Rasulallah ﷺ ke, Sarkar ne farmaya, 3 din baad Quba me mujhse milna taki ye kuffar ki amanat tum loata do jo mere paas hai, Ali farmate hain ke mai wo 3 din aisi the ke jab mai befikri ki neend soya ke Rasulallah ﷺ ne mere us 3 din ki zamanat li hai Nabi ye kehkar ke 3 din ke baad Quba me milna

5. Ghazwa e Badar:

2 hijri me ye jung hai, 313 sahaba ko lekar Rasulallah ﷺ maidan e Badr me aate hain, udhar 1100 mushrekeen, udhar se Udba, Shaiba, Waleed nikalta hai, ye teeno jaanbaaz bahadur, aur yahan se Hazrate Obaidah, Hazrate Humzah, aur Hazrate Ali, apka muqabla Waleed se hua talwaar chali, ek waar buland aur Waleed ka sir gand ki tarah tan se uchal kar zameen me, iske marte hi mushrekeen me badhawasi cha gayi, sahaba ekram byan karte hain, ke Jung e Badr me jitney kuffar aur mushrekeen mare the usme nisb akeyle Hazrate Ali ne maare the aur baki adho ko dusre sahaba ne maara tha

6. Ghazwa e Uhad: Jamey Tirmizi, Vol 5. Hadee 3712

3 hijri me hui, Badr ka badle lene mushrekeen, Afwah uri ke Rasulallah ﷺ shaheed ho gaye, Hazrat Ali bahot door hain, ye afwa suni to khud Ali farmate hain, ke mai zameen par gir para aur rone laga, mere zameer ne awaaz di ke jab Rasulallah ﷺ is duniya me nahi rahe to tujhe kya haq hai ke tu yahan khud ko zinda rakhe, tujhe chahiye ke tub hi larta hua shaheed ho jaye aur Rasulallah ﷺ se jaa kar mil jaye

Ap uthe aur dushman par puri takhat ke saath toot parte hain, jis simt jaate hain dushman ko katte hue agey barte rahe ke mere haath shal ho gaya, larkharane

lage, kareeb tha ke mai zameen par girta aur ankareeb koi mujhe qatl karta ke tabhi maine ek ghor sawaar ko dekha, noorani chehra hai, wo tezi se meri taraf ata hai, usne mujhe sahara diya aur uthaya, bola, Ali laro Allah aur uske Rasul tum khish hain, bus phir maine apne andar ek nayi quwwat paida ki, aur phir maine hamla karna shru kiya, phir ek wakht wo aya ke mai thak gaya, mujh par gashi taari hui ke phir maine us noorani ghor sawaar ko dekha aur yehi guftagu hui, aisa 3 baar hua

Aakhir kaar mai larta hua Rasulallah ﷺ se jaa mila aur kadmo me gir gaya aur Nabi se farmaya ke meri talwaar aur mere haq me dua kijiye, Nabi ne dua farmayi aur irshad hua ke Ali jaante ho wo sahara dene wal kaun tha, wo Jibreel the. Isi jung me Rasulallah ﷺ, Ali se basharat ata farmate hain ke, Ali tu mujhse hai, mai tujhse hun

#### 7. Ghazwa e Khandaq: Madarijul Nabuwat, Vol 2, Pg 34

Madine ki irdh gird khandaq khodi gayi, uske andar aag bhi laga di gayi taki dusman paar na kar sakey. Yahoodi ka bahot bara pahelwaan tha, Amr ibn Abde Ood, ye 1000 sawaro par bhari tha, jab ghore par ye baithta to pair zameen me ghiste they, Yahoodiyo ko ispar bara fakr tha ke isne kabhi shikast nahi khayi thi aur apne dushman ko zinda nahi chorta tha, Yahood ne sab se pehle isko bheja, ye 2 din tak ata hai khandaq tak, musalmano ko lalkarta hai phir wapas chala jata hai

Ab teesre din ye khadaq paar kar leta hai aur Madine me dakhil ho gaya, kinare par khara ho gaya, kehne laga ke ab tumhe merei bahaduri ka andaza to ho gaya hoga, muqable ke liye lalkarta hai, kisi sahabi ki himmat nahi ho rahi, bus inke paas jo jayega wo shaheed hi hoga is par kaabu karna mumkin nahi.

Hazrat Ali khare hote hain aur jaane lagte hain Rasulallah ﷺ ne apko baitha diya, phir dusri baar yehi hua, ab teesri baar ap phir khare hue aur bole, kya hua agar wo Amr Ibn Ood hai to mai bhi Ali ibn Talib hun, Sarkar ne josh dekha to ijazat di, apna imama nikala Ali ke sir par bandha, apni talwar Ali ko di, apne naiza diya, dua ki Ali ke fateh ke liye, Rasulallah ﷺ ne ek jumla farmaya Ali ki fazeelat me, "kul kufr ke muqable me kul imaan ja raha hai", Rasulallah ﷺ, sahaba se farmate hain, ke jo Ali ki fatah ki sab se pehle khabar laye usey Jannat ki basharat

Ali saamne pahonche, Amr pure lohey me chupa hua hai, ap zara chote kad ke the, apne apna ta'arruf karaya, Amr bola ke tum jao, tumhare baap mere bahot ache

dost hua karta tha aur mai apne dost ke betey ko maarna nahi chahta, Ali ne farmaya, ke maine tere bare me ek baat suni hai ke koi agar 2 baaten paish kare unme se tu ek zarur qabul kar leta hai, haan sahi suna hai, pehli ye ke Imaan le aa, kaha ye to nahi ho sakta, dusri ye ke mujhse jung kar, bola tu loat jaa, mai tera khoon bahana pasand nahi karta, ap jalaal me aaye, muskurate hue farmate hain ke mai to tere khoon bahana bahot pasand karta hun

Ab usne larna shru kiya, tabar toar waar karne laga, aur ap apni dhal se uske waar ko rokthe, yahan take apki dhaal ke do tukre ho gaye, talwar ka waar sir me bhi laga, aap uske seeney tak nazar aate hain, apne sir ka khoon pocha, Allaho Akbar ka naara buland karte hue uchalte hain, kudte hain aur uske sir tak pahonchte hain aur aisa waar kiya uske sir ke beecho beech ke jsim ko cheerte hui talwar nikalti hai aur do hisso me taqseem ho kar gir para, ek dhul ghubaar uthti hai kisi kokhuch samajh nahi aya ke kaun gira hai aur kaun bacha hai

Hazrat Salman Pharsi رضى الله تعالى عنه kehte hain Ya Rasulallah ﷺ, Ali ki fateh apko mubarak ho, gardh chata, fateh Ali ko hui, sahaba doarte hain khabar dene ke liye, pata chala ke Jannat Salman le gaye. Sahaba ne pucha ke jab gardh uthi hum me se koi nahi jaan saka ke fatah kiski hui, apne kaise jaan liya, boley, logo tumne Rasul ke jumlo par ghaur nahi kiya tha, ke “kulle imaan kulle kufr ke muqable me jaa raha hai”, imaan pasbah kaise ho sakta tha, maine jaan liya ke fatah to Ali ki hi hai

Aur jo ye ek baar me jo Ood ko mara hai iske baare me Hadees me aya, Shah Abdul Haque Mohaddis Dehlvi apni Madarejun Nabuwat m Vol 2, Pg 34, sahi sanad ke saath likha, ke ek waar kya tha Ali ka, jab Ood mara Yahoodiyo me bhag dar machi, Maula Qayenat ne daur daur kar kuffaro ko marna shru kiya, inko shikast hui, ab wo Hadees ka mafun ye hai, Rasulallah ﷺ ne farmaya, logo, Ali ne jo ek zarb lagayi thi Amr par, wo ek zarb Ali ki, meri Qayamat tak ki tamaam ummat ke amaal se afzal hai.

Jab Ali ki ek zarb ummat ki puri amaal ke barabar nahi ho sakti, to ye phatichar bolta hai ke Nabi hamari tarah hain, ek ne kaha ke nabisirf ulloom me afzal hote hain, ek ne kaha ke nabi ko deewar ke piche ka ilm nahi

#### 8. Hazrat Ali ka naam haider kaise para, saanp ka wakiya



Jab apki umr 6 mahine ki thi, paaalne me laite hue hain, walida kaam me masruf thin, khuch dair ke baad ek cheekh sunti hain, bhaagi bhaagi kamre me gayin, dekhti hain, ek saanp hai jisko Ali ne pakar kar dabaya hua hai, ye apko dasne aya tha, aur itna kas kar pakre hue the ke maa chahti hain ke mai isko lekar phekun, par ye nanna baccha chorne ko taiyar nahi, ke us saanp ka dam nikal gaya, tab chora

Rasulallah ﷺ kamre me dakhil hue, pura majra suna, farmaya, ye Jinn tha jo saanp kishakl me aya tha, is wakiye ke baad maa ne apko laqab diya "Haider", jiske maane hote hain, saanp ko maarne wala

#### 9. Ghazwa e Khyber :

Ap Khyber ke qiley ke kareeb aye, alam ko gaar diya, ghore se utarte hain, ai ahle Khyber, jaan lo mai kaun hun, mai Ali ibn Talib hun, apne me se zyada bahadur ko mere muqable me bhejo, Haaris, Marhas ka bhai aya, aur maara gaya, Marhab bahar nikalta hai, ashar parta hai, kareeb aya, apne ek jumla kahe, sun , mai wo hun jiski maan ne uska naam "Haider" rakha hai

Ab waar shru hui, nezey se taqraar hui, dono ke nezaiy tute, thalwaar takrati rahin, phir uchal kar apne ek aisa waar kiya ke uska sir kat kar tan se juda ho gaya. Marhab ke marte hi pure Khyber ne Ali ko ghair liya, ap tanha akeyle lar rahe hain, ahle Khyber marne lagey, dekha ke muqabla mushkil hai, piche ke taraf se bhaage aur qiley ke lohey ka darwaza band kar diya, ap kareeb gaye, beech khandaq thi usko paar ki, talwaar buland ki darwaze ke kabze par mara, kabza tuta har waar me har kabza tora, darwaaze girne laga, us pure darwaze ko haath me uthaya aur khandaq ke upar lakar rakh diya, ab wo pul bangaya aur sahaba qile me dakhil hue aur dopaher tak qilah fateh ho gaya

#### 10. Maula e Qayenat ka ghulam "Kambar" kaun hai?

Habash ka ek badshah hai, uska inteqal hua, bhai ne hukumat pr kabza kar liya, dastur ke mutabik waaris beta hona chahiye tha, naam tha "Fattah", par tab ye chota tha. Ab ye bara hua jawan hua laheem shaheem, chacha se inse takht ka mutalba kiya, is takht ka waaris mai hun, shart rakhi, ke musalmano me ek bahot bahadur shaks hai aur wo hai Ali, tu unka sir la de, to mai tujhe takht de dunga aur apni beti se teri shaadi bhi kar dunga.

Fattah nikla, Madine me dakhil ha, ap رضی اللہ تعالیٰ عنہ khat me mazduri kar rahe the, iski mulaqat sapse hui sab se pehle, ye apko jaanta nahi, pucha kyun aya hai, boley ke pehle mujse muqabla kar le, muqabla hua, Fattah ankareeb maara hi jata ke usne rahem ki faryaad ki, shart ye ke tu meri ghulami kabul kar, manzur kiya usne. Ap رضی اللہ تعالیٰ عنہ usko ab Rasulallah ﷺ ke paas le gaye, naam badal kar "Kambar" rakha Ali ne, jab jaana ke ap hi Ali hain to apke kadmo me gir gaya, Islam me dakhil hua aur farkr se apki ghulami kabul kari, yahan tak ke wo apni "Fizza" ko bhi le aya aur Khatun e Jannat ki kanizi me de diya (Fizza ke mainey hote hain chandi banane wali)

#### 11. Hazrat Ali رضی اللہ تعالیٰ عنہ ki sakhawat

Hazrat Ali رضی اللہ تعالیٰ عنہ qiley ke andar larte larte wahan pahonch gaye jahan ek governor tha, usne apko dekha aur samajh gaya ke ap kitne bahadur hain, usne apne jaan ki amaan mangi aur badle me jitna chahe ap maal le jayen, apne uski jaan ki amaan di aur 70 - 75 oonto par khazano ke sanduk rakhwaye, unmse se ek oont par khane ka samaan bhi tha, apke ghulam Kambar ne oonto ki safo ko rassi se bandha aur khud ko pehle oonth ki kamaan pakra, ap uske agey chal rahe hain, ke raaste me ek nabina ghareeb ne aik roti ka sawaal kar liya, udhar Kambar bara khush ho raha tha ke ek zamana ho gaya lazeez khana khaye hue, ab itna maal Huzur ko mila hai ke puri zindagi aish me guzregi.

Us bhuke farkir ki awaaz Hazrat Ali رضی اللہ تعالیٰ عنہ ke kaan me pahonchi, farmaya, ai Kambar, dekhta nahi saahil maang raha hai, saahil ke maangne me aur saqi ke dene me waqfa nahi hona chahiye, foran isko roti de do Kambar ne kaha, aka khuch wakht to lagega kyun ki, toshajaan oont par bandha hua hai, kaha, oont de do, kaha oont qataar me hai, farmaya qataar de de.

Kambar ne lagaam li aur us fakir ko pakraya, kaha ye le aur khud bhaga, Ali muskura kar puchte hain, Kambar tu kyun bhaga, bola, huzur aaj apki sakhawat ka dariya bahot zyada moaj me hai, mujhe dar laga ke kahin ap ye na keh dain, ke tujhe bhi isko diya, aur mai apki ghulamik nahi choarna chahta. Kambar bola us fakir se kaash tu beena hota aur dekhta ke tu aaj shahensah ho gaya hai, tu ek roti ka mutalba kar raha tha, ab tu caroro logo ko roti khilane ke layek ban gaya hai

1. Hazrat Ali ka wakiya Mecca me abhi shaadi nahi hui hai:

Apke ghar me kai dino se Chula nahi jala tha, kai dino ka faka tha, Abu Jahl ko pata chala, ye toa me rehte the musalmano ke koi baat ya moaka mile to hum taana kasen, ye ek jagah apne khuch sathiyo ke saath baitha hua tha, ke tabhi Hazrat Ali ka wahan se guzar hua, ab ye soch rahe the ke kis tarah Hazrat Ali ko pareshan karen ke tabhi ek sahil mangne wala apke kareeb akar salam karta hai apko aur khuch khane ke liye mangta hai, Hazrat Ali ne farmaya, ke Allah sabr karne wale ko pasand karta hai, tu sabr kar, tabhi Abu jahal kehta hai ke dekho wo sahil maang raha hai aur Ali ne usko wapas kar diya hai, ap mai ek jumla kahunga tum sab kehkahe lagana aur hasna. Abu Jahal kehta hai Ali ko, loata diya us sahil ko tu kya usko khilayega jab tu khud bhuka hai usko kya khila sakta hai, Mohammad ke deen kya diya tujhko siwai mufliso aur faakey ke, agar Ali tu hamari mabudo ki ibadat karta aaj tu hamari tarah malamal hota, sare hasne lage, mazak ura rahe hain.

Hazrat Ali ko is tans par jalaal ata hai, apne us sahil ko awaaz di door tak ja chukka tha, wo paas ata hai, usko kehte hain ki apni hatheli kholo, apne uski hatheli par thook diya, ye dekha Abu jahal dusra tans karta hai ke Ali hum par bus na chalta to us sahil par roab daalte ho thukte kyun ho agar himmat ho to hamara jawab do ke humne kya ghalat kaha ke Mohammad ke deen kya diya tujhko siwai mufliso aur faakey ke. Hazrat Ali ne is baat par koi tawajje nahi di, sahil se kehte hain ke mutthi ko band kar, kaha khol, aur jab sahil mutthi kholta hai to ab wahan thuk nahi hai ek soney ka sikka hatheli par rakha hua hai.

Farmaya kasam khuda ki, ke mai wo hun agar thuk dun to sona bana dun magar mai rab ki raza par raazi rehta hun

2. Hadees – Ap ﷺ ne farmaya, ke tamam logo ke khandan unke silsila e nasb, naslain unki aulado se chalte hain, aur meri nasl jo hai wo Ali se chalegi, Aulad mansub hoti hai baap se, baap ka jo nasb ho wohi bête ka mana jata hai, magar ye wahid Hazrat Ali ki khususiyat hai apki aulado ka nasb Rasulallah ke taraf mansub hota hai
3. Imam Tahwi رحمه الله عليه farmate hain ke Majlis me jab bhi Rasulallah ka naam aye to ek baar bhi durud sharif par liya to wajib ada ho gaya, baar baar parna mustaheb hai, pura naam lena phir zaruru nahi hai, jab majlis me pehli baar naam aye to wajib hai (Sarkar ka naam aye to ﷺ kehna)

4. Ibadat me sab se afzal hai namaz, par namaz se bhi zyada afzal Rasulallah ki bandagi hai, agar mohabbat e Rasul hai to namaz, namaz hai warna yoga aur practice ke alawa khuch nahi hai. *Lehaza ibadat ko ibadat ki tarha karo, adat ki tarah nahi*
5. Hadees: Rasulallah ﷺ farmate hain, logo suno, jab suraj nikalta hai to Allah ki bargah me ek sajdah karta hai aur ijazat mangta hai ke rabbe qayenat teri ijazat agar ho tulu hun ya nah un, ijazat milti hai to nikalta hai, theek isi tarah ghurub ke wakht sadja karta hai aur ijazat leta hai, rozana yehi mamul hai suraj ka

Qayamat ka din hoga, jab wo ek martaba ghurub hoga, tulu ki ijazat chahega, Allah farmayega tujhe ijazat nahi, dusre din sajdah karke phir ijazat chahega, phir ijazat nahi, is tarah 40 din tak musalsal sajdah karega aur ijazat mangta rahega, 40 din ke baad tulu hone ki ijazat dega Allah, log apne kaamo se niklenge, ke tabhi Hazrat Israfeel عليه السلام soor phook denge, Qayamat waqey ho jayegi

Magar jab Nabi ne ishara kiya, to Allah ne suraj ko dusra hukm diya, ke mere Nabi ka ishara ho raha hai tujhe dubne ki ijazat nahi, tera sajdah kazah ho jaye mujhe gawara hai, Ali ka sadjah qazah ho jaye mujhe gawarh nahi hai

6. “As Sawairekul Moharrika” Pg 126, me Hazrat Imam ibn Hajar Al Makki Al Haitami ne ek wakiya likha hai aur “Tafsiruhul Byan” Vol 1 Pg 152, me Hazrate Imam Ismail Haqqi ne likha hai

Ye dono Imam nakal karte hain sahi sanad ke sath ke Hazrat Imam Abu Mansur Al Muzaffar, ye wakht ke bahot bare Imam guzre hain, Koofa ke andar byan kar rahe the, Hadees unke shahgird likhte the ye un Hadees ko byan kar rahe the, Hadees byaan karte karte wo isi hadess pe pahonche, ke Rasulallah ﷺ ne Ali ki asr ki namaz ke liye suraj ko palatne ka hukm diya, asr ka wakht the, ullema kehte hain ke unhone jab ye Hadees byan karna shru kiya to asr ka wakht khatm hone ke kareeb tha aur suraj ghurub ho raha tha, Hazrat Imam Abu Mansur Al Muzaffar namaze asr nahi pari thi, logo ne ishara ke Hazrat byan khatm kijiye ke suraj ghurub hone ko hai, namaz qaza hone ka wakht aa gaya hai, to kehte hain Imam ibn Hajar Al Makki Al Haitami رحمه الله ye jalaal me mimbar par khare ho gaye aur suraj ke taraf dekh ke kaha ke ai suraj tujhe us khudaka wasta us Rasul ka waseela ke jis Rasul ne Ali ke liye suraj paltaya hai, dekhta nahi mai usi Ali ki fazilat me wohi Hadees byan kar raha hun, agar ye Hadees sahi hai to palat kar aja. Imam ibn Hajar Al Makki Haitami batate hain ke bus unka ye kehna tha ke suraj dubara nikalkar phir bahar agaya

Goya ke bataya gaya ke Nabi ke sadqe me Nabi ki ummat ke awliya ko bhi Allah aisi ikhtiyarat deta hai, zikr e Ali se wali suraj ko palta de to jiske zikr me ye taaqat ye barkat to us zaat me khud kitni taaqat hogi uski shugat ka kya kehna

7. Mecca Fatah hua, ap ﷺ Khana e Kaaba me dakhil hue, wahan rakhe hue budho taraf chari se ishara karte aur wo budh apke kadmo me gir jate, phir sahaba unko uthate aur bahar phaik dete. Huzur ﷺ jis cheez ko chute ya chu dete us par jahannam ki aag haraam ho jaati, is ta'alluk se 2 Hadees hai

- Sarkar jab buriya ke ghar se apni pust lagakar baithe
- Anas ibn Malik ka dastakhaan aag me dala gaya par jala nahi

Nabi agar inko chu dete to ye Jannati ho jaate Kalaam e Elahi par harf ajata

8. Kaabe ki chat par ek bahot bara budh tha uska naam tha "Hubal" ahle Mecca kehte the ke ye khuhshali ka budh hai. Huzur ﷺ ne Ali ko bulaya ke is budh ko tum girao, Huzur ﷺ ne Ali se farmaya ke mere kandho par khare ho jao aur is budh ko gira do, Ali ne farmaya ke Huzur meri kahan majal mai apne Huzur ﷺ ke kandho par khara ho jaun, ap mere kandhe par khare ho jayen aur budh ko gira dain, Sarkar ne yahan ek jumla farmaya - "Ali, mai bhaar e Wilayat utha lunga magar tum bhaar e Nabuwat nahi utha paoge"

9. Hijrat ka wakht hai, Hazrat Abu Bakr رضى الله تعالى عنه Sarkar ke saath hain, pair zakhmi hogayi Rasulallah ﷺ ki nalain apki phat gayi, nalain ko apne utar diya, nange pair chal rahe hain, pairo me patthar paharo ke chub rahe hain khun jaari hota hai, Hazrat Abu Bakr ka bhi wohi haal hai, apki bhi nalain phat gayi hai pairo se khun jaari hai, chal rahe hain, magar jab Rasulallah ﷺ ke pairo ko jab dekha to tarap gaye, farmaya, ya Rasulallah mujhse na hoga ke mere Nabi ﷺ ke pair zakhmi hoan aur mai isko dekhta rahun, Huzur ﷺ ap mere kandhe par sawar ho jaiye.

Allah ke Nabi Hazrat Abu Bakr رضى الله تعالى عنه ke kandhe par sawar ho gaye aur puri paharo ki waadi se Sarkar ko is alam me chalte hain ke Sarkar inke kandho par sawar hain aur Hazrat Abu Bakr رضى الله تعالى عنه nange pair chale jaa rahe hain

10. "Al Hukmo Foakal Adab" - hukm adab par fokiyat rakhta hai

11. Yahan kaha gaya tu bhaar e nabuwat nahi utha sakega magar idhar Hazrat Abu Bakr **رضى الله تعالى عنه** ne utha liya, goya bataya gaya, ke Hazrat Abu Bakr **رضى الله تعالى عنه**, fazilat me Hazrat Ali **رضى الله تعالى عنه** se afzal hai

Martaba Siddique kya puchte ho syed

Har cheez ke jaamey hai nabuwat ke siwa

12. Hazrat Ali kandhe par khare hue, Rasulallah ﷺ muskuraye farmaya kya dekh rahe ho, bole, ai Allah ke Nabi apne sir e aqdas ko Arsh E Azam se laga dekh raha hun, aur kya dikh raha hai Ali, Huzur, 18000 alam ankhon ke samne roshan hai, ye Nabi ki bulandgi, budh ko jaise giraya Ali ne khud ko bhi gira diya, utre nahi, koi choat nahi ayi, hukm ki tameel ke baad ek pal ke liye bhi apke kandho par khara hona Huzur maine gustakhi samjha isliye khud ko gira diya. Ai Ali, suno tumhe buland karne wala Rasul aur jab tum gir rahe the tumhe sambhal ne wala Jibreel

13. Hazrat Abu Bakr Siddique **رضى الله تعالى عنه** Hazrat Ali se afzal hain

Hamare ullema farmate hain ke Khilafat Abu Bakr ka munkir kaafir hai, aur Abu Bakr ki fazilat ka munkir hai to gumaraah aur bad deen hai, tamam sahaba sab se afzal Abu Bakr ki zaat

Fateh Mecca ke moake par Rasulallah ﷺ ne jab Ali ko apne kandho par uthaya to farmaya, "Ali, mai baar e wilayat utha lunga magar tum baar e nabuwat nahi utha sakoge"

Dusri taraf hijrat ka moaka hai Rasulallah ﷺ aur Abu Bakr dono Mecca se hijrat kar Madine ke taraf jaa rahe hain, raaste me dono ke pair zakhmi ho gaye, Abu Bakr se Sarkar ke zakhmi pair dekhe na gaye aur Sarkar ko apne kandho par uthaya aur paharo ki unchayi ka safar tai kiya

Yahan kaha gaya ke Ali tu bhaar e nabuwat na tuha sakega, yahan Abu Bakr ne utha liya, goya bataya gaya ke Abu Bakr Ali se fazilat me afzal hain

Isi ko Mohaddis e Hind ne farmaya,

"martaba e siddique kya puchte ho sayed (sayed unka takhallus hai)

Har cheez ke jaamey hai nabuwat ke siwa"

14. Hazrate Muawiyah **رضى الله تعالى عنه** (Shaam) me aur Hazrat Ali **رضى الله تعالى عنه** (Mecca, Madine) ke beech khuch siyasat ikhtelaaf the, sulah hogai, ek taqwa aisa tha ke

Hazrat Ali se kehta ke apne sulah ke liye Hazrat Abu Musa Ashari ko muntakhab kiya, ke jo ye tai karen hum sabh usko manenge, apne ghairullah ko haqam banaya aur Allah fermata hai ke kisi ka hukm nahi siwai Allah ke hukm ke, lehaza ap maaz Allah mushrik ho gaye kaafir ho gaye aur yahan se Kharji Firqah bana. Zul Khawesra se ye kharji firqah nikla

15. Naherwan ki Jung hui, Hazrat Ali apne ashaab ke saath jung ke liye nikalte hain, raaste me ek girja ghar aata hai, padri ne apse mulaqat kari aur mashwara di ke abhi sitare khuch theek nahi hain lehaza ap abhi jung na karen, ap chahen to yahan aram karen, wo padre najumi tha, apne us padri se pucha ke tu sitaro ke baare me kya janta hai, bola mujhse zyada iska ilm koi nahi rakhta, pucha acha ye bata falan sitara is wakht kahan hai, bola ke maine to iska naam aaj tak suna hi nahi, acha phir ek aur sitare ka naam liya ke bata ye kahan hai, phir tu kis baat par dawa karta hai ke hum teri baat ko maanain

Acha chor duniya ki bhi khuch khabar hai tujhe, haan bola bahot khuch khabre janta hun, to bata ke jis jagah tu khara hai aur tere kadmo ke niche kya hai, kaha mujhe nahi malum, to sun tere kadmo ke theek 7 feet niche ek sanduk hai usme here aur jawaharat hai unki tadad bhi batayi, padri hairaan ho gaya, ye kaise ho sakta hai, kaha ke khoad aur khud hi dekh le, khoada gaya aur wohi sabh thi jo apne usko bataya tha, kadmo me gira, mere Allah ke Rasul ne mujhe iska ilm diya tha, Islam me dakhil hua saath me ye bhi chala

Ye jung kharjiyo se hui thi, raat bhar ye namaz parte, Quran ki tilawat karte, ek sahabi ne pucha ke Huzur kya hum inse jung karne aye hain ye to itne Allah wale hain, Maula Qayenat ne farmaya, inki ibadat ko mat dekho, mai tumhe aisi nishani batata hun jo tumhare qalb ke smenan ka sabab hogi, aur tum jaan jaoge ke haq hamare saath hai

Rasulallah ne mujhe 2 paishgohi kit hi, ek ye Ali jab tu kharjiyo se larega tere 10 se zyada admi maare nahi jayenge aur kharjiyo ke 10 se zyada bach kar nahi ja payenge, dusri ye ke inme ek shaks hoga uska naam Zuwul Sadiya iski nishani ye hai ke uski gardan aur kaan ke darmiyan ek ghosh ka luthra aisa hoga jaisa aurat ka pistan hota hai, tum jung karo, jab jung jeet jayenge haq tum par khud wazey ho jayega. Subah jung hui aur wohi hua jiski apne khabar di thi

16. Badshakuni shirk hai, jaise, kaanch ka glass tut gaya, crow ne kanw kiya mehman ane wala hai, albatta, naik fail achi cheez hai, jaise raaste me aalim se mulaqat ho gai, koi mazar mil gayi safar ke doran apne salaam kiya, khuch khusbu ka jhoka aya)
17. Abdur Rahman ibn Muljim fatah ki khabar dene pehle Kufa pahoncha iski nazar 'Kitamah' par pari, isse ishq aur nikah ki chahat zahir ki, isne Hazrat Ali رضي الله تعالى عنه ke sir ki shart rakhi, Naherwan ki Jung me is Kitamah ke 12 khandan ke log maare gaye the ye unka badla lena chahti thi
18. Hazrat Ali رضي الله تعالى عنه Koofa loatey, mimbar par ap ek ashar parte hain jiska mafoon ye tha, ke ankareeb jo mujhe qatl karne wala hai use intezaar kis baat ka hai, agar wo qatl ke liye taiyar hai to mai bhi apni gardan liye hue uski khidmat me hazir hun, muljim samajh gaya, ke ishara uski taraf hi hai, uthkar apke kadmo me ata hai, ap farmate hain, ke mai iski zindagi chahta hun aur ye meri maut chahta hai, kaha ye kaise hoga ap kyun kehte hain ke mai apka qatl karunga, farmaya ke ye hokar rahegi, tabhi apke ek sathi khare hote hain

Huzur hum dekh rahe hain ke jab se Naherwan ki jung fatah hui uske baad se hi ap apni moat ki baat kar rahe hain, ap qatil ki nishaniyan batate hain, naam nahi batate, ap Huzur hukm dijiye ke hum usko pakar lain, farmaya, ke kis jurm me pakroge usne to mujhe abhi qatl hi nahi kiya, kya jurm hai uska. 19 ramzan ki shab ko ap Imam Hasan ke ghar par thehre hue the, ap bahar nikle apni daari sehlata hain asmaan ke taraf dekhte hain aur baar baar farmate hain, "sadaqa Rasulallah ﷺ"

Allah ke Rasul ne sach farmaya, Imam Hasan arz karte hain, baba jaan, ke nana jaan ne kya sach farmaya, beta hasan yehi wo raat hai tujhe mujhse juda kar diya jayega, yehi raat Rasulallah se milne ki raat hai, yehi raat parwar digar ki bargah me hazir hone ki raat hai, kaha baba jaan jab ap sab jante hain to hukm dijiye ke mai us qatil ko qatl kar dun, kaha beta kis jurm me use qatl karoge, apne kaha ke hum uspar pehra baitha dain, farmaya ke taqdeer e elahi me jo likha ja chuka usko badla nahi ja sakta, lehaza mujhe koi pehre ki zarurat nahi.

Puri raat ap Koofa ki Jama Masjid me ibadat karte rahe, sehri ke wakth Imam Hasan ke janib se sharbat laya gaya, nosh farmaya, fajr ki azaan khud hi di apne, idhar Kitamah ke ghar ibn Muljim soya hua hai, azaan ki awaaz aati hai, kitamah ne isko uthaya dekh azaan Ali de rahe hain aur yehi moaka hai iska matlab Ali is wakht tanha hai jaa apna wada pura kar, isne apne saath 2 admi aur liye taki agar iska waar chuk jaye to wo Ali ka qatl kar dain.



Kitamah ne isko zaher me doobi hui talwar di, ye masjid aata hai, apne Sunnat ki niyat bandhi pehli rakat ka sajda kiya aur dusri rakat ke qayam me khare the, ke tabhi ibn Muljim saamne aya aur apki peshani par sakht waar kiya peshani zakhmi hui khoon ka fuwwara nikla, chehra aur daari surkh ho gayi, Ibn Muljim aur iske dono saathi bhage, ek hi waar me kaam ho gaya, isko pata tha ke agar dusre waar ke liye ruka aur agar Ali ne iska haath pakar liya to koi taaqat nahi jo iska haath Ali ke haath se chura sakey

Masjid me shoar hua, Imam Hasan aur dusre ashaab doare, apne haath se daari par phere aur haath me khoon liya aur uchala aur farmaya, ke sadaqa Rasulallah ﷺ "Allah ke Rasul ne sach farmaya, aur dusra jumla farmate hain "fustoberabbil kaaba"kasam rabbe kaaba ki mai qamyab ho gaya.

Imam Hasan رضى الله تعالى عنه arz karte hain, ke baba jaan ye kaun si kamyabi ka moaka hai, kya Rasulallah ne sach farmaya tha, kaha beta, tumhare nana ne kehta hai ke Ali jis wakht tumhari daari surkh ho jaye, ek martaba mai beemar tha, Rasulallah meri iyadat ko aye, mai tez bukhari se tap raha tha, aur mujhe zindagi se umeed nahi thi, maine arz kiya ya Rasulallah , agar moat hai to ap mere liye dua kijiye ke meri rooh jo hai asaani se nikle, ye takleef jo mai bardaash kar raha hun ye takleef khatm ho jaye, Allah ke Nabi ne farmaya, ai Ail abhi to tumhe sehat hogi, tumhari to shahadat hogi aur us wakh tum shaheed hoge jab tumhari daari surkh kar di jayegi, ye wohi moaka hai

Ghar laya gaya, tabeeb aye, bole ke ye itna shadeed war hai ke iska ilaaj na mumkin hai, khuch dawai di, apne farmaya ibn Muljim mera qatil hai, usko laya gaya, ye jakar apne chacha ke ghar me chup gaya tha, isko maaro peeto nahi, jo mujhe khane ko do isey bhi wohi do, aisa hi kiya gaya, ke agar mai mar jaun to mai apne bete Hasan ko wasiyat karta hun ke isne mujhpar ek war kiya is par bhi ek hi waar karna aur agar mai bach gaya to mai khud iska faisla karunga

Apki 21<sup>st</sup> Ramzan ko shahadat waqey hoti hai, ibn Muljim ko pakar kar laya gaya, apne walid ki wasiyat par amal karne chahte tabhi apke khuch saathi ne kaha ke ai Imam Hasan ap ise hamare hawale kar dijiye taaki hum apni isko khuch takleef dekar apni khuch bharaas nikal saken, wasiyat apse kit hi humse nahi

Imam Hasan رضی اللہ تعالیٰ عنہ raazi hue, unhone inteqaam andaaz me uski pair ki ungliyan kaanti, wo hasta hai, zubaan hil rahi hai khuch par raha hai, haato ki ungliyan kaanti iski zubaan tab bhi hil rahi thi, baazu se haath kata tab bhi ye muskura raha tha aur khuch par raha tha, tabhi apke saathiyo me se ek saathi kehte hain ke ye khuch par raha hai iski zubaan hi kaat do, ye sunte hi Muljim cheekha ke meri zubaan mat kato, tum chaho to meri gardan kaat lo, zubaan mat kaatna, mai is zubaan apne rab ki zikr e elahi kar raha hun, baher haal iski zubaan nahi kaati gayi, phir Imam Hasan agey bare aur ek hi waar me uska kaam tamam kar diya

19. Qatil e Ali ke ibadat ke ye haal tha ke ek lamha bhi ibadat se ghafil rehna isko manzur nahi hai, ko kisi bi ibadat dekh kar mutassir mat hona

20. Hazrat Abdullah Ibn Mubarak ek Hadees nakal kar farmate hain, ke Hazrat Muawiyah رضی اللہ تعالیٰ عنہ ki badgothi karne wala jahannami kutto me se ek kutta hoga, hum sirf ye keh kar tawak'kuf karte hain "Haq to Ali ke saath tha, Ameer Muawaiyah khatey e ijtehad par the"

21. Hazrat Ali ke Kabr E Mubarak ki kai riwayat hai:

(a) Oont par le jaya gaya apke jisme aqdas ko, oont bidqa, apke jisme Mubarak ko le gaya aur phir farishto ne apko dafn kiya

(b) Hazrat Fatema رضی اللہ تعالیٰ عنہا ke bazu me apko dafn kiya gaya

(c) Imam Hasan, Imam Hussain, Kambar apka ghulam aur khuch sathi le ja rahe the apke janaze ko Khizir عليه السلام zahir hote hain unhone rehnumayi ki aur wahan par dafn kiya gaya

(d) Apke ghar Koofa ke andar ki apko dan kiya gaya, ya phir Koofa ke Jama Masjid ke kareeb apko dafn kiya gaya

(e) Apka jo mazar hai wo Najf me mashur hai

Hazrat Haroon Rasheed رحمه الله عليه ek martaba shikr ke liye nikalte hain, shikari kutto ko unhone khuch janwar ke piche chora, ek maqam par wo janwar aur wo khutte bhi ruk gaye, dekha to bahot hairaan hue, chunache apne iska zike ek buzurg se kiya, wajah batayi ke isliye ke yahan Maula e Qayenat Ali ka mazar hai, tum kaise keh sakte ho

Unhone bataya, suno, Imam Zainul Abedin aqsar yahan akar fateha para karte the, Imam Baqar bhi aya karte the, mere walid Imam Zainul Abedin ke saath raha karte the aur mere walid jab mai chota tha mujhe yahan laya karte the, goya ye is baat ke daleel hai ke Maula Qayenat yahan maffun hain

Haroon Rasheed ne wahan patthar waghera laga diya, aur aane wale badshah mazar tamaeel karte rahe, wahed maghbara hai jahan 40 ton sona laga hua hai

Yehi wo jagah hai jo Najf Ashraf kehlati hai, Jamhur Ullema ka ittefaaq yehi hai ke Najfashraf hi apka mazar e aqdas hai

- (f) Jis oont me Hazrat Ali ka jism tha wo gum gaya aur phir wo Koofa, Iran, waghera se hota hua Afghanistan pahonch gaya, yahan Hazrat Ali ka bahot alishan mazar bana hua hai. Afghani Ullema kehte hain ke hum 5000 kitabo se sabit karne ko taiyar hain ke Hazrat Ali ka mazar ye hai

## **12. Rasulallah ﷺ ke Hajj ke baad ka wakiya:**

Hadees: Nabiye Kareem ﷺ Hazrat Ali رضي الله تعالى عنه ka haath pakarte hain aur irshad farmate hain, logo, jaan lo, "jiska mai maula, Ali uska maula", mai jis tarah khazano ka baatne wala, Ali bhi us tarah baatne wala, jiska mai madagaar, Ali bhi uska madadgaar, jiska mai hafiz, Ali bhi uska hafiz

- Jame Tirmizi, Hadees 3713
- Al Musannaf, Hadees 32072
- Al Mustadrak, Hadees 4652
- Majemul Kabeer, Hadees 12593

1. Nuzhatul Majalis, Vol 2, Pg 669

Hazrate Khadijatul Qubra رضى الله تعالى عنها farmati hain ke mere shikam me jab Khatun e Jannat Fatema tuz Zehra رضى الله تعالى عنها mere shikam me ayin, to jab mai saans leti thi to mere saans se khushbu aya karti thi, andhere me mere shikam se noor zahir hota jisse pure gahr me roshni ho jati, jab ghar me koi nahi hota to Fatema shikam me mujhse guftagu kiya karti

Jab Fatema ke tulood ka wakht aya to dayin ko bulaya maine, pr koi nahi ayin ye kehkar ke tumne Mohammad ka deen qabul kar rakha hai aur hamare budho ko bura kehti ho, to Allah ne Amma Hauwwa, Hazrat Maryam, Hazrat Asiya, Hazrat Qulsoom (Hazrat Musa ki bahen) رضى الله تعالى عنهم ko jannat se apki dai banakar bheja, phir Fatema ki wiladat hui, ap paida huin Elaan e Nabuwat ke pehle saal me

2. Fatema ke arabi zubaan me maaney hote hain 'jahannam se azaad karne wali'

Khud isey Rasulallah ﷺ ne farmaya hai, logo, maine apni beti ka naam Fatema isliye rakha, Allah Tala ne ise chahne walon ko jahananam se azad farma diya hai

- Kanzul ummal me Husamuddin Hindi Vol 2 Pg 219 par nakal kiya
- As Sawarikhul Moharrika me Pg 151

3. Rasulallah ﷺ ne khud Fatema ka laqab 'Zehra' rakha matlab Jannat ki Qali, bachpana apka muqaddas, ap ghusse ke alam me dua e halaqat karna chahti par Rasulallah ﷺ apko rok dete ke mai Nabi banakar bheja gaya hun, Tableegh me apke saath madagaar rahin

4. Hadees: Rasulallah ﷺ ne Hadees me farmaya, ke meri maa Hauwwa salamun alaiha ko jo husn diya tha, Allah ne jab husn ko paida kiya uske 100 hisse kiye, 99 hisse meri maa Hauwwa ko de diya aur 1 hisse ko puri qayenat ki aurto me taqseem kar diya. Adam عليه السلام ko jannat me dil khyal ata hai ke Allah ne meri biwi ko kya khub husn diya hai, ke tabhi Jibreel عليه السلام hazil hue aur apko le gaye Jannat ke us goshey me jo ab tak apse poshida rakha gaya tha, apne dekha ke ek haseen jora jhula jhul raha hai, apne pucha ye haseen kaun hai jo meri biwi se zyada haseen khubsurat aur jameel hai, farmaya ke ye apki hi aulad me se

5. Apki umr 9 saala ki hai, apki walida sakht aleel hoti hain aur ye 'marzul moat' ka wakht hai, apko bulaya aur farmaya ke meri khwaish hai aur Rasulallah ﷺ tumhare

kisi baat ko mana nahi karte hain, mai apnu khwaish ko tumhare waseele se Nabi ki bargah me arz karna chahti hun (Arodatus Shohadah, Hazrate Shah Abdul Haque Mohaddis Dehliv رحمه الله عليه, Pg 54) ke mere kafan wo chadar ho ke jis par Rasulallah ﷺ par wahi ati thi aur ap wo chadar oar liya karte the

Fatema رضي الله تعالى عنها ap ﷺ se arz karti hain, ap ﷺ ke ankhon me aansoo aa gaye, chadar lekar aate hain usme khuch paiwan lage hue hain, Khadija ap mujhse kehti to kya mai mama karta, ye lo chadar, ke tabhi Jibreel عليه السلام hazir hote hain, Allah farmata hai ke Khadija ne ai mehbub deen ki tableegh me apna saar maal Allah ki raah me de diya, Khadija ka kafan hamare zimme hai, usi kafam me apki tadfeen hui

6. Apki umr 15 saal ki hui, Hazrat Ali ne khamosh rehkar apki sahabzadi Fatema se nikaah karne ki khwaish zahir farmayi, Rasulallah ﷺ Fatema ke paas gaye, Ali ke rishte ki baati batayi to ap Sharma ke chali gayin, ab wapas Sarkar Ali se puchte hain ke mehar me tum kya tai karte ho, to Ali ne kaha 400 mishkaal mutayan karta hun, Nabi akar Fatema ko batate hain , arz karti hain ke mehar to kam hai, mai apke chach zaat bhai ki haisiyay aur azmat ko acche tariqe se janti hun par mai bhi to apki beti hun, mera maher to dusri aurto se khuch hat kar aur buland hona chahiye, pucha to tum batao, ke kya maher hona chahiye

Fatema ne arz kiya, ke Allah ke Nabi apne hi farmaya, ke Allah ne mujhe hukm diya ke mai Fatema ka nikaah Ali se kar dun, to mera mehar bhi Allah muttayan karega, mai apne mehar ka mutalba Rabbey Qayenat se karti hun, farmaya, beti ab ye tere aur tere rab de darmiyan ka mamla hai, Mohammad isme se hat jayenge

Jibreel عليه السلام aate hain, ek kagaz pe tehreer likhi hui hai, arz karte hain, Ya Rasulallah, Rabbey Qayenat ne mujhe bheja, parwa digar ne Fatema ka maher 70000 jahannamiyo ki azaadi muttayan karta hai. Huzur ﷺ ne Ali ko bulaya, zahiran mehar 400 mishkaal aur batenan mehar mere gunehgar ummatiyo ki maghfirat

7. Nikaah ke wakht Jibreel عليه السلام aate hain, kehte hain, Ya Rasulallah, zameen par Ali ke nikaah ka qudba ap parenge, parwar digar ne asmaano me Ali ka nikaah para diya hai, aur usme 40000 muqarrib farishte mojud the

Najratul Majalis - puri jannat ko sajaya gaya, qudba Janabe Adam عليه السلام ne paraya, mai gawaah banaya gaya mera bhia Mikael bhi gawah tha aur wakeel khud parwar digar e alam tha

8. Rasulallah ﷺ ne jo jahez apni sahebzadi ko diya, Hazrate Ayesha رضى الله تعالى عنها ko Huzur ﷺ ne jahez taiyar karne ki zimmedari di, jahez me ek chadar, ek bistar sada kapro ka bana hua, khajur ke patto ki bani hui chatayi, ek chakki thi aata peesne ki, mitti ke do gharey paani peeney ke, 4 mitti ke glass, tambe ka ek loata, 1 jora kapra, chaandi ke 2 baazuband, 4 takiye jisme khajur ke patto ko bareek pees akr bhar diya gaya tha, aur chamro par likhi hui quran ki chan surten
9. Shaadi ke pehli raat hai Khatun e Jannat ki, darwaze par ek khatun aati hai aur apni bacchi ke liye khuch kapre mangti hai, apne pehle khuch purane kapre dena chahe foran hi ap wapas muri aur dulhan ka naya joara utara purana zebetan kiya aur wo dulhan ka naya joara apne us khatun ko de diya
10. Quran: Allah fermata hai, musalmano, hargiz tum bhalai ko na pahonchoge, jab tak tum uski raah me wo kharch na karo jo tumhe sabse zyada mehbub hai
11. Shaadi ki dusre din subah Rasulallah ﷺ apni beti ko lene aate hain, Ali se ijazat mangi, Khatune Jannat apne ghar ayin, Nabi ﷺ ne unse pucha ke ai Fatema tumne Ali ko kaisa paya, arz kiya, abba jaan kisse apne mera nikaah kar diya, bare ajeeb shaks hain, kaha kya hua beti, kaha ke abba jaan, jab mai apne shohar ke kamre me dakhil hui to dekha ke zameen shaadi ki mubarakbaad paish kar rahi hai aur Ali adhi raat tak zameen se guftagu karte rahe, mujhe khoaf taari hua ke ye kaisa insan hai jisse zameen guftagu kar rahi hai, Nabi muskurate hain, beti tu bhi Ali se fazilat me kam nahi, Ali se zameen guftagu kar rahi thi aur tu apne kaano se sun rahi thi
12. Hazrat Ali رضى الله تعالى عنه ka walima – Saad ibn Waqas رضى الله تعالى عنه ne ek dumba diya, sahabi apne apne gharo me se khajur lakar ikhatta karte hain, gosh bhunaya gaya aur khajur khaya gaya, Ali ka walima ho gaya
13. Ma-arejun Nabuwat me Hazrat Allama Imam Wayid Moinuddin Kashfi As Shafeyee رحمه الله عليه me likha hai, ke ek martaba Jumme ka din hai, Hazrat Ali رضى الله تعالى عنه pahonche, Nabi ﷺ qudba irshad farma rahe hain, “ai log Hazrat Sulaiman عليه السلام ki ek sahabzadi thi, bari khubsurat aur jameel thi, nikaah kiya apni beti ka aur jahez me ek soney ka taak apne damaad ke sir par pehnaya aur ek sone ka takht diya jo damaad ke baithne ke liye diya, aur andaaz laga lo ke kya kaya nahi diya hoga”  
  
Hazrat Ali رضى الله تعالى عنه ke dil me khyal agaya bashri taqaze ke aitbaar se Sulaiman عليه السلام to hamare aka ke ghulam ke hain, agarche Nabi hain magar aka ke maqam

aur martaba me kamtar hain, to Rasulallah ﷺ ko bhi khuch zyada dena chahiye tha, magar foran apne kyhal ko jhatka, ap ghar tashreef laye, dil me lahol para, baat khatam ho gayi. Apne khana khaya, bistar par lait gaye, khwab me dekha ke Fatema bin Rasul رضی اللہ تعالیٰ عنہا ka ek bara khubsurat alishan mahal hai, khubsurat kanizain, doodh, shahed ki nahrain beh rahi hain, ap andar dakhil hue, Fatema ne apko takht par baithaya, ke tabhi haseen hoor jo kaneez hain apki, apne usko hukm diya ke hamare shohar aye hain, khuch peeney ke cheez paish karo, Ali peetey jaate aur aur us kaneez ko dekhte jaate, puri jannat me jitni kanizian mojud thin un sabhi me ye sab se afzal, Fatema ne pucha ke ap isey kyun itna dekh rahe hain, farmaya, husn lajawab, salikhe mand hai, andaaz bara acha hai, Fatema muskurati hain aur kehti hain ye hamari kaniz hai, aur ye Sulaiman عليه السلام ki wohi beti hai

Jaise hi Hazrat Ali bedaar hue, muskurate hue soche ke aaj khatun e jannat ko Rasulallah ﷺ ki bargah se kya mila hai wo dekh chuka hun, Fatema kareeb aati hai, kehti hain “ai Hasan ke walid” ap muskura rahe hain, bataiye apko hamari kaniz kaisi lagi

#### 14. Nemat mile to shukr karo, na mile to sabr karo:

Khandan Ahle Bait ke ghar me 3 din se faaka chal raha hai, Hazrat Fatema رضی اللہ تعالیٰ عنہا ne Hazrat Salman Farsi رضی اللہ تعالیٰ عنہ ke zariye se ek Yahudi ke yahan se khuch sood bulaya, usko taagey se buna, Ali ko diya ke isko le jakar bazaar me baich dijiye, iska nafa hum apne kharch me le ayenge aur sala wapas kar denge jo udhaar li hai. Hazrat Ali رضی اللہ تعالیٰ عنہ bazaar gaye, 300 dirham se wo sood bika, loat rahe the, ke ek sahil ki awaaz suni, ke ai logo mai muflis aur pareshan hun, hai koi jo mere karz mere sir se utar de, ap paas gaye, pucha to us sahil ne karz 300 dirham bataya, apne wo firokht ke 300 dirham us sahil ko de diye, wapas ghar toate, puri baat batayi, Hazrat Fatema farmati hain bahot acha kiya apne

Phir ap baccho ke bhuk ka haal dekhe ap ro parey aur bazaar nikle khuch mazduri talash karne, raaste me ek shaks surkh rang ka haseen aur jameel khubsurat nojawan oont ki lagam pakra hua ja raha hai, usne apse bazaar ka raasta pucha, farmaya ke mai wahin jaa raha hun mere saath chalo, pata chala ke wo apna oont bechne ja raha hai, nojawan bola ke ap khareed lijiye to mujhe bazaar jaane ki zarurat nahi paregi, apne farmaya ke mere paas paise nahi, usne zid kari bahot aur keemat 300 dirham batayi, paise jab hoan tab de dijiyega aur mai khud apke ghar se udhar ki raqam le ayunga, bahot zid ki usne, ap maan gaye, aur oont le liye usse.

Ab ap wo oont lekar chale socha ke mai issey hi baich dunga bazaar le jakar waise bhi ap bazaar hi jaa rahe the, khuch dur hi chale they ke dusre shaks mila, pucha, Ali kahan jaa rahe ho, boley, oont ko bechne jaa raha hun, bola mujhe baich do, apne kaha, haan mujhe to baichna hi hai, aur keemat 600 dirham usne khud tai kar di, ap boley ke maine to 300 me kharida hai, tum zyada keemat de rahe ho, oont de di aur 600 dirham le liye apne. Apne socha 300 dirham nafey ke aur 300 dirham utha kar rakhunga wo ayega to usey udhar ke loata dunga.

Phir ap bazaar gaye, khana peene ka samaan kharida, wapas ghar tashrif laate hain, dekhte hain ke Rasulallah ﷺ mojud hain aur jaisi Ali pe nazar pari Huzur ﷺ ki ap muskuraye, kaha, Ali jo sauda hua uski khabar mai dun ya tum doge, kaha, Allah aur uska Rasul behtar jaante hain, suno Ali, tumne us saahil ko 300 dirham diye, Allah ko tumhari ye ada itni pasand ayi ke jo ootni laya the wo Jibreel the aur jo khareed kar le gaye wo Mikael the aur ootni wo Kaswa thi jispe mere beti Fatema baith ke Jannat me jayegi

15. Hazrat Osman رضى الله تعالى عنه ne ek jumme Huzur ﷺ ki aur sahabi ki dawat kari: Jumme ka din hai, Nabi qudba irshad farma rahe hain, namaz se farik hue, Hazrat Usman e Ghani رضى الله تعالى عنه kareeb aye, Rasulallah aaj apki mere ghar me dawat hai, sahaba jitney ap chahen lekar aa sakte hain, sabhi ki dawat hai. Rasulallah ﷺ agey hain, piche sahaba hain, ap رضى الله تعالى عنه ﷺ ke khuch piche chal rahe hain aur Nabi ke kadam gin rahe hain masjid se lekar Usman ke ghar tak, ap ﷺ ne dekha ke Usman ke lab hil rahe hain, pucha Usman kya par rahe ho, kaha, ke maine mannat maani thi, ke agar ap mere dawat kabul kar lainge to Masjid e Nabawi se lekar mere ghar tak ap jitne kadam chal kar ayenge, har kadam ke aiwaz mai ek ghulam azaad karunga, Rasulallah ﷺ muskuraye aur dua farmayi.

16. Hazrat Ali رضى الله تعالى عنه ne agle Jumma Rasulallah ﷺ ko sabhi sahabi ke saath dawat di, sabhi ghar tashreef laye, Fatema ne wazu kiya, musalla bichaya, sajdah kiya, dua farmayi, dekha pura karma Jannati khano se bhara hua hai, sabhi ne shikam sair hokar khaya, sabh ne khane ki tareef kari, Sarkar ne duain di. Ali kehte hain Fatema se, ke magar bint Rasul, hum Usman ki tarah ghulam nahi azaad kar paye, Fatema ne farmaya, apne rab se, Nabi ke har kadam ke aiwaz jahannami ko azaad kar de, Jibreel aate aur kehte hain ke Allah ne Nabi ke har kadam ke aiwaz me 70000 jahannamiyo ko azaad kar diya gaya hai



1. Nabi ki tableeqh ka ajr Allah dega aur Ahle Bait se Mohabbat:

Quran e Kareem me Ahle Bait ki fazilat jagah ba jagah byan ki gayi hai -

(a) Para 25, Surah Ash Shura, Ayat 23

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ط

Ahle Bait ka maqaam bataya parwar digar ne, aur apne mehbub ke zariye se apne bando ko irshad farmaya, mere Ahle Bait ki mohabbat tum par wajib hai

Hadees: Rasulallah ﷺ ne irshad farmaya, jisne apni tabiyat se tafseer ki quran ki uska thikana jahannam hai

Quran ko sahebey Quran se samajhna parega, aur sahebe Quran se sahaba ne samjha aur Aiyyimma ne usko tafseer me nakl kar diya

Shaney Nuzul: Rasulallah ﷺ aur Ahle Baiti Nabuwat bawajud iske ke qayenat ke malik the, bari saadi zindagi guzarte the, baaz sahaba ne dekha jab ye, baadshaho ke safeer aate hain, Nabi unse mulaqat karte hain to bare saada kapro me hote hain, mashwara kiya ke hum maal jama karen aur ap ﷺ ko de dain ke khushal zindagi guzar saken, ache libaz nazar kiye jaye, ittefaaq ho gaya is par

Sabhi sahaba ne bar char kar hissa liya, raqam aur baki saari ashiya jama hogayi, to ye lekar Rasulallah ﷺ ki khidmat me hazir hue, ap hujre mubarak se bahar tashreef late hain, puchte hain, ke ye sabh kya hai, arz kari puri baat aur apni koshish batayi, farz bataya apna, qubul karne ki guzarish kari, Nabi ne is ashiyo par ek nazar daali ke tabhi is ayat ka nuzul hota hai

(b) Para 12, Surah Hud, Ayat 51

يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنِّي أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي ط

Is ayat me Quran Hazrate Hud عليه السلام ka jumla nakal kiya jata hai, ke Hazrate Hud عليه السلام kehte hain apni koam se, ai meri koam mai jo tumhe tableeg kar raha hun iske aiwaz me mai tumse koi ajr nahi mangta mera ajr to uske zimme karam par hai jisne mujhe paida kiya

(c) Para 19, Surah Ash-Shu'araa, Ayat 127

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُمْ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ

Hazrat Saleh عليه السلام ka jumla nakal kiya jata hai, ke Hazrat Saleh عليه السلام kehte hain apni koam se, mai tumhe jo samjha raha hun jo tableeg kar raha hun iske aiwaz koi ajr nahi mangta, mera ajr to rabbul alameen ke paas hai

(d) Para 19, Surah Ash-Shu'araa, Ayat 145

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُمْ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ

Hazrat Loot عليه السلام ka jumla nakal kiya jata hai, ke Hazrat Loot عليه السلام kehte hain apni koam se, mai tumhe jo samjha raha hun jo tableeg kar raha hun iske aiwaz koi ajr nahi mangta, mera ajr to rabbul alameen ke paas hai

(e) Para 19, Surah Ash-Shu'araa, Ayat 180

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُمْ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ

Hazrat Shoaib عليه السلام ka jumla nakal kiya jata hai, ke Hazrat Loot عليه السلام kehte hain apni koam se, mai tumhe jo samjha raha hun jo tableeg kar raha hun iske aiwaz koi ajr nahi mangta, mera ajr to rabbul alameen ke paas hai

Har Nabi ne kaha mai ajr nahi mangta mera ajr rabbe kareem ke paas hai, magar Rasulallah ki Ahle Bait ki khususiyat ye hai ke quran kehta hai ke apka ajr to rab ke paas to hai, inko ajr akhirat me diya jayega, magar musalmano ko hukm diya ja raha hai, ke mere nabi ke khanwadey itne ehmiyat ke hamil hain ke duniya me to ajr inko chahiye aur akhirat me jo mujhe dena hai mai dunga, duniya me inka ajr to ho nahi sakta ye na mumkin hai, magar khuch haq ada karna hai, zarrey barabar bhi khuch haq ada karna chahte ho, to mere nabi ke Ahle Bait se mohabbat karo

2. Hadees: Hazrat An Abdur Rahman ibn Abi Laila رضى الله تعالى عنه se riwayat marwi hai, Rasulallah ﷺ ne irshad farmaya, logo, tumme se us wakht tak koi momin nahi ho sakta, us wakht tak, jab tak wo apne ap se zyada mujhse mohabbat na kare, apne khandan se zyada mere khandan se mohabbat na kare, jab tak wo meri nasl se, meri aal se, apni aal aur nasal se zyada mohabbat na kare, aur jab tak apni zaat se zyada mohabbat meri zaat se na kare, wo hargiz momin nahi ho sakta

- Shoaibul Imaan, Vol 2, pg 190, Hadees 1505
- Masnadul Firdaus, Vol 5, Pg 154, Hadees 7795

3. Hadees: Allah ke Nabi ﷺ ne apni chadar li, Hazrate Ali رضی اللہ تعالیٰ عنہ aye chadar me le liya, Hazrate Fatima رضی اللہ تعالیٰ عنہا aye chadar me le liya, Hazrate Hasan رضی اللہ تعالیٰ عنہ aye chadar me liya, Imam Hussain رضی اللہ تعالیٰ عنہ aye chadar me liya, aur asmaan ke taraf nigah karke arz kiya, ai Allah ye mere Ahle Bait hai, ye mere khandan wale hain, inse mohabbat tum par farz wajib hai

- Sahi Muslim, Kitabul Manaqib, Baab – Fazail e Ahle Bait Hadees 2424
- Imam ibn Abi Shaiba ne Al Musannaf, Vol 6 Pg 370 Hadees 36102
- Musnade Ahmed Vol 2 Pg 672 Hadees 1149
- Imam Hakim ne Al Mustadrak Vol 3 Pg 159 Hadees 3707
- Imam Bahyqi ne Sunanul Qubra me Vol 2 Pg 149

4. Hadees: Hazrate Saad ibn Waqqas رضی اللہ تعالیٰ عنہ se riwayat hai, kehte hain, ke jis wakht ye ayate kareema nazil hui, Para 3, Surah Ale Imran, Ayat 61

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَابْنَاءَكُمْ

ai mehbub, ap pukariye inko, bulaiye inko, lao tum apni aurto ko apne beto ko lao, aur hum apne beto ko layen

Jis wakht ye ayat nazil hui Najraan ke padriyo se mubahila hua, to apne pukara bulaya, “aliyan wa fatemata wa hasanan wa hussaina”, aur apne apney haatho ko buland karke kaha, rabbe qayenat ye mere khandan wale hain

- Muslim Sharif, Vol 2, Hadees 2404
- Jame Tirmizi, Vol 5 Pg 638, Hadees 3724
- Musnade Ahmed, Vol 1, Pg 185, Hadees 1608
- Imam Nasai ne Sunane Qubra, Vol 5, Pg 107, Hadees 8399
- Imam Hakim Al Mustadrak, Vol 3 Pg 163 Hadees 4719
- Imam Bahyqi me Sunan ul Qubra me Vol 7, Pg 63, Hadees 13169

5. Hadees: Hazrate Saad ibn Waqqas رضی اللہ تعالیٰ عنہ se riwayat hai, kehte hain ke Allah ke Rasul ne irshad farmaya, ke kasam us parwar digar us zaat ki jiske kabze e kudrat me meri jaan hai, logo, jisne mere Ahle Bait se bugz rakha, keena rakha, ba-rozey qayamat Allah use jahannam me dakhil karega

- Imam Hakim Al Mustadrak, Vol 3 Pg 162 Hadees 4717
- Imam ibn Hibban ne As Sahi me Vol 15 Pg 435 Hadees 6978
- Imam Zahybi ne Siyarul Elamul Nawala Vol 2 Pg 123
- Imam Zarkani ne Al Mohaibul Ladunya ki sharah me Vol 7, Pg 30

6. Ek martaba Khatun e Jannat beemar ho gayi, bistar par hai, Hazrat Ali رضي الله تعالى عنه tashrif laye aur farmaya ke mai apke kya ladun bataiye jis cheez ke liye dil chah raha ho mai wo la dun, bahot kehne par apne anaar khaney ki khwaish zahir ki, Ali bahar nikle, paisey they nahi apke paas, apne ek Yahudi ke kuan ki paani dhol kar mazduri ki, khuch paise miley, apne anaar liye, ghar loat rahe the, ek nabina sahil bhuka baitha tha khuch khaney ko maang raha tha, apne suna, uske paas gaye, ek pal ruk kar ye socha ke pehli baar bint Rasul ne khuch manga, ek kashma kash thi, par agle hi pal us bhuke ko anaar de diya aur apne saamne hi khane ko kaha.

Ap ghar pahonche, dekhte hain, ke bint Rasul sehataab hain, ghar ke kaam kar rahi hain, jaise ap par nigah pari, muskura kar kehti hai, ai Hasan ke walid, ap anaar sahil ko khila raha the dil mera bharta jaa raha tha, Allah ne mujhe sehat de di ke tabhi Hazrat Salman Farsi رضي الله تعالى عنه anaar ka ek tokra lekjar salaam karte hue hujre me dakhil mhue, boley ye Jibreel kekar ayen hain aur Rasulallah ﷺ ko diya aur Allah chahta hai ke ye anaar apke (Rasulallah ﷺ) ke dastey mubarak se Ali ko diya jayen. Apne us tasht me rakhe anaaro ka shumar kiya, usme 9 anaar the, apne kaha, ke Salman apse khuch ghalit ho gayi hai, ye hamare liye nahi wapas de do, Salman muskuraye, ye ap kaise keh sakte hain, isliye ke rab farmata hai, ke tum meri raah me 1 kharch karoge, mai 10 dunga, lekin ye 9 hain, Salman ne 1 anaar ko apney kurtey me se de diya, boley Ali, mai azmaa raha tha, anaar to 10 hi aaye hain.

- Durrul Naseheen Vol 1 Pg 163

7. Wakiya: iske raawi Hazrate Qaab ibn Haibar رضي الله تعالى عنه , kehte hain ke Banu Sulaim kabile ka ek arabi Rasulallah ﷺ ke paas aata hai, aur bhi sahabi tashreef farma hain, ye aakar Rasulallah ﷺ ke saath battamizi se baat karta hai, Mohammad tu aisa hai, tu jadugar hai, Hazrate Umar jalaal me khare hote hain ke Ya Rasulallah ap hukm kijiye mai iska sir qalam kar dun, apne unko baitha diya, farmaya, ke bata teri haajat bata, kya chahta hai, tumme koi hai jo iski hajat puri kar de

Wo kehta hai ke ap Allah ke sacche Rasul hain, mai hajat ke liye hi aya tha, galiyan is bakraha tha ke apke sabr ka imtehaan lun, Sarkar ke haath me isne Islam qabul kiya. Farmaya, koi hai jo isey khuch de de, isey sawari ki zarurat hai, Hazrat Saab bin Obada رضي الله تعالى عنه ne isko apni taraf se oont diya, kaha aur koi hajat, kaha Huzur mere paas imama nahi hai sir par bandne ke liye

Hazrate Ali ne apna imama utarkar isey de diya, phir pucha aur koi hajat, bola khana khana chahta hun, Huzur ﷺ ne pucha ke kaun hai jo isko khana khila de, sabh khamosh, ghurwati ka daur tha, koi aage nahi aya, phir apne Hazrat Salman Pharsi se farmaya ke ise bint Rasul ke ghar le jao aur khana khila do

Hazrat Salman Pharsi رضى الله تعالى عنه use lekar pahonche, farmaya ke Rasulallah ka mehman hai aur Sarkar chahte hain ke ap isey khana khilayen. Mehmaan ko baithaya gaya, ghar par khuch tha nahi, Khatun e Jannat ne apni chadar Salman ko di ke ap isey le jaiye aur baich dijiye, raawi farmate hain ke ek hi chadar thi unke paas, aur usi se wo apne sir ko dhaak ti thin. Salman ne wo chadar lekar ek Yahood "Shamun" ke paas pahonche, chadar dikhayi ke ye khareedoge, dekha bola ke ye khareedne ke layek nahi hai, isme to paiwan lage hue hain

Hazrat Salman ne bataya ke jante ho ye chadar Khatun e Jannat ki hai, itna sunna hi tha, ke us yahood ne us chadar ko kareeb kiya bosa leta hai, bola ai salman tum bari muqaddas chadar le aye ho, bola ke agar duniya ka tamam maal ke badle me bhi is chadar ko kharreeda nahi ja sakta hai, andar jata hai pura maal lekar ata hai bola ke salman jitna chahiye le jaiye saath me mujhe bhi le chaliye ke mai Rasulallah ﷺ ki bargah me pahonch kar imaan me dakhil ho jaun, aur chadar bhi wapas tohfe me de di Hazrate salman ko. Khatun e Jannat ka maqam ye hai ke jiski chadar ka ek taar itna keemti ke puri qayenat ke barabar nahi ho sakti to wo zaat kitni keemti hogi

8. Hazrte Ayesha رضى الله تعالى عنها aur Khatun e Jannat me se kaun afzal hain, ullema me ikhtelaf hai aur unki alag alag rai - written earlier
9. Ap beemar huin, Hazrate Asma jo Hazrat Abu Bakr ki zohja hain, apki teebar daari karti thin, apne ghusl farmaya, letin, Khatun e Jannat ne apne wisaal ke wakht Ali se wasiyat farmayi, ap mere baccho ke saath acha saluk karna, ap kisi ache kabile me nikaah farma lena, mujhe raat me dafn karna, Hazrat Ali farmate hain ke asmaan ne kabhi apke baal ko nahi dekha tha, mere janaze ka kisi ko iqtela na karna, ap roney lagey, phir Malakul Maut hazir hote hain apki rooh kabz karne, apne Allah se ghila ki, ke aaj tak mujhe kisi ne chua nahi, meri rooh khud parwar digar kabz farmaye, awaaz ayi malakul moat loat aa. Apka wisaal 22 saal ki umr me hua, 15 saal ki umr me nikaah me ayin, kul azwaje zindagi hai 7 saal. Ap duniya ke wahid khatun jiski rooh parwar digar ne apne dastey kudrat se khud kabz farmayi

- Allama Imam Ismail Haqqi رحمه الله عليه ne Tafsiruhul Byan me Vol 5 Pg 237

10. Hadees: Nuzratul Majalis, Vol 2, Pg 228

Hazrat Abdullah ibn Abbas رضى الله تعالى عنه se riwayat hai, kehte hain, Jannat e Nayeem me log baghaat me honge, ke itne me ek noor buland hoga unke siro ke upar, to Ahle Jannat ghumaan karenge ke suraj tulu ho gaya hai, (halake suraj jannat me nahi hai), wo apas me kahenge ke parwar digar ne Jannat me suraj to rakha nahi phir ye roshni kaisi hai, ke tabhi jannat ka daroga Rizwan unko batayega, ye noor nikla hai Fatema aur Alike muskurane se jo noor nikla hai wo hai ye roshni

11. Umme Fazal, Rasulallah ﷺ ki chichi khwab dekhti hai, Hazrat Abbas ki biwi hain, ke chand asmaan se tuta aur goad me gira, ek riwayat ye hai ke Rasulallah ﷺ ke jism ka ek tukra kata gaya inki goadme daal diya gaya, jamhur ullema dusri riwayat par ittefaaq hai, ghabra gayin khwab dekh kar, harbarahat ke saath be daar hoti hain, Rasulallah ﷺ ki khidmat me hazir hoti hain, apna khawab sunaya, Huzur ﷺ ne farmaya ye bara acha khwab hai, khawab ye hai ke Fatema ek haseen aur jameel shehzade ko janam degi, tawlut karenge aur wo bacch apki goad me khelega

12. Ye riwayat Imam Hasan aur Hussain dono ke ta'alluk se aati hai, Umme Aiman jo Sarkar ki kaneez hain, ye Khatun e Jannat ke ghar jakar unke ghar ke kaamo me haath bata diya karti, ek martaba mai gayi dekha ap so rahi hain, mai dekhti hun ke chakki khud chalti, Imam Hasan رضى الله تعالى عنه ka jhula apne ap hil raha hai, Nabiye Kareem ﷺ ke paas bhagi ayi, farmaya, Huzur ﷺ ne irshad farmaya, Fatema rozey se hai thak kar so gayin, Allah ne farishto ko bheja hai, ek wo hai jo chakki pees raha hai aur dusra jhula jhula raha hai

13. Ek Yahudi ne Hazrat Imam رضى الله تعالى عنه se sawal kiya ke haq aur batil me kitna fark hai, farmaya ke 4 ungal ka, isliye ke insaan jo dekhta hai wo haq hai aur kaano se jo aqsar suna karta hai wo ghalat, baatil bhi hua karta hai

Imaan aur Yakeen me kitna farq hai, kaha 4 ungal ka, kaano se jo suna wo imaan hai aur ankhon se jo dekha wo yakeen hai. Maghrib aur Mashriq me kitna faasla hai, suno, suraj ke ek din ke safar ke barabar ka faasla hai

14. Hadees: Ibn Maaja ki Hadees hai, Insaan ke jhutha hone ke liye itna hi kaafi hai, ke har suni sunayi baat wo aagey dusre tak pahoncha de

15. Karamat: Hazrat Abdullah ibn Zubair kehte hain ke hum ek martaba Imam Hasan رضى الله تعالى عنه ke saath registan ke safar me the, ek jagah humne qayam kiya, ek shaks aya aaur Imam Hasan se kehne laga, ke apko Ibn Rasul kaha jata hai, Allah ne to apke nana me bare ata mojizat kiya the, kya ap me bhi khuch karamat hai ke nahi Apne farmaya kya dekhna chahta hai, kehne laga, ke khajur khani hai par us lakri se par us lakri se khajur ug jayen jo lakri mai dun, apne us reghistaan me gaara aur dua farmayi, apne haath phera, agle hi pal khajur ka darakht ban gaya, khajurain zameen par girne lagi

Kehne lage ke maan gaya apto bahot bare jadugar hain, apko jalaal aya, karamat ko jadu ka naam diya usne, aur wo agle hi pal kutta ban gaya, apka jalaal humne pehli baar dekha. Phir khuch dair ke baad jab ghussa thada hua, to humne arz kiya ke ye shayad apni ghalti maan kar ro raha hai, ap isey maaf kar dijiya aur wapas insaan bana dijiye, apne dua farmayi, wo wapas insaan ban gaya, ye tha ikhtiyar apka bhi

16. Imam Jalaluddin Suyuti رحمه الله عليه likhte hain Tarikhul Khulfa me ke Marwan Imam Hussain رضى الله تعالى عنه ki mojudgi me Masjid e Nabawi me apke Nana ke mimbar par baith kar apke walid Hazrat Ali رضى الله تعالى عنه ko gali bakta aur ap sabr farmate hain. Ek martaba raaste me bhi usne aisa hi kiya, ke bolte bolte uske naak me ghilazat agayi, sidhey haath ka stemaal kiya, Imam Hasan ne usey toka ke tune itni galiyan baki magar afsos tujhe itna bhi nahi mailum ke ghilazat ko is haath se nahi nikala jata, sharyat e mustafa ke khilaaf kaam ho ye mujhe manzur nahi, tu mujhe issey zyada galiyan bakta mai bardaash kar leta, tune mere Nana ki sunnat ke khilaf amal kiya hai

17. Imam Hasan رضى الله تعالى عنه ko zaher diya gaya

29 Safar apki umar 49 saal me apki shahadat hui, apko zehar diya gaya, ap rozey rasul pe 3 baar hazir hote hain aur teeno baar apke zahar ke asar khatam ho jata hai, jab 4<sup>th</sup> baar ap tashreef le jaate hain to awaaz aati hai, sahebzaade wo wakht nahi aya ke tu apne Nana se mulaqat ko pasand kar le, kaha, Nana mai apse mulaqat par raazi ho gaya. Jannatul Baqi me apko dafn kiya gaya. Zaher kisne diya isme ikhtelaaf hai Ullema Ekraam ka, ye hame nahi malum hum khamoshi ikhtiyar karte hain

1. Imam Hussain رضى الله تعالى عنه baar baar puchte hain, ke bhai ap bataiye ke apko zaher kisne diya, apne jawab me farmaya, jiska meri taraf ghuman hai agar wohi hai to Allah uske liye kaafi hai, aur agar wo nahi to ek na kusur ka mere qatl ke qasas me qatl kiya jaye ye mujhe gawarah nahi
2. Rasulallah ﷺ ki haqeeqat Noor hai aur ap zaheeran Bashr hain, batenan Noor hain, ye hamara aqeeda hai
3. Hamara haqeeqat 4 cheezo ka majmua hai, paani, mitti, hawa, aag. Mitti ko paani me gunda gaya, hawa se sukhaya gaya aur aag se tapaya gaya insaan ka putla taiyar hua phir usme rooh daali gayi, insaan zinda ho gaya

4. Sarkar ki takhleeq Noor se hui:

Hadees: raawi hain Imam Abdul Razzaque, Imam Ahmed ibn Hanbal رضى الله تعالى عنه ke ustad hain, teen wasto se Hadees aati hai, kehte hain ke humne Hazrat Jabir bin Abdullah رضى الله تعالى عنه se isko riwayat kiya, Hazrate jabir kehte hain ke maine Rasulallah ﷺ se pucha ke mere baap ap par qurbaan ho jayen, mujhe khabar dijiye is baat ki ke Allah ne sab se pehle kis cheez ko paida kiya, Allah ke Nabi ne irshad farmaya, apne noor se mere noor ko paida kiya

- Imam Abdul Razzaque ne Al Musannaf me Vol 1, Pg 63, Hadees 18
- Imam Faasi ne Mataleul Masarrat, Pg 210
- Mulla Ali Kari ne Shareh Mishkat me Vol 1, Pg 140
- Hazrate Imam Qastalani ne Al Mohaibul Ladunya me Vol 1, Pg 71
- Allama Imam Abdul Rahman ibn Jauzi ne Milad un Nab, Pg 39
- Hazrate Imam Shahafuddin Khafaji ne Naseemur Riyaz Sharah Shifa e Qazi Ayaz me Vol 2, Pg 44
- Fatawe Hadisiya me Imam ibn Hajar ne Pg 247
- Imam Abdur Baqir Zarqani ne Sharah Mohib me Vol 1, Pg 189
- Ghous e Azam ne SIRRURIL AFRAAR me Pg 6
- Imam Burhanuddin Halbi ne Seeratul Halbiya me Vol 1, Pg 37
- Hazrate Allama Diyar Bikri رحمه الله عليه ne Tarikhul Khameez Vol 1, Pg 20
- Shah Abdul Haque Mohaddis Dehlvi ne Madarehun Nabuwat Vol 1, Pg 187

5. Rasulallah ﷺ ka saaya nahi tha



Hadees: Hazrat Zakwan رضى الله تعالى عنه se riwayat hai, kehte hain ke suraj aur chand ki roshni me Rasulallah ﷺ ka saya hargiz aur hargiz dekha na gaya

- Al Khasaisul Qubra, Vol 1, Pg 68
- Jamaul Wasail, Vol 1, Pg 176
- Sharah Mohib, Vol 4, Pg 220

6. Imam Hussain رضى الله تعالى عنه ki wiladat 5 Shabaan, 4 Hijri me hui. Tarikhey Islam me sirf 2 shasiyat aisi guzri hain jo apne walida ke shikam me 7 maah rahi hai

- Imam Hussain رضى الله تعالى عنه
- Hazrate Yahya عليه السلام

7. Jibreel عليه السلام aate hain, arz karte hain Ya Rasulallah, parwar digar ne Haroon ke dusre bête ke naam par apke shehzade ka naam "Shabbir" rakha hai, aur iske maine hote hain Arabic me Hussain

Faristho ki baraat utarti hai aur Nabiye Akram ko mubarak baad dene ke liye

8. Ek martaba ap ﷺ ke goad ke ek zanoh pe Imam Hussain رضى الله تعالى عنه aur dusre zanoh pe apke shehzade Ibrahim jo Maria Kypta se paida hue the, baithe hue hain, kabhi ap Ibrahim ka bosah lete hain to kabhi Hussain ka, ke tabhi Jibreel عليه السلام tashreef late hain saath me ek farishta bhi hai, kehte hain ke Allah mujhse fermata hai ke mai apne mehbub se puchun ke kya Ibrahim se mohabbat karte hain ,haan karta hun, kya ap Hussain se mohabbat karte hain, haan karta hun, Allah fermata hai, ke mere mehbub se keh do, ke ek dil me 2 mohababat jama nahi ho sakti, inme se ek ko ikhtiyar kijiye, ap ﷺ ne socha aur ikhtiyar kiya Hussain ko, ke tabhi malakul maut Ibrahim ke rooh qabz kar lete hain

Hussain wo hai jis par Nabi ne apne shehzade ke bhi qurbaan kiya hai

9. Rasulallah ﷺ Khatune Jannat ke ghar tashreef le jate, ap kaam me masruf hotin, shehzade Hussain ro rahe hote, Sarkar unko rota dekh tarap jaate hain, shehzade ko uthate, aur irshad farmate hain ke beti Fatema, mujhe ye bahot bura malum hota ke Hussain ro rahe ho aur ap kaam me masruf hoan, inko rone na diya karo, inka rona mere dil ko bahot takleef pahonchata hai, ap pana loab shehzade ke mooh me dakhil karte aur wo khamosh ho jaate

10. Imam Hussain رضى الله تعالى عنه masjide nabwi me aate hain surkh jora pahenkar, Khatun e Jannat ne rawana kiya, Jumme ka din tha, nabi qudba de rahe hain, jhubba

itna bara tha ke beech beech me wo pairo me atakta tha (qudba ka maqaam ye hai ke iske beech na bolna hai na haatho se koi harkat karni hai)

Ap ﷺ ki nazar shehzade par pari, dekha ke jhubbe par pair uljha andesha hua ka kahin gir na jeyen, ap ﷺ mimbar se utre , qudbe ko moukuf kiya, tezi ke saath doarte hue aate hain aur shehzade ko goad me lete hain, phir mimbar par tashreef laate hain, shehzade ko apne goad me baithate hain aur qudba irshad farmate hain, goyah bataya ke Hussain se mohabbat karna bhi khuda bandi hai

11. Eid ke din Rasulallah ﷺ Khatun e Jannat ke ghar tashreef late, shehzado ka awaaz dete, lekar Idd gaah ke taraf jaate hain, bacche farmate hain, nana Jaan, bahot se bacche oonto pe ja rahe hain, hamari sawari kya hai, ap ﷺ ne dono shehzaado ko apne ek ko dono kandho par baithaya, phir bacche farmate hain khuch dair baad, Nana Jaan inke oonto ke lagaam hain hamari sawari ki lagaam nahi hai, apne apni noorani zulfo ko liya ek zulfo ke Hasan aur dusri taraf ki zulfo ko Hussain ko diya, farmaye, ke ye hai tumhare sawaari ki lagaam

Phir baccho ne kaha, ke inki sawari awazain bhi nikal rahi hai, to ap ﷺ ne bhi oonth ki awaaz nikali, ke tabhi Hazrat Abu Bakr رضى الله تعالى عنه tashreef late hain, jab shehzado ka ye laad pyaar dekha, to kehte hain, shehzaao jaante ho kis par sawaar ho, tumhari sawari kitni umdah hai, Rasulallah ﷺ ne farmaya ke Abu Bakr, tum ye bhi to dekho ke sawaar kitne umdah hain

12. Huzur ﷺ masjid nabwi me namaz para rahe hain, sajde me dekh Imam Hussain ne khyal kiya ke nana sawari ke liye taiyar hain, shehzade aye aur Nana ki pusht par sawaar ho gaye, ap samajh gaye Hussain hain, apne sajdah taweel kar diya itna taweel ke 72 baar taqbeer par li, jab shehzade utre tab apne sajdah se sir uthaya

Sahaba sochne lage ki kya baat ho gayi, kahin Rasul Allah se mulaqat ke liye to nahi chale gaye, piche ek sahaba ne sir ko uthakar dekha to Hussain pushte Rasul par baithe hue the, phir unhone bagal wale sahaba ko koni maari, unhone bhi dekha, phir unhone apne barabar wale ko, is tarah sabhi sahaba ne ap Hussain ko dekha sajdah ki haalat me, kisi ko bhi namaz loatane ka hukm nahi diya, kyunki Ali ko dekhna bhi ibadat aur Hussain ko dekhna bhi ibadat

Kya Hussain namaz nahi jante the, unhone Ali ko, apni walida ko namaz parta nahi dekha tha, are wo to khud bhi namaz parte they, pusht par sawar hue, nana tasbeeh

parte rahey 72 tasbeen pari, Hussain batana chahte hain, ke mere Nana ki ek ek tasveeh ki ehmiyat ye hai ke mai har tasveeh ke fidiye me Karbala me mai ek ek jaan nisaar ko qurban karunga

13. Hadees: Allah ke Nabi ﷺ ne irshad farmaya, ai logo Hussain mujhse hai mai Hussain se hun, ai parwar digar, tu usse mohabbat kar jo Hussain se mohabbat kare

- Ibn Maaja Vol 1, Hadees 144
- Imam Trimizi ne Vol 2, Hadees 3775
- Imam ibn Hibban ne As Sahi me Hadees 2240
- Hakim Al Mustadrak Vol 3 Pg 177

14. Jannat ke joare Jannat ke sardaro ke liye

Idd ka moaka hai, Khatun e Jannat ke paas bacche aate hain, kehte hain, ammi jaan, kal Idd hai, sab baccho ke waldain ne unke liye naye kapre laye hain, hamare liye bhi kya naye joare aye hain, baccho ka dil dukhana nahi chahti thin, farmayin, apne walid se pucho, walid ne kaha, apne nana se pucho, nana ke paas gaye, sakar ne irshad farmaya, bête tumhar kapre inshallah ajayenge

Adhi raat ek nojawan darwaze par hazir hota hai ke Nabi ﷺ ne shehzado ke liye karpre bhijwaye hain, subah shehzade taiyar hue, behtareen joarey aye the, pahen kar taiyar hue, Rasulallah ki awaaz aati hai, shehzaade taiyar hain?

Khatun e Jannat salaam arz karti hain, kehti hain baba jaan apne bara behtareen libaaz apne nawaso ko bheja, ap farmate hain, ye kya kehti ho, hum ne to ko libaz nahi bheja, guftagu ho rahi hai ke Jibreel عليه السلام hazir hote hain, farmate hain, Ya Rasulallah, wo jorey Allah ne Jannat ke bheje hain aur wo nojawan mai hi tha

*"Jannat ki cheezain, nematen duniya me nahi bheji jaati, magar shehzaado ke liye aye, wajah hai ke ye Jannat ke sardar hain, ye jahan hote hain wahan Jannat hoti hai"*

15. Imam Hasan Hussain Jannat ke kaise maalik hain

Hadees: Hazrat Anas ibn Malik se riwayat hai, ke Allah ke Nabi ne irshad farmaya, ek martaba janant ne jahannam par fark zahir kiya, mai tujhse behtar hun afzal hun, jahannam ne kaha, hargiz nahi, mai tujhse behtar hun , jannat se ta'ajjub se pucha, wo kaise bata, sabut to de

Jahannam kehti hai ke mujhe Namrud, Firon aur Jabbar jaise azeem badshah mujhme honge jo duniya me hukumat karte the aur tujhme ghareeb, misakeen rahege, Jannat khamosh ho gayi uske paas jawab hi nahi tha, Allah ne wahi ki jannat ke taraf, ai jannat ghumzadah na ho, afsos na kar, Hasan aur Hussain se mai tujhe zeenat bakshne wala hun

- Majemul Ausad, Vol 7, Pg 148, Hadees 7120
- Majmauz Zawai, Vol 9, Pg 184
- Al Qamil, Vol 4, Pg 347
- Taarikhe Asma us Sikaat, Vol 1, Pg 171

#### 16. Khulf e Rashedeen ki mohabbat:

- (a) Hazrate Umar ibn Khattab رضى الله تعالى عنه mimbar par baithte, Imam Hussain aate, ap unko lekar goad me bitha lete, apne sir se imama hatate aur shehzaade ke nanne nanhe haatho ko apne sir par rakhte, baal sehlaane lagte, ap farmate, Hussain, ye baal ap hi ke barkat se to ugey hain, ap na hote to Umar ke sir par baal na hotey
- (b) Hazrat Abu Bakr رضى الله تعالى عنه ka doare khilafat hai, Imam Hussain aate, ap doarte hue jaate aur theek usi tarah uthate jaise Rasulallah ﷺ uthate, mimbar par laate aur baitha lete, galon ko bosah dete aur farmate, Hussain kitna acha ho ap hamesh aate rahen aur hamare saath mimbar par baithe rahen
- (c) Imam Hussain ki umar 3 saal ke kareeb, Rasulallah ﷺ ka wisaal hue khuch arsa hi guzra tha, pehli martaba Abu Bakr mimbar par tashreef laye Khalifa banne ke baad, Imam Hussain aye, baccho ke alam ke andaz me sakhti se farmaya, iske raawi khud Imam Hussain رضى الله تعالى عنه hain, chacha jaan ap utariye hamare Nana jaan ke mimbar se aur apne walid ke mimbar par jaiye aur qubba dijiye. Apne shehzade ko uthaya aur baitha diya usi mimbar pe, farmate hain, shehzade, mere baap ka koi mimbar nahi hai, ye apke tufail se hi ata hua hai. Ye jaante they ke Rasulallah ﷺ ne farmaya, ke Allah ussey mohababt karta hai jo Imam Hussain se mohababt karta hai
- (d) Jab maal e ghaneemat ata Hazrat Umar ibn Khattab رضى الله تعالى عنه ke doare khilafat me, to ap har kisi ko ek ek hissa dete, magar Imam Hasan aur Imam Hussain ko dughah hissa dete

Ek martaba apke shehzaade Abdullah ibn Umar ne is par aitraaz kiya ke humne to Rasulallah ﷺ ke saath jung me shareek hue hain, badan me zakhm khaye hain aur shehzaade ne aisi koi jungo me shirkat nahi ki hai phi rap dugna hissa kyun dete hain

Hazart Umar jalaal me aate hain, ye kya kehte ho, suno, Hussain wo hai jiske baba Ali hain, walida Fatema hain, nana Rasulallah ﷺ hain, dadi Hazrat Khadijatul Qubra hain, jao pehle aisa khandan loa, uske baad dugne hissa ka mutalba karna

- (e) Ek martaba Imam Hussain, Hazrat Umar ke sahabzade ke saath khel rahe hain, kisi baat par ikhtelaaf ho gaya, jhunjlahat me Imam Hussain keh diya, ghulam hokar humse mooh zori karte ho, tub hi ghulam tera baap bhi ghulam

Sahabzade ghusse ke alam apne walid Ammerul Momennin Umar Farooque رضى الله تعالى عنه ke paas jaate hain, kehte hain, baba jaan, Hussain ne hamari sakht toaheen ki hai, mujhe ghulam kaha, apko bhi ghulam kaha, ap farmate hain, beta tumne apne kaano se suna, kya Hussain ne yehi kaha, haan yehi kaha, acha le ye kaagaz le jao, kalam le jao, kehna ke apne jo kaha hai is par likh dijiye

Beta soch ratha tha ke baba chalkar unhe dantegen, shayda unko meri baat me shubha hai isi liye likh kar mangwa rahe hain, pahonche, kaha, Hussain apne jo khuch kaha hai use likh do, Hussain ne likh diya, tehreer lekar wapas apne walid ke paas pahonche, Farooque e Azam ka aansoo jaari ho jaate hain, tehreer ko bosah diya, farmaya, Hussain ne haq kaha, tu bhi unka ghulam hai, mai bhi unka ghulam hun, aur ye ghulami kabul ho haye to bera paar hai

Ai sahabzaade, mai tujhe wasiyat karta hun, mujhe khatka tha, Qayamat me Umar ibn Khattab se sakht puch na ho, magar ab wo dar aur khatka jata raha, jab mera inteqaal ho jaye to ye kagaz mere kabr me daal dena, ke jab bargah e risalat aur bagah e khuda bandi me pucha jayega, ke ai Umar Ibn Khattab, tu kya laya duniya se, to mai ye kagaz ka purza kahunga, Rasulallah apke nawase ki ghulami likhwa kar laya hun, apke nawase ka ghulam bankar aya hun

#### 17. Hatim Tai ki sakhawat:

Hatim ka ek ghora tha safed rang ka bari mohabbat karta tha ussey, apney bete ke tarah pala the usne usko, ek shaks ko malum hua ke Hatim se jo maango wo naa

nahi kehta hai, usne azmana chaha, chunache pahonchta hai, kehta hai ke mai ek musafir hun, raat apke ghar qyam karna chahta hun, ijazat di, achne khaney khilaye, araam se rakha, subha uske nikalne se pehle uskey ghorey ko chara khilakar, paani pilakar taiyar kar diya gaya, musafir nikla dekha hai ghoar taza dum hai, zeen kasi hui hai, chalte wakht Hatim ne 2 thailiyan dirham ki batore tabarruk di, kehne laga ke maine tumhari sakhawat ke bahot charche sune hain, tum kisi ko naa nahi kehte, mujhe is dirhamo ki zarurat nahi hai, Hatim ne kaha mai ye batore tohfa de raha hun qabul kar lijiye, musafir kehta hai ke tum agar dena hi chahte ho to apna wo safed ghora de do jo tumhe bahot azeez hai.

Hatim ne jaise suna, sir pakar ke baith gaya, afsos mere mehmaan kya cheen maang li tumne, kal khilane ke liye gosh ki ashiya me koi jaanwar mere paas nahi tha aur maine tere khatir ke liye usi safed ghorey ko zabah kar daala aur tumne kal raat usi ghorey ka gosh khaya hai.

Mehmaan ke khatir Hatim ne apne sab se azeez cheez qurbaan kar di.

#### 18. Imam Hussain رضی اللہ تعالیٰ عنہ کی sakhawat

Ek Yahudi hai isne Hatim ke bare kissey sun rakhe the, usne kaha nawase Rasul ke sakhawat ke bare charche hain, chalo azmaya jaye, usne pata lagwaya ke ap رضی اللہ تعالیٰ عنہ ke paas kya kya hai, khabar mili, ke us wakht Imam Hussain رضی اللہ تعالیٰ عنہ ke stabal me 7 ghorey hain, aur usme ek safed ghora jissey ap bahot mohabbat karte hain, ye Yahudi moakey ki talaash me tha ke apko azmaya, ye hakeem tha

Ittefaaq se ek musalman baccha ata ke meri walda ki tabiyat kharab hai, ap chaliye dekhiye, ye gaya, bola ke tumhari maa ko bari bhayanak beemari hui hai, iska ilaaj sirf ek hi hai, bataiye, kaale ghorey ka jigar agar tum le aao to mai ussey dawai banaunga wo dena tumhari maa ko sehat ho jayegi, baccha roney laga, mai bara ghareeb hun, mai ghora launga kahan se, fikr na karo, Nabi ke nawase ke paas bahot ghorey hain, jao unse maago de dainge.

Baccha Imam Hussain رضی اللہ تعالیٰ عنہ ke paas jata hai, puri baat batayi, apne ghulam ko awaaz di, kaha us kaale ghorey ko zibah karo aur uska jigar nikal kar is bacche ko de do, baccha jigar lekar aata hai, Hakeem kehne laga ke maine batane me ghalti kar di kaale ghorey ka nahi, surkh ghorey ka jhigar chahiye, mai tumhe awaaz de hi raha tha par tum sun nahi paaye, baccha pareshaan hota hai aur phir Imam Hussain ke

paas gaya, bacche ne puri baat batayi, ghulam ko awaz di apne, hukm diya ke surkh ghora zibah karke uska jigar is bacche ko de do

Is tarah Hakeem ne koi na koi bahane se bacche ke zariye apke 6 ghoros ko zibah karwa diya jigar ki aar me, ab sirf apke paas apka mehbub sada ghora reh gaya tha, ab akhri me Imam Hussain رضي الله تعالى عنه ne bacche se farmaya, ke tum jao hakeem ko le aao ke kahin aisa na ho ke iske baad bole ke kisi aur ghorey ka chahiye kyun ke ab mere paas aur ghorey nahi hain, yehi akhri ghora bacha hai. Hakeem ata hai, pehle maafi mangta hai ke meri na-ahli ki wajah se apke 6 ghorey maare gaye, bus isi ka chahiye, isi se kaam ho jayega, Imam ne ghulam ko ishara kiya, aur jigar nikal kar hakeem ko de diya gaya.

Hakeem ne haath me liya, ek taraf rakha, keha huzur jigar ki dar haqiqat zarurat hi nahi thi, bimari ka ilaaj mojud hai, mai to apki sakhawat ki azmaish kar raha tha, kasam khuda ki apse bara sakhi nahi dekha, haath agey baraiye takey mai Islam me dakhil ho jaun, maine dekh liya apki sakhawat ke saamne Hatim Tail ki sakhawat bhi sharminda ho jaye

Ap رضي الله تعالى عنه ne usko kalma paraya, phir muskura ke kehte hain, ke tabeeb jis irade se ghar se nikla tha uska izhaar nahi karega, kaha huzur jan jaante hain to dikha dijiye, sun, agar aaj mere Nana hotay to in ghorey ko thokar maarte to ye zinda ho jatey, mai bhi unhi ka nawasa hun, ap رضي الله تعالى عنه ne ghoros se farmaya, "qum be iz nillah", ye kehna hi tha ke saato ke saato ghorey zinda ho jate hain, yehi sochkar tu ghar se nikla tha, ke Rasul ke mojizah bahot suna hain, kya Nabi ki aulad me bhi koi karamat hai to dekh li tune karamat.

# [90] Muharram Bayan Day 08 Muharram by Farook Khan Razvi

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

Allah irshad fermata hai, ke tum sab milkar Allah ki rassi ko thaam lo, pakar lo

وَلَا تَفَرَّقُوا

Aur firqo me mat bato

Imam Jafar e Sadiq رضى الله تعالى عنه ne farmaya wo Allah ki rassi hum Ahle Bait hain

2. Hadees: Hazrat Jabir bin Abdullah رضى الله تعالى عنه se riwayat hai, ke maine Allah ke Nabi ﷺ ko kehte hue suna, ai logo, mai tumme 2 cheezain chorey jaa raha hun, jab tak inhe thamey rakhoge gumraah nahi hoga, bhatko ke nahi, firqo me nahi batoge, tum Islam ke asl se jurey rahoge, ek Allah ki kitaab aur dusri mere Ahle Bait, dono ek saath honge
  - Jame Tirmizi, Vol 5, Pg 262, Hadees 3786 (farmaya ye Hadees hasan hai)
  - Imam Tabrani ne Majemul Ausad, Vol 5, Pg 189, Hadees 4757
  - Imam Hakim Tirmizi, Nawaderul Usool, Vol 1, Pg 258
  - Allama Ibn Qaseer ne Tafseer e Quran, Vol 4, Pg 114
3. Ab Sahi Muslim me ek sahi Hadees ayi hai, ab ye kehte hain ke ap sahi Hadees ko chorkar hasan Hadees pakar kar baithe hain aur Ahle Bait ki rat lagaye hue hain, Muslim me Hadees hain ke, mai tumme 2 cheezain chor raha hun, Allah ki kitaab aur Sunnat e Rasul aur Tirmizi me hai ke mai 2 cheezain chor raha hun, Allah ki kitaab aur dusri Ahle Bait, Tirmizi ka darjah Muslim se kam hai, pehli cheez commom hai Allah ki kitaab, is Hadees par hamara bhi imaan hai, ikhtelaaf hai Ahle Bait aur Sunnat me kisko thaame, to aiye khud Rasul ki Hadees se dekh lijiye, to Nabi ne farmaya ke Hussain se mohabbat karna, Fatema se mohabbat karna, to Allah ki rassi ko thamna hi parega
4. Allah ka kalaam uski sifat aur Ahle Bait Rasulallah ki sifat  
"zaat sifato se pehchani jaati hai"  
Nabi ne kaha ye dono saath honge, Quran ke saath Ahle Bait ko kiya aur Ahle Bait ke saath Quran ko kiya, iski 2 wajah thi
  - (a) Quran ko Ahle Bait ke saath is liye kiya ke Ahle Bait ka maqaam Quran batayega
  - (b) Quran ka maqaam Ahle Bait samjhayega
5. Rasulallah ﷺ ne aagey ek dusri Hadees me farmaya, ye kabhi juda nahi honge yahan tak ke ye mujhse Huaze Qausar par mujhse mulaqat karenge



6. Hazrate Abdullah ibn Abbas رضى الله تعالى عنه se riwayat hai, kehte hain ke, Rasulallah ﷺ ne irshad farmaya, ke mere Ahle Bait ki misaal kashti e Nooh ki tarah hai, jo ispar sawar hogaya uska bera paar hai aur jo isme sawar na hua wo halaaq
- Imam Tabrani ne Majemul Kabeer, Vol 12 Pg 34 Hadees 2388
  - Imam Hakim Al Mustadrak, Vol 3, Pg 163, Hadees 4720
  - Imam Dailmi ne Masnadul Firdaus me Vol 1 Pg 238 Hadees 9016
  - Imam Haisami ne Majmauz Zawaaid me Vol 9 Pg 168
7. Hadees: Abdullah ibn Masud رضى الله تعالى عنه se riwayat hai, logo, Ahle Bait ki Aale Mohammad ki ek din ki mohabbat tamam saal ki ibadat se behtar hai
- Musnadul Firdaus, Vol 2, Pg 142, Hadees 2721
8. Hadees: Hazrat Ali رضى الله تعالى عنه se riwayat hai, kehte hain, ke ek martaba Rasulallah ﷺ ne apne ek haath se Imam Hasan aur dusre haath se Imam Hussain ko pakra, irshad farmaya, haath pakarke, ke jisne mujhse mohabbat ki aur in dono se mohabbat ki, aur jisne inke baap aur maa se mohabbat ki, wo qayamat ke din usi darjah me rahega jis darjah me hum rahenge
- Jame Tirmizi, Vol 5, Pg 641, Hadees 3733
  - Musnade Ahmed, Vol 1, Pg 77, Hadees 576
  - Majemul Kabeer, Vol 3, Pg 50, Hadees 2654
9. Hadees: Rasulallah ﷺ farmate hain, khabardar ho jao, jo is haal me mara uske dil me Ahle Bait ki mohabbat thi, tehkeek uski moat shahadat par hui, wo shaheedo ki moat mara, momin hokar mara, aur jo Ahle Bait ka bugz lekar mara, uski moat kufr par hui, wo kaafir hokar mara
- Allama Zabakshari ne Tafseer e Kashshaaf me Vol 4, Pg 399
  - Imam Fakruddin Razi ne Tafseer e Kabeer Vol 7, Pg 396
  - Allam Ismail Haqqi ne Tafseeruhul Byan me Vol 4, Pg 407
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# [91] Muharram Bayan Day 10 Muharram by Farook Khan Razvi

1. Zikr ka faida kya hota hai:

Jab Hazrat Yusuf عليه السلام ko Misr ki bazaar me baichne ke liye laye gaye, to elaan hua ke ek bare khubsurat aur haseen nojavan ki boli lagne wali hai, isme il, danai bhi hai, lehaza koi mamuli loag na ayen, wazir, badshah aur ameer log ayen aur boli lagayen. Lehaza bare bare log pahonche, ek ghareeb buriya thi, soot kaatne ka kaam karti thi, ek kutiya me rehti thi, jab isne suna to ye bhi apne din bhar ki mazduri jo ek soot ka gola lekar keemat lagane pahonchti hai, logo ne pucha, ai buriya tere yahan kya kaam hai, usne kaha tum khamosh raho

Boli lagana shru hui, to sabh se pehle isne apne soot ke goley se boli lagayi, log has parey, phir apki boli, soney ke aiwaz khareed liya jo apke wazan ke barabar tha, Azeez e Misr jo badshah e Misr ka wazir ne khareed aur lakar apni biwi Zulaikha ki khidmat me paish kar diya

Logo ne kaha, buriya tune kyun apna mazaq banaya, suno, ye aane wale wakht me bare azeem shakhsyat ka malik hone wala hai, aur ye tareekh murattab karega, jab baroze qayamat iske kharidaro ki farix taiyar kari jayegi, usme mujh buriya ka naam bhi shamil kiya jayega, agarche mai khareed na saki lekin unke kahreedaro se mera naam shamil to ho gaya

Aaj hum Zikr e Hussain isi liye karte hain, agarche hamari haisiyat zikr karne ki khuch bhi nahi, magar jab qayamat ke din ek farix taiyar ki jayegi, kaun ha jo Zikr e Hussain karta tha, to hamara naam bhi usme shamil kiya jayega, bus ye hai maqsad Ahle Sunnat Wal Jamaat ka ke hum Zikr e Hussain ki mehfilo ko sajate hain

2. Maulana Rum رحمه الله عليه ne Masnavi Sharif me ek wakiya likhte hain ke ek badshah apni badshahat ki 50<sup>th</sup> slagira ka jashn mana raha hai, aas paas ke badshaho ne tohfe tawayef bheje, usi mehfil me ek kisaan bhi aata hai, tohfe me laya ek kaddu, ahle darbar ne dekha to hasne lage, kehne laga, jo keemti tohfe de rahe hain wo apni haisiyat ke aitbaar se de rahe hain aur mai apni haisiyat ke aitbaar se de raha hun, badshah khush hua, kaha iske wazan ke mutabik isko darmo dinar se toal diya jaye aur isey de diye jayen

Logo ne kaha, badshah ye baat samajh nahi ayi, kaha, suno, maine iska khulus dekha hai aur tum maalo ke asbaab dekh rahe the, isne apni haisiyat ke mutabik

nazrana diya, taaki mai khush ho jaun, ab jab mai khush hua to jo khuch mai de raha hun to mai apni haisiyat ke mutabik de raha hun

Bus hamari bhi niyat yehi hai ke hum apni haisiyat ke aitbaar se apka zikr kar rahe hain magar jab ap badla denge is zikr ka to apni haisiyat ke aitbaar se denge, aur apki haisiyat hai ke ap Jannatiyon ke sardar hain, aur inshallah Jannat hi dainge.

3. Zikr e Hussain Quran e Majeed ne bhi kiya hai:

Imam Jalaluddin Suyuti رحمه الله apni Tafseer e Durre Mansur me farmate hain, Quran me jahan jahan “ya aiyyohal lazina amanu” aya hai, samajh lo ke isme khitaab tamaam momino ke Maula aur Aka Ali se murad hai, aur jahan jahan sabr ki talqeen hai un sabreen ke sardar Imam Hussain hain

4. Sabr aur Shukr ka Marhala:

Baba Faridganj Shakkar رحمه الله ki malfuzat, “Asrarul Auliya” me byaan kiya hai, ke mehfil saji hui hai, bare bare sufiya ekraam baithe hue hain, bahes chal rahi hai, sabr afzal hai ya shukr afzal hai

Qaseer tadad ne kaha shukr afzal hai, daleel – ke insaan ke paas jab maal ata hai to wo nashukri karta hai, ghamandi ho jata hai, misaal hain Firon aur Namrud, aur jab pareshaan hota hai to Allah ko yaad karta hai, aur khud ba khud sabr karta hai, moat ho jaye to sabr ho hi jata hai. Ba zahir daleel sahi lag rahi hai

Baba Faridganj Shakkar رحمه الله ne farmaya ke mere nazdeeq sabr afzal hai, daleel, farmaya, ke Quran me kahin nahi aya, “innal laha ma shakereen”, Allah shukr karne walo ke saath hai, bulke Quran me aya hai, “innal laha ma sabereen” Allah sabr karne walo ke saath hai, lehaza, jiske saath Allah hai wo darje me buland, afzal hai

Magar Imam Hussain Karbala me sabr aur shukr dono ki manzil par hain, jab koi shaheed ho raha hai to sabr bhi farma rahe hain, aur kehte hain, kasam rabbe Kaaba ki mai kamyab ho gaya

5. Humne mayar banakar rakha hai ke jiske paas zyada maal hai , jo khushal hai Allah ussey raazi hai, agar raazi na hota to khush na hota maal kyun deta, agar takleef me

hota to hum foran keh dete hain ke ye Allah ke nazdeeq dhudkara hua hai, Allah issey naraz hai, ye hamara zahen hai

6. Hadees: Musibat kis par aati hai

Hadees: Ek martaba sahaba ekraam baithe hue hain aur Rasulallah ﷺ bhi hamare beech mojud hain, ke ek sahabi ate hain aur arz karte hain, Ya Rasulallah mai apse mohabbat karta hun, apne irshad farmaya, kya kaha, ke Ya Rasulallah mai apse mohabbat karta hun, is tarah apne saat baar un sahabi se ye jumle kahel waye

Ab Rasulallah ﷺ, dusre baithe hue sahaba ke taraf motawajjo hue, farmaya, ye kya keh raha hai, sahaba hairaan ho rahe hain, ke Nabi sun rahe hain, Nabi wo farishto ki guftagu sun lete hain, par aaj Nabi baar baar kahal wa rahe hain, baherhaal, arz kiya, ke ye keh rahe hain ke ye apse mohabbat karte hain, farmaya, phir se kaho tum, phir se dohraya gaya, itni baar iqraar karwa ke, ab Rasulallah ﷺ un sahaba se mukhatif hokar kehte hain, tu mera sahabi hai aur agar tu apne kehne me saccha hai, to sun le, jo mujhse mohabbat karta hai, musibaten, takleefain, uski taraf aisi aati hain jaise sailaab ka paani ata hai. Ye hai nishani mohabbat ki

Jiski mohabbat jitni buland hoti hai utna hi sakht uska imtehaan hota hai

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Masla 1: Marsiyah parna kaisa

Mana hai, zikr e hussain kiya jaye, bahot si mangharat kisse likhe hote hain, Qudbat E Muharram kitaab likhi hai hamare Allama Mufti Jalaluddin Amjadi Sb iske zariye se bhi 10 din tak bayanat kiye ja sakte hain

Masla 2: Moharram me khushi ya ghum manana kaisa

Ala Hazrat Fazile Bareillvi farmate hain ke, Moharram me khushi manana Kharjiyon ka tarika aur ghum manana Rafdiyo ka tarika hai, hum ASWJ na khushi manate aur na hi ghum manate hain, hum zikre Hussain karte hain, bus is mahine me jitna ho sake Imam e Ali Maqaam ke liye esal e sawab karen, hum ghum isliye nahi manate ke hamare nazdeeq Hussain shaheed hoke mare nahi hain bulke zinagi e jaweda mil gayi hai

1. Para 22, Surah Yaseen, Ayat 17

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ

Allah farmata hai, ai mehbub farma dijiye mera kaam tha pahoncha dena.

2. Mohabbat sabut chahti hai, mohabbat ka mijaz hai ke jo cheez ka tum dawa karte ho uska sabut bhi paish karo, aaj hum wo sakht imtehaan nahi liye jaa rahe jo Sahaba Ekram رضوان عليكم se liye gaye, jo Imam Ali Maqaam se liye gaye, jab Sahaba imaan laye to un par unke apno ne hi zulm sitam dhaye aur majbur kiya ke Mohammad ka deen choar de, par wo hathe nahi unhone tamaam takleef sahi par apne qaul me apne fail pe date rahey, misaal Hazrat Bilaal رضي الله تعالى عنه , Hazrat Usman Ghani رضي الله تعالى عنه
3. Nabi ﷺ ke gustakh se rishte qayam na kijiye, agar qayam kiye ja sakte the, to Banu Ummiyya aur Quraish ke beech rishte the, Imam Hussain ka khandan Quraish tha aur Yazeed ka khandan Banu Ummiyya tha, in dono ki khandan ek jagah aa kar mil jati hain, Shimar udhar mamu to Bhanje Abbas idhar the, Amr ibn Saad jo Yazeed ka sipah salaar bankar aa raha hai Imam Hussain ka rishtedar tha
4. Yazeed ke foaj me to sirf 7000 hufaze quran the, 4000 wo the jo apne wakht ke aalim aur faqih the, ye sabh deen daar the, magar duniya ki lalach meaye the, Imam Hussain رضي الله تعالى عنه ne inke khilaaf talwar chalayi aur bataya ke ye aalim aur mufti zarur kehlate hain magar ye na haq par hain inse lara jayega

1. Ye doar e sajdah hai, baad iske hai qayam ab bhi  
Ye doar e sajdah hai, baad iske hai qayam ab bhi  
Mere Hussain ba dastoor hain Imam ab bhi  
Ye doar e sajdah hai, baad iske hai qayam ab bhi

Mere Hussain ba dastoor hain Imam ab bhi  
Abhi kaise ho imamat ka daur khatm ai ayaz  
Abhi kaise ho imamat ka daur khatm ai ayaz  
Mere Hussain ne phera nahi hai salaam ab bhi

2. Niyat ka madaar amal par hai

Jaisi niyat waisa amal paya jayega, aura mal jo hai niyat ke aitbaar se jab moattabar hota hai to ek shaks ki niyat hai ke mai shaheed hun, to qayamat me uska shumar shaheedo ke saath kiya jayea

3. Hadees: Rasulallah ﷺ ne irshad farmaya, ke jo 40 martaba roz ye dua pare, qayamat me uska hashr shaheedo ke saath kiya jayega

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

4. Shahadat ka maqaam:

Tamaam gunaah e kabira aur gunaah e saghira Allah maaf farma dega, na hisaab hoga na kitaab direct Jannat me daal diya jayega

5. Moat to Haq hai:

koi apni moat ko nahi taal sakta, moat ko tala nahi ja sakta lekin moat ko betar zarur banaya ja sakta hai, ab behtar banane ka zariya kya hai, moat ko rokna hamare ikhtiyar me nahi magar achi niyat ke saath achi moat hamare ikhtiyar me zarur hai

6. Shaheed hone ke liye imaan laana aur bachana dono shart hai:

Imaah ye hai ke Allah ko wahdahu lashareek jaane

Imaan bachana ye hai ke Allah Ke Nabi farmate hain, tum me se us wakht tak koi momin ho hi nahi sakta jab tak ke wo apne maa baap aulad duniya ke tamaam logo se zyada mujhse mohabbat na kare.

To momin hone ki shart "Mohabbat e Rasul".

Lehaza; Imaan lana – Allah ko ek manna aur Imaan bachana – Nabi se mohabbat

7. Kuffar ke baare me Quran khud kehta hai, ke kuffar ki darasal haqeqat kya hai

(a) Para 1, Surah Baqarah, Ayat 6

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

Mehbub, jinki qismato me humne kufr likh diya, to chahe ap inhe darayen ya na darayen ye imaan laane wale nahi

(b) Para 1, Surah Baqarah, Ayat 7

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

Allah fermata hai ke humne inke dilo par mohar laga di, inke kaano par parde dale hue hain ye haq sunte nahi, ankhon pe ghata khub andhera hai, haq dikhta nahi hai, aisi hi logo ke liye dard naak azaab hai. Ala Hazrat ne keh diya,

8. Para 4, Sura Ale Imran, Ayat 169 – shaheedo ki fazilat batayi gayi hai

Shane Nuzul: Jung e Uhad me, Hazrate Abdullah jo Jabir ibn Abdullah ke walid the wo shaheed hue the, Hazrat jabir ko bara dukh hua apne walid ke wisaal par, Rasulallah ﷺ ne Hazrate jabir ko bulaya aur khushkhabri sunayi ke jab shohadane uhad is duniya se cooch kar gaye, unki roohen unke jismo se parwaaz karke niklin aur jab wo apne rab ki bargah me gaye to usme tumhare walid Abdullah ki bhi rooh thi, aur ai Jabir tere liye basharat hai ke wahid tere walid ki rooh hai ke jisse rabbe qayenat ne bina hiyaab ke kalaam kiya hai

Hazrate Jabir رضى الله تعالى عنه arz karte hain, Ya Rasulallah kya kalaam hua, farmaya, ke Allah ne farmaya, Abdullah mai teri shahadat se qurbani se khush hua, bol kya inaam chahta hai, Abdullah ne kaha, ke malike qayenat mujhe duniya me bhej, jo shahadat ka lutf maine paya, yahan tak mai zameen par ayun aur phir mai teri raah me jihad karun aur qatl kiya jaun, phir paida kiya jaun phir qatl kiya jaun, hatta ke 70 baar mere saath aisa ho, Allah ne farmaya, ke moat aane ke baad dubara paida nahi kiya jata, Abdullah ne farmaya ke ai malike qayenat kamas kam itni mohlat de ke mai zameen par jaun aur jo nematen aur inaam hai shohada ke liye uski khabar mai apne bhaiyo ko dun, ai Abdullah, ye bhi nahi ho sakta, haan jo to ye chahta hai to iski khabar hum apne mehbub ke zariye ummatiyo ko pahoncha denge, Jibreel عليه السلام ko bheja jata hai aur ye ayat

Surah Ale Imran ki 169 laate hain

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٩٩﴾

Allah fermata hai, ke khabardar ho jao, jo Allah ki raah me shaheed kar diye jayen unhe murda na kaho, inhe rab ke janib se rizq diya jata hai

9. Para 20, Surah Naml, Ayat 80

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ

ai mehbub kahiye, ke mai murdo ko suna nahi sakta

Quran Allah ke Rasul se khud mukhatib ho raha hai, Allah apne mehbub se mukhatib hokar keh raha hai, ap murdo ko nahi suna sakte

Ye wo ayaten hain jo budho ke baare me ayin aur fit kar dete hain awliya ke upar

- Durre Mansur, Imam Jalaluddin Suyuti, Vol 11 Pg 358 or 398, bahot sari sanado se likha, isey murad kaafir hain, Nabi se kaha ja raha hai, ke ye jo kaafir chalte phirte nazar aa rahe hain durasal ye murda hain, inko ap nahi suna sakte
- Ibne qaseer likhte hain ke wo kuffar hain ke inke dilon par parde hain aur kaano par bojh dala hua hai, inko ai mehbub ap na samjha sakte aur na hi suna sakte hain

10. Para 1, Surah Baqarah, Ayat 18

صُمُّ بِكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ

Kuffaro ke baare me Quran keh raha hai, Allah irshad fermata hai, ye behre hain, gunge hain, andhe hain, ye palat kar aane wala nahi



## 1. Sabr kise kehte hain ??

“kisi cheez ke na milne par, kisi cheez ki tamanna hai, dil hasil karna chahta hai nahi mil rahi hai, to zubaan par shikwa e shikayat ke alfaaz na layen, ye sabr hai. Koi cheez ghum ho jaye us par ghila na karen rab ki bargah par, ye sabr hai”

Shukr kise kehte hain ??

“Allah koi nemat ata kare to insaan Allah ka shukr ada kare, uski bargah me sajda e sujud ho jaye, arz kare ke malike qayenat tune mujhe ye nemat ata ki mai tera shukr guzar hun, us nemat ko lene ke baad Allah ki zaat ko faramosh na kare, ye hai shukr ki manzil”

Sufiya Ekram me bahes chiri ke afzal kya hai, afzal ya shukr

Ek manzil sabr ki hoti hai aur ek manzil shukr ki hoti hai

Afzal Sabr hai, Quran me Allah ne farmaya ke “mai sabr karne walo ke saath hun”

*Halaat par sabr karna ahem hai warna baad me to sabr ho hi jata hai*

## 2. Sabr ki manzil bari mushkil hoti hai - 2 wakiyat

(a) Sheikh Ahmed Sharwani رحمه الله عليه :

Wakiya (1): Jamey Karamate Awliya – Hazrat Imam Ismail Dabhai رحمه الله عليه apne zamane ke nudaddid bahot barey wakht ke aalim hain, likhte hain ke Shaikh Ahmed Sharwani رحمه الله عليه wakht ke bahot barey wali guzrey hain, Khanqah me ye khud rehte hain, inka beta beemar ho gaya, bahot kam ghar par jaya karte the, bete ki maa yani apki biwi apke paas aati hain, arz karti hain, ap Allah ke pasandidah bande hain, apko khuch pata hai ghar par apka beta beemar hai tarap raha hai, uske bachne ki umeed nazar nahi aati, dua kijiye Allah ki bargah me ke Allah usko accha kar de. Ap farmate, mai Allah ki raza me raazi hun, usne di hai nemat, chahega to hamare paas rakhega chahega to wapas le lega, mai dua nahi karunga, mai Allah ki raza par raazi hun, biwi mayus hokar loat jaati hain.

Khuch din baad phir aati hain, kehti hain ke ab to tabiya aur bigar gayi hai, tabeebo ne jawaab de diya hai, kehte hain ke marz samajh me nahi aata, marz samjhen to ilaaj karen, bachne ki koi umeed nahi dikhti, Allah apki dua ko kabul karega, ap logo ke liye dua karte hain afsos apni hi aulad ke liye dua nahi karte, farmaya, logo ke liye isliye karta hun ke log pur umeed hokar meri taraf aate hain, mujhe haya aati

hai ke mai apne liye koi dua karun, mai sabr karunga, uski marzi par mai raazi hun, phir biwi mayus hokar chali jaati hai.

Teesri baar aati hai, kehti hai ab saqrat ka alam hai, saanse ukharti hai aur aati hai, na jaane kab dum nikal jaaye, apney apne bacche ke liye dua to nahi kari, kya usko akhri lamhe me dekhna gawara nahi karenge, theek hai chalo, ghar pahonche, beta bistar par hai, seena uchalta hai, saans lene me takleef ho rahi hai, bilkul akhri wakht malum hota hai, apne is manzar ko dekha, ankhon me aansoo aa gaye, abhi bhi sabr ki manzil par qayam hai, arz karte hain, malike qayenat mere bete ka jo anjaam hona hai ho jaye mai teri raza pe raazi hun, chunka ap wali the, nigahon se hijabat hatey hue hotay the

Ap dekh hain ke malakul moat asmaan se chale aa rahe hain saath me farishto ki jamat hai, ab inko manzar dikhta hai ke mere bacche ke pairo ko farishto ne pakar liya, haath bhi pakar liya, malakul moat ne rooh khichna shru ki, baccha dard aur takleef me hai, ap tarap gaye, ye dekh kar, sabr ki manzil khatm ho gayi, sabr tut gaya, be-saakhta Allah ki bargah me arz karte hain “ai malike qayenat mera beta”

Ye duaie andaz ka jumla tha, hala ke kaha nahi, mere bete ko bacha, bus jaise zubaan se ye nikla, Lohe Mahfuz par taqdeer bara di gayi, ap malakul moat se mukhatif hokar bolte hain, Malakul Moat Lohey Mahfuz par nigaah utha, hukm me tabdili aa chuki hai, dekhte hain, malum hua zindagi ata kar di gayi hai, Malakul Moat farishto ke saath loat jaate hain.

(b) Hazrat Shah Mohammad Ghous Gwalior رحمه الله عليه :

Wakiya (2) : Ek buzurg hain, Hazrat Shah Mohammadd Ghous Gwaliori رحمه الله عليه, apne zamane ke ghous e azam hain, Gwalior ke rehne wale hain, ek martaba Gwalior ke governor ne apko kisi kaam se bulaya, ap ne kahelwaya kuan pyase ke paas nahi jaate, pyaasa kuan ke paas ata hai, governor ko nagawar guzra, hukm diya ke unse kaho ke Gwalior choarkar nikal jaaye, raat hone ke pehle na nikle to unka qatl kar dunga, haala ke ghous the chahte to sab khuch kar sakte the par sabr ki manzil par the, Rabbey Qayenat mai sabr karunga uski ziyarti par, tune taqat di hai quwwat di hai izhaar nahi karunga.

Ap 40 mureedain ke saath, ek poti thi apki choti si, ghorey pe sawaar hue, Gwalior se nikalte hain, poti ko apne apney peeth ke pichey baitha liya, safar kar rahe hain, jab

beech jungle me pahonche to dakuon ko pata chal gaya, dakuon ne socha ke mureedeen aate the nazraane dete honge to bahot zyada maal asbaab lekar jaa rahe honge, chalo unhe loot lete hain

Daaku aaye, charo taraf se ghair liya, kaha huzur kya hukm hai, sabr karo, jung ki ijazat nahi, apne ghero ki raftaar ko barao aur milo yahan se, ye bhagne lage, dakuon ne picha kiya, sab se piche wale mureed ko maar dala daku ne, awaaz di, Al Murshid, madad kijiye, apne murkar dekha, ruke nahi, dusra mureed phir teesra mureed kat ke girta hai, ap ruke nahi, kehte hain ai rabbe qayenat tune ikhtiyar to diya hai, par mai dua nahi karunga, mai teri raza par raazi hun, teri marzi hai to chahe to mureed ko apne paas bula le, har mureed ki shahadat par ap sabr ki manzil par qayam hain.

Ek daku ne dekha ke apke poti ke kaan me soney ki baaliyan pehni hui hai, aur ap rukney ko taiyar nahi, agar daku talwaar chalayega to bacchi qatl ho jayegi, aur bacchi ko qatl karna munasib nahi hai, maqsad to daulat lootna hai, ek daku paas akar poti kaan se baaliyon ko aisa kheecha ke kaan chir jata hai, khun jaari hua, poti ne awaaz lagayi, dada jaan meri khabar lijiye, apne sabr kiya, ab dusre kaan ki baaliyon ko bhi aise hi kheecha daku ne, phir kaan chira, phir isme se bhi kun jaari hua, poti ne nida ki, apne phir sabr kiya

Ab teesra mamla ye hota hai ke apke poti ke galey me ek haar ek bad-bakht agey barta hai aur galey ke haar ko khichna chahta hai, natija ye hota hai ke haar tutne ko taiyar nahi, gala chil jata hai, khun jaari hota hai, poti ne nida ki, bus Ghaus ne is Manzar ko palat ke dekha, bardash ke bahar ho gaya, sabr ki manzil khatm ho gayi, apne apna asaa hawa me lehraate hain, rabbey qayenat tune mujhe ab tak sabr ata kiya, par ab sabr nahi hota, ke tabhi wo danda talwaar me tabdeel ho jati hai aur saare dakuon ki gardano ko tan se juda karti jaati hai

Kya jaana humne, wakht ka wali aur Ghous, sabr ki manzil par beshaq the, lekin jab aulad par baat ayi to sabr ka manzil tut gaya, magar Karbala me Imam Ali Maqam ke zaat ko dekhain apney apni auladon ki qurbaani ki kabuliyat ki dua farmayi, ai rabbey qayenat meri is qurbani ko qabul farma, har manzil par apne shukr kiya.

3. Bare bare wali bhi sabr ki manzil par the, jab aulad par baat ayi to sabr tut gaya, Imam Hussain ki sabr ka maqaam aisa ke farmate, ai rabbe qayenat jab Hazrat Ibrahim عليه السلام ne Hazrat Ismail عليه السلام ki qurbani pesh ki thi to unke ankhon par patti thi magar meri ankhon par patti nahi hai

4. Imam Hussain رضى الله تعالى عنه khud Karbala me khud mukhtar the, apne karamat aur isteqamat dono dikhayi

(a) Wakiya (1) : Ibn Jauza ek shaks hai, Imam Hussain ne ye kiya tha ke khemo ke ird gird aag jala rakhi thi taaki dushman khemo ke taraf se na aye, ye ata hai aur kehta hai apse, Hussain, duniya me tumne Jahannam ki aag bharka li, maazallah, apko jalaal ata hai, iske liye apne dua farmayi, ai Malike Qayenat duniya me isko aag ka azaab de, dua apki zubaan aqdas se jaari hui thi, ke iska ghora bekabu hota hai, iske pair riqaab me aisa phasa ke iska ghora khandaq ke taraf aata hai aur isko usi aag me gira deta hai.

(b) Wakiya (2): Ek mazani apse kehta hai ke ai Hussain is Dariya Farad ko dekh rahe ho, iska ek qatra tumhe nahi diya jayega, ap tarap gaye in jumlo par, apke aankhon se aansoo jaari hue, apne dua farmayi, ke ai parwar digar, isko pyasa hi tarpa kar halaaq farma. Ye apney ghorey ke kareeb lagaam pakre hue khara tha, iska ghora bidka, bhaga iska ghora, ye usko pakarne ke liye piche doarta hai, ghora isko pure maidan e karbala me doara raha hai, bari mushkil se ghore ko kaabu kiya, thak gaya, haap raha hai, pasiney se sharabor hai, kehta hai paani pilao, ab yahan 2 riwayat hain, pehli ye, ke paani peeta hai pyaas bujhti nahi, kehta hai aur paani pilao, magar pyaas bujhti nahi hai, yahan tak ke pait phata aur mar gaya.

Dusri riwayat ye hai, ke paani peeta hai magar halaq se niche utarta nahi hai, cheekhta chillata hai, log uske mooh me surahi udelte hain, magar pee nahi pata, usi pyaas me mar jata hai

(c) Wakiya (3) : Ek gustakh kehta hai Hussain tumhe Rasulallah ﷺ se kya nisbat hai, tum kehte ho tum nawase Rasul ho, ba-khuda tum kazzab ho, maazallah, ap tarap jatey hain, dua farmayi, isko zillat ki moat ata farma.

Isko zoar ki haajat mehsus hui, paani ka loat liya, lashkar se door ek maqaam par pahoncha, baith gaya, abhi haajat puri bhi nahi akr paya tha ke ek bicchu ne uski sharmgaah par dunk mara, tarap gaya, nijasat me aalud, paijame ko choarkar

bhagta hai, kehta hai mai halaq ho gaya tabaah ho gaya, logo ne roka, pucha kya hua, kehta han ke maara to bicchu ne dank hai magar aisa mehsus hota hai ke jeetey ji puri jism me jahannam ki aag dehka di gayi hai, mar gaya tarap tarap kar

Imam e Azam Abu Hanifa khamosh kyun hain Yazeed ko kaafir kehne me, kyun?

Khamosh hain, musalman thori bol rahe hain. khamosh hona aur hota hai, musalman thori bol rahe hain, Ala Hazrat ne Imam Abu Hanifa ki khamoshi ka matlab bataya, ke khamosh kisko rehna chahiye aur kisko nahi chahiye

Ullema ki 2 category hain:

(a) Ullema e Mutakallameen - zahir par hukm lagate hain

(b) Ullema e Mohtadeen - bahot tehkeek ke baad hukm lagate hain

Ala Hazrat Ullema e Mohtadeen me hain farmate hain ke Ismail Dehlvi ka hukm mere nazdeeq Yazeed ki tarah hai, baaz ke kaafir kaha baaz ne khamoshi ikhtiyar ki, agar koi Ismail Dehlvi ko kaafir kahe mere samne mai usko rokunga nahi aur khud kahunga nahi

Hamara Imam khamosh hai uske muqallid bindas bolte hain, kyunke hum ullema e mohtadeen me nahi aate, hum to awwaam hain, hamare nazdeeq to Imam Hanbal ka qaul peshe nazar hai, hum kehte hain ke aisa badtareen insaan kaafir hona chahiye

Imam Hanifa khomash is liye hain ke wo jante hain, ke mai jo bolta hun wo mazhab banta hai, aur mazhab pukhta buniyaado par banaya jata hai, apke nazdeeq jo raawi aye, ap Koofa ke the, Koofa ke raawi saare shia the, apne unpar aitemaat nahi kiya, doubt ki buniyaad pe khamoshi ikhtiyar kiya, isliye ap khamosh hain, Imam Ahmed ibn Hanbal Koofa ke nahi the, ap Misr se the aur dusre maqamat ke the, inke aas jo raawi aye wo moattebar the, to Imam Hanbal ne kaha Kaafir aur hamare Iman ne kaha Khamosh, doubtful raawi hai, musalman nahi kaha, aur ye to sidhe Jannat me hi pahoncha de rahe hain

1. "Wakey Harrah" - Madina pura ghamgheen tha jab Karbala ki dastaan sunayi gayi, ahle Madine ne Yazeed ki bait ka inkar kar diya, (puri awaam bait nahi karti thi, sirf kabile ke sardar karte the goya ke sab ne kar li), khabar jab Yazeed ke paas pahonchi, to isne ek kaseer foaj "Muslim ibn Uqba" ki iyadat me Madine bheja, is foaj ne bahot qatlo gharat machaya, kai hazar Sahaba ko qatl kiya gaya, aurton ki izzat looti gayi, masjid e nabwi ke andar inhone ghore bandhe, in ghero ne masjid ma paikhan, pishab aur leed kiya, baar moarrekheen ke mutabik 3 din, 7 din, aur 40 din masjide nabwi me na azaan hui aur na namaz hui

Hadees: Sunan e Darmih – Imam Darmih ki Hadees ki kitaab, Vol 1 Pg 91 Hadees 94, likhte hain ke Adul Aziz riwayat karte hain, ke Sayeed bin Musaiyab se maine suna ke wo farmate hain ke 40 din tak masjide nabawi me koi nahi aata tha, mai deewana aur pagal bana hua Rasul ke rozey par para rehta, kasam wahdahu la shareek ki, jab azaan ka wakht hota mai Rasullallah ki kabr se azaan ki awaaz sunta Nabi ki ikamat ki awaaz sunta aur Nabi ki ibtida mai namaz para karta tha, Nabi zinda the

Iske baad ye lashkar Mecca cooch karta hai, yahan Abdullah ibn Zubair ne khilafat ka elaan kar diya tha, ahle Mecca ne unke haath par bait ki. Mecca pa Yazeed ke lashkar ka hamla 61 hijri me, haram par teer barsaye, ghilaaf e kaaba jala, seengh jo fidiye Hazrat Ismail عليه السلام ke fidiye me aya tha wo jal kar khaak hogaye, hajre aswad toota 6 hisso me, Abdullah ibn zubair ne khud ko khana e kaaba me chupa liya tha isliye ke itni bari foaj ka samna unke bas me nahi th, unko ain khane kaabe me shaheed kiya

2. "Ahle Sunnah" kitaab likhne wala Tifayatulla Sanawali, Ghair Muqallid hai, me likha hai, haram ki behurmati ka zimmedar Abdullah ibn Zubair hain Yazeed nahi, agar wo yazeed ki bait kar lete to aisa nahi hota
3. "Mehmood Abbasi" Pakistan ka hai, isne kitaab likhi "Khilafat e Muawiyah wa Yazeed" Pg 149 par Syed Mohammad Anees naam ke ek shaks ne ek qaseeda likha yazeed ki shaan me, likhta hai ke Yazeed Ameerul Momeneen hain, khulfa e rashdeen me iski khilafat bhi shamil karta hai, eesiyo ne shugaat maani yazeed ki, jaise naam agaya ibn hussain ka yaad ayi sakhawat yazeed ki, yazeed ki itaat lazim hai likhi hai Quran ke, ahle arab ne qabul ki sardari yazeed ki, maazallah
4. Ashraf Ali Thanvi ki ek malfuzat hai naam hai al ifadatul yaomiya Vol 5, Pg 216, qist no 181, isme kisi ne sawal kiya ke Yazeed par laanat kar sakte hain ya nahi, ashraf

Ali Thanvi jawab dete hain, ke Yazeed par laanat karna jayez nahi hai, wo shaks laanat kare jisko yakeen ho mere amaal Yazeed se ache hain, warna aisa na ho ke amaal to Yazeed se kharab hain aur laanat bhejta raha, marne ke baad kabr me Yazeed aakar na puchega, kya mooh lekar aye ho mia mujhpar to bari laanat ki duniya me aur tumhare amaal to mujhse bhi kharab hain. Inke aqeede ke mutabik Yazeed to aa sakta hai Mustafa nahi aa sakte.

Quran kehta hai ke hashr ke din ko yaad karo ke jab hum tumhe tumhare peshwa ke saath bulayenge

To peshwa usko banaao jo elaan kar gaya

“Khauf na rakh Raza zara, Tu to hai abdey Mustafa

Tere liye amaan hai aur kareem apne karam ka sadqa

Lain e baqdr ko na sharma

Tu aur raza se hisab lena, raza bhi koi hisab le hai”

5. “Fatawa Rashidiya” me Gangohi sb se kisi ne sawal kiya, ke yazeed apki rai me kaafir hai ya fasik, jawab dete hain, ke kisi musalman ko kaafir kehna munasif nahi, yazeed momin tha, basawab qatl ke fasik hua, kufr ka haal daryaft nahi, ke wo aqeeda qalb pe moukuf hai
6. “Rasheed ibn Rasheed” kitaab Pg 341, Moulvi Abdul Waheed Ghulam Mohammad fazil e Deoband likhte hain, Hazrate yazeed رحمه الله ek jaleelo qadr mujahid e Islam hain, aur mera imaan hai ke wo zarur jannati hai aur mujhe apne walid ke mutalliq yakeen nahi ke wo jannati hain warna Hadees ka inkaar karna parega (Bukhari ki Hadees hai)
7. “Yazeed bin Muawiyah tehkeek wa insaaf ke ainey me” likhne wale hain Rusht bin Irshad Ahmed, Pg 29, ekHadees likhi, ke Sarkar ne farmaya ke meri ummat me 12 khulfa honge, ab iske taalluk se likhte hain ke Yazeed in 12 khulfa me se ek hain, yazeed ke doar me Islam ki bulandi ka zamana qaraar diya gaya hai, quwwat hasil hui, inki laan taan karna jayez nahi. Pg 30 me likhte hain, yazeed ke naam ke saath رحمه الله jayez aur durust hai, mustaheb hai ispar sawab milta hai. Pg 31 me likhte hain, yazeed ko رحمه الله mustaheb aur afzal hai
8. “Fatawe Barkatiya” Hazrat allama hulbeqad ahmed sheikhul Hadees, Pakistan, Pg 159, 160, sawal kiya gaya, jab yazeed ne Imam hussain ko giraftaar karne bheja tha

aur un sipahiyo ne unko shaheed kar diya to un sipahiyo ko saza kyun nahi mili, jawab diya, wahan jo jung hui ittefaqi baat hai, sipahi damish ke nahi the, ibn ziyad governor ke taraf se aye the, tareekh gawa hai ke yazeed ne governor ko saza di, 2 subey ki governor se 1 subey ki governor tak mehdud kar diya

9. "Ahle Sunnah" kitaab me likha hai, Pg 29, jis tarah hindu ke yahan mahabharat ko maqr baatil ki larai karaar diya jata hai, halake in kisso par yaqeen kiya jaye to ye sarasar siyasati nohiyat ki jung thi wohi waakey Karbala ka bhi hai. agey likhta hai, agar Imam Hussain riyayah ko zulm se nijat dilane ke liye uthe hote to millat e islamia me elaan karke ek bare lashkar ke saath uththe, naaki apni ghar ki aurton aur baccho aur mutthi bhar nojawano ko lekar nikalte, ye to apne ap ko halaqat me daalne ki baat hai jisse Allah ne mana farmaya hai
10. "Ahle Sunnah" Allah ke Nabi ki Hadees hai ke kisi insaan ko bhi gaali dena jayez nahi bhale wo kitna hi bura ho jaye rahega to insaan hi aur shaitan se behtar, isi Hadees ka hawala dekar likha hai, ke yazeed ko dena jayez nahi, maan liya ke yazeed ne sab khuch kiya to phir bhi yazeed ko gaali dena jayez nahi
11. Hum Moharram me sharbat isliye pilate hain, jab jab sharbat ki shabilain lagti hai, yazeed ki ek moat hoti hai, goya zubaan e haal se hum batate hain, ai yazeed tune chan ghut paani husainiyo par roka tha na, aaj dekh kitne ghulam hain hussain ke aaj kisi ko pyasa rehne nahi degi, ye teri moat hai yazeed hai
12. "Rusumate Moharram aur Saane Karbala" likhne wale Ghair Muqallid ke Hafiz Salauddin Yusuf sb iske musannif hain, puri kittaab yazeed ko bachane ke liye, Pg 145 me likhte hain, awwal to is baat ka shak sabut pesh nahi kar sakta ke yazeed ne in jaraim par apni zindagi me tauba nahi ki, aur begair tauba kiye hi mar gaya, bulke 99 % is baat ka imkaan hai ke usne tauba ki hogi
13. Hadees: Abu Huraira se marwih hai, kehte hain ke Rasulallah ﷺ ne irshad farmaya, ke 60 hijri se panaah mango aur loando ki hukumat se panaah mango
  - Ibne Qaseer ne AWWN ne Vol 8 Pg 231
  - Kanzul Ummal me Husamuddin hindi Vol 1 Pg 45
14. Qayamat tak kya hone wala hai iski khabar Rasulallah ﷺ ne di  
Hadees: Sahi Muslim, Vol 2, Pg 390, Hadees 7133



Imam Muslim ne puri sanad ke saath Hadees byan ki Hazrate Huzaifa se, kehte hain, Hazrate Huzaifa se marwih hai wo kehte hain, ek martaba Rasulallah ﷺ ne hamare darmiyan qayam farmaya, apne nahi chora kisi ka bhi zikr, usi maqam par apne hame har cheez ki khabar deni shru ki, yahan tak ke qayamat tak jo khuch hone wala tha uski khabar hame Rasulallah ﷺ ne hame de di

15. Rasulallah ﷺ ne kya bataya aur kis tarikhe se bataya

Hadees: Sunan Abu Dawud, Vol 3 Pg 286 Hadees 4243

Huzaifa ibn Yaman رضى الله تعالى عنه kehte hain ke khuda ki kasam Huzur ﷺ ne fitne ke kisi bhi qayed ko jo duniya ke khatm hone tak ayega nahi chora uska zikr farmaya, yahan tak ke uske sathiyo ki tadad 300 bhi hogi uska bhi apne zikr farmaya, apne unke namo ko uske baap ke naam aur uske kabile ke bhi naam bataye

16. Rasulallah ﷺ ne Yazeed ke baare me bhi bataya

Hadees: Sahi Bukhari, Vol 2, Pg 1046, Hadees 7058

Hazrate Amr ibn Saed kehte hain ke mere walid ne mujhe khabar di ke ek martaba mai Hazrate Abu Huraira ke saath masjid e nabwi me baitha hua tha, aur saath me Marwan ibn Haqam bhi tha, Abu Huraira farmate hain ke maine Rasulallah ﷺ se suna, ke Sarkar ne irshad farmaya, logo meri ummat ki halaqat Quraish ke chand loando ke haatho hogi, Marwan ne kaha, Allah ki laanat ho in loando par, Hazrate Abu huraira farmate hain ke Rasulallah ﷺ ne irshad farmaya ke agar mai chahun to un loando me se har ek ka naam bata sakta hun

17. Loando se murad kaun hain

Hadees: Sahi Bukhari ki sharah Futuhul Baari Sharaul Bukhari, me isi Bukhari ki Hadees ki sharah karte hue likhte hain Vol 13 Pg 10

Abu Huraira dua karte hain ke loando ki hukumat se panaah chahta hun, logo ne apse pucha a paisa kyun chahte hain unki hukumat kaisi hogi, farmaya, wo log aise log honge agar tum unki itaat karoge farma bardari karoge to wo tumhare deen ko tabah barbad kar denge

Imam ibn Hajar Askalani رحمه الله عليه likhte hain ke yahan loando ka ishara hai un loando ki taraf jisme pehla Yazeed hoga

18. "Umdatul Qari Sharah ul Bukhari" ke kitaab ke likhne wale Hazrate Imam Badruddin Aiyani رحمه الله عليه ye bhi Bukhari sharif ki sharah hai, Vol 24, Pg369, isi

Hadees ki sharah me farmate hain, in loando me pehla yazeed hai, isne apni hukumat me buzurgo ko ohdey se hataya aur loando ko aur apne azeezo ko unki jagah muntakhab kiya

19. Isi Hadees ki sharah me Shah Abdul Haque Mohaddis e Dehlvi رحمه الله عليه apni "Ashatul Lamhat" Vol 4, Pg 286 me farmate hain, ke Abu Huraira رضى الله تعالى عنه ko in loano ko unke naamo aur surto se pehchante the, magar fasad ke dar apne unke naam zahir nahi farmaye, aur murad Yazeed bin Muawaiyah aur Obaidullah bin Ziyad hai aur kehte hain ke isi ki tarah aur dusre nojawan, Allah sabko zaleel kare, agey kehte hain, bina shubha unhi ne ahle Rasul ka qatl kiya, unko qaid kiya, aur azeem martabad mahajareen aur ansar ka qatl kiya
20. Hadees: Sahi Bukhari ki sharah Futuhul Baari Sharaul Bukhari, ibn Hajar Askalani Bukahari Sharif ki sharah ke andar ek Hadees nakal karte hain Imam ibn Abi Shaiba se jo Imam Bukhari, Imam Muslim ke ustad hain, Vol 13 Pg 10, kehte hain ki riwayat ki Abi Shaiba ne aur wo Abu Huraira se nakal karte hain, jab Abu huraira رضى الله تعالى عنه bazaar se guzarte ap Allah ki bargah me dua karte ai malike qayenat mai tujhse san 60 hijri se panaah chahta hun aur loando ki hukumat se, aur wo hukumat mujhe na dikha usse pehle mujhe utha le
21. "As Sawairikul Moharrika" Pg 314, likhte hain ke ibn Hajar farmate hain, kehte hain ke Abu Huraira رضى الله تعالى عنه ko Rasulallah ﷺ ki bargah se jo ilm mila tha usme yazeed ke baare me bhi tha, isiliye wo dua kiya karte the, Allah ne unki dua ko qabul farma liya, aur 59 hijri me apki wafat ho gayi
22. "Musannaf ibn Abi Shaiba" me Imam ibn Abi Shaiba likhte hain, Vol 19 Pg 594 Hadees 37027, Sarkar ne irshad farmaya, ke meri sunant ka sab se pehla badalne wala Banu Ummaiya ka ek shaks hoga
  - Imam Adi ne Al Qamil me Vol 3 Hadees 21024
  - Imam Bahygi ne Dalaiyun Nabuwat me Vol 6 Hadees 666
  - Imam ibn Hajar Askalani ne Matalebul Aaliya Hadees 4462
  - Ibn qaseer ne AWWN Vol 8 Pg 231
23. "Tarikhul Khulfa" hai Imam Jalaluddin Suyuti رحمه الله عليه ki, Hadees nakal karte hain Pg 166, Imam Abu Yala ne apni masnad me zayif sanad ke saath is Hadees ko nakal kiya, zayif hai mouzu hai, dono me zameen asmaan ka farak hai, Hazrat

Obaidah رضى الله تعالى عنه se riwayat hai, wo kehte hain ke Rasulallah ﷺ ne irshad farmaya, meri ummat adlo insaaf ke saath qayam rahegi, yahan tak ke meri ummat me adlo insaaf khatm karne wala fitna barba karne wala sab se pehla Banu Ummayyad kabile ka hoga aur uska naam Yazeed hoga

24. "Hujjatullahi Balegha" likhne wale hai Shah Waliullah Haque رحمه الله عليه Vol 2 Pg 330 (Saudi Editon.), me likhte hain, gumrahi ke taraf bulane wale 2 hue hain, Yazeed jo Shaam me tha aur Mukhtar Sakafi jo Iraq me tha, aur iski tarah aur bhi bahot saare hue

25. Is Hadees to ye bahot ghot te hain, Yazeed ko jannat pahonchane ke liye

Hadees: Sahi Bukhari, Vol 1 Pg 410 Hadees 2924.

Imam Bukhari ne puri sanad byan ki, sanad ka ek tukra yaad rakhen, "Haddasna Isaaq ibn Yazeedit Damashqiye, Sana Yahya bin Hamza, Sani Soar bin Yazeed an Khalid ibn Maadan" iske baad unhone Umme Haraam tak sanad pahonchayi, ye Sahabiya hain aur is Hadees ko byan kar rahi hain.

Umme Haraam kehti hain ke maine Allah ke Rasul ko kehte hua suna, meri ummat me sab se pehla lashkar jo behri baira yani samundar ke raste jayega fateh karne uspar meri maghfirat wajib ho gayi, sahabiya Rasul kehti hain, ke maine Sarkar se arz kiya, kya mai usme rahungi, farmaya haan tum usme rahogi, wo kehti hain ke Allah ke Nabi khuch dair ke baad phir irshad farmaya, sab se pehla lashkar jo rome ka shaher hain qaisar jisko kunstuntunia naam diya hai hamla karega usko Allah ne baksh diya hai, maine pucha Sarkar kya mai us lashkar me rahungi, farmaya nahi tum nahi rahogi

#### Is Hadees ki analysis

(a) "Rusumate Moharram aur Saane Karbala" me likhte hain ke Rasulallah ﷺ ki is peshe gohi ke tahet yazeed bakshe baksha hua hai aur agar is Hadees ko nahi manenge to Rasulallah ﷺ ke ilm e ghaib par harf ayega, agar isme se koi kaafir hota to Rasulallah ﷺ pehle se hi khabar kar dete. Yazeed ko jannati banane ke liye Sarkar ka ilm e ghaib bhi ab tasleem kar liya

(b) Yazeed ke kunstuntunia par hamle ke ta'alluk se 4 riwayat aati hai kitaab me

■ 49 hijri me yazeed ne hamla kiya

■ 50 hijri me yazeed ne hamla kiya

■ 52 hijri me yazeed ne hamla kiya

■ 55 hijri me yazeed ne hamla kiya

- Ibn Aseer ne Al Qamil me Vol 3, Pg 131
- "Umdatul Qari Sharah ul Bukhari" likhne wale Hazrate Imam badruddin aiyni ne Vol 14 Pg 98

Agar pehli riwayat 49 hijri le li jaye, magar ye pehla hamala Kunstuntunia par nahi tha isliye ke iske pehle bhi ek shaksiyat hamla kar chuki thi Ameer Muawiyah ke zamane me wo zaat thi Abdur Rahman bin Khalid ibn Waleed رضى الله تعالى عنه, inka inteqaal 46 hijri me hua, zahir baat hai apne inteqaal se pehle hi kiya hoga, maslan 45 ya 44 or earlier kiya hoga, lehaza jannat ki basharat Abdur Rahman bin Khalid ibn Waleed le gaye

- Abu Dawud Sharif, Vol 2, Pg 340 Hadees 2512
- Ibn Aseer ne Al Qamil me Vol 3, Pg 229
- Asadul Ghaba me Vol 3 Pg 440
- Allam Ibne Qaseer ne AWWN Vol 8, Pg 31

(c) Bukhari ki ye Hadees kabile aitbaar nahi hai, isliye ke isme jitney raawi hain Qadriye firqe ke Nasbi hain, riwayat ka ek usul hai, jis sanad me batil firqe ka koi raawi ajaye, qaderi firqa taqdeer ka munkir tha, Allah ke Nabi farmate hain ke jo taqdeer ka inkaar karta hai usne apne deen ko chor diya, nasbi firqa wo jo Ahle Bait ki tauhen karta hai, ullema ne inko gumrah baddeen firqa karar diya

■ Iska pehla raawi hai, yahya ibn hamza, iske baare me ibn Hajar Askalani, Tehzibut Tehzeeb Vol 11 Pg 200 me farmate hain ke Yahya Ibn Moin ne kaha, ke iska ye raawi qaderi firqe ka hai

Yahya ibn Moin Imam Bukhari ke ustad hain, ap jaleelo qadr mohaddis guzre hain ke jab apka inteqaal hone laga to apne Allah se dua ki, ke ai rabbe qayenat maine jis raawi ko bhi jhuta agar kaha hai tehkeek ki bina par kaha hai kisi zaati bugz ki bina par nahi kaha, aur agar maine kisi raawi ko apni zaati bugz ke aitbaar se kisi raawi jhuta kaha ho to mera khatma tu imaan par mat karna

■ Dusra raawi soar ibn yazeed ye nazbi hai, Imam ibn hajar farmate hain ke ye nasbi tha Maula e Qayenat ko gaaliyan diya karta tha, inhone isko bhi likha Tehzibut Tehzeeb Vol 2 Pg 35 par

Ibn Saad kehte hain ke ye qaderi firqe ka hai, iske dada jung e siffen me Hazrat Ali se lara aur mara gaya, ye kehta tha ke Ali ko mai pasand nahi karta isliye ke mere dada ko inhone maara, Rasulallah ﷺ ki Hadees hai, momin Ali se bugz nahi rakhega aur munafik Ali se mohabbat nahi karega

Imam Ahmed ibn Hanbal رضى الله تعالى عنه ne likha ke ye qaderi firqe ka hai

Imam Darmih kehte hain, ke maine koi shaks aisa nahi dekha ke usne soar ibn yazeed ko uske qaderi hone se inkaar kiya ho

Hafiz Zehybi jo Allama Ibn Taimiya ke shahgird hain inhone Mizanul Aitdaal me jiraa aur tadeer par likhi Vol 1 Pg 151, kehte hain ke soar ibn yazeed qaderi tha aur iske shaher walo ne isko apne shaher se nikal diya tha aur uske ghar ko aag laga di

26. Imam Ibn Hajar Askalani ne kitaab likhi "Takribut Tehzeeb" asma rijaal par ye kitaab hai, 36 raawi hain Bukhari Sharif ke jisko Imam ibn hajar ne shia, nasbi declare kiya hai, 45 raawi hain Muslim Sharif ke jo shia nasbi aur qaderi hai.

27. Ullema farmate hain ke Rasulallah ﷺ ka ye kaul "mashrut" hai

Mashrut kya hai. "Umdatul Qaari Sharah Ul Bukhari" Vol 14 Pg 278 wohi Hadees ke talluk se bhais karte hue likhte aa rahe hain, isme yazeed ki tareef kaise ho sakti hai uska haal to mashur hai kaisa khabees tha wo, badden tha wo, mafum ye hai, ke yazeed ki na isse koi manqabat sabit hoti hai, na koi tareef wazey hoti hai, na uska koi jannati hona saaf hota hai, isliye ke Rasulallah ﷺ ka ye farmaya ke jo rome ki jung me shareek hogo wo jannati hai, ye Mashrut hai shart ke saath wo shart ye hai ke wo akhri wakht tak sahi saleh musalman rahe, agar usne imaan me koi tabdili layi koi gunaaah kar baitha to ye basharat khatam ho jayegi.

Agar pehli riwayat lain 49 hijri me hamla kiya akhri riwayat lain 55 hijri me hamla kiya ab 60 hijri me Imam Hussain ka qatl karke usne sabh khatm kar diya. Yehi baat "Irshad us Saari Sharah Sahi Ul Bukhari" me Allama Qastalani رحمه الله عليه ne bhi likhi

28. Sahi Hadees ye bhi hai ke Huzur ﷺ ne farmaya ke koi kisi rozedar ko aftar karwaya, to jo aftar karwata hai usko baksh diya jata hai, jab 2 musalman apas me muPg karte hain to jab unke haath juda hone se pehle Allah dono ki maghfirat farma deta hai,

jisne mujhe dekha wo bhi jannati aur mujhe dekhne wale ko dekha wo bhi jannati,  
jisne la ilaha illal lah kaha wo jannat me dakhil ho gaya

Iska ye matlab to na hua ke kisi ka ghar ujar dain, kisi bacche ka qatl kar dain, maa bahen ki azmat dari karen, aur musalman se musafe karte baithe rahen. Rasul ko dekhne wale bahot se murtad bhi hue, zakat ka inkar bhi kiya Abu Bakr ke doare khilafat me, ye baaten dalalat karti hai ke ye basharat us wakht hai, jab khatma imaan aur ache haal par ho, khatma ghalat basharat khata

# [96] Muharram Bayan Zikr e Shoahad e Karbala 07-09-2019

1. Karbala ke hawale se 6 aham paighammat, waise to saikro hain

(a) Imaan aur Mohabbat me mukhtagi :

Imam Hussain ne puri Karbala me Allah se kabhi ghila nahi kiya hai, ap apne Imaan ki mazbuti ke saath rahe.

Kitni bari musibat aa jaye apne imaan se compromis nahi karna chahiye

(b) Islam ki baqa ke khatir apni qurbani paish kar dena :

Ali Akbar ki shahadat ke baad ka manzar jab Imam Hussain ne Allah se arz karte hain ke Hazrat Ibrahim عليه السلام ki ankhon me patti thi, meri nahi

(c) Anil Munkar yaney Burai ke khilaaf khare ho jana:

Nabi ﷺ ki hadees hai, Maula e Qayenat رضى الله تعالى عنه ne jo akhri wasiyat ki thi Imam Hasan رضى الله تعالى عنه ko, ke agar puri rooh e zameen batil par jama ho jaye aur tum haq par ho to is batil se khoaf zada mat hona, aur farmaya beta Hussain رضى الله تعالى عنه tumhare liye wasiyat ye hai, agar puri taaqat ke saath puri duniya batil par yaja kar le aur tumhare muqable me aye to tum apni puri quwwat aur taaqat se batil ko khatm karne ki koshish karna.

(d) Isteqamat :

Deen par mazbuti, baatil se daro mat, baatil ke khilaf khare ho jao, batil ke khilaf bolo

(e) Baatil ke muqable rishtedaro ko mat dekho:

Hazrat Abbas Alamdar رضى الله تعالى عنه Shimr Zil Zoshan ke bhanje the, amaan likhwa kar laya tha Ibn Ziyad se par Abbas ne rishtedari nahi dekhi, haq ke saath rahe, Imam Hussain رضى الله تعالى عنه ke saath rahe

(f) Sabr aur Isteqamat, Allah ki raza par raazi ho jana:

Hazrat Shaikh Farid Ganje Shakar رحمه الله عليه, mashayek ki mehfil baithi hui thi, guftagu ho rahi thi ke sabr afzal hai ya shukr

Imam Hussain رضى الله تعالى عنه Karbala me dono manzilo pe faye the, Sabr ki manzil par the aur Shukr ki manzil par bhi, aur jab musibato ko dekhkar, kamyabi se unka koi shehzada guzarta, Ali Akbar qurban ho jatey, to wo to sabr ka daman pakre hue hain, na-shukri nahi karte they, "fustobe rabbil kaaba", Rabbe Kaaba ki kasam mai kamyab ho gaya.

2. Moharram ke wakiye ke ta'alluk se khuch baaten:

🌈 Karbala ke wakiye ko lekar bari zayif wakiye pesh kiye jate hain, jo pehle ahle Hadees karte the aj hamare log bhi aitraaza karte hain ke Hazrate Muslim Akeel ke sahabzado ka wakiya mangarat hai, moattebar nahi hai, daleel dete hain ke

Tarikhe Tabri kitaab jo Hazrate Imam Jarir Tabri ne Karbala ke wakiyat me likhe hain ye wakiya mojud nahi, aur Ibn Qaseer jaisi mohakkik ne Al Widaya Wan Nihaya iska zikr nahi kiya

- ✚ Mulla Hussain Kashfi Al Wais 910 hijri ke aalim guzre hain, shia kehte the ye sunni hai aur sunni kehte the ye shia hain, inhone Karbala ke wakiyat par ek kitaab likhi "Rohdatus Shahdatain" isme ye wakiya aya hai
- ✚ Jahan tak ke wakiya Karbala ka mamla hai, ye wakiyat tareekh se taalluk rakhte hain, Hadees se taalluk nahi rakhte, aur usool hamare yahan ye hai ke agar koi Hadees byan kare to hum uski tehkeek karte hain, in raawiyo ka haal kya hai. Tareekh ka mamla ye hai ke har kism ke wakiyat ko nakal kiya jata hai, aur uski haisiyat Hadees ki nahi, na usse koi ehtaam satir hote hain, aise wakiyat qubul kar liye jate hain jo kisi sahi riwayat se nahi takrate hoan, to isme koi wajah nahi hai ke tareekh ke uske kittab me nahi hai to sirey se hi inkaar kar diya jaye
- ✚ Hamare bare moattebar jaise Shah Abdul Aziz Mohaddis Dehlvi ne is wakiye ko likha hai, ap pane zamane ke mujaddid bhi hain, mohakkik bhi hain, inhone "Sirro Shahadatain" kitaab likhi Karbala ke wakiyat par, isme inhone is wakiyat ko zikr kiya hai
- ✚ Hazrat Allama Mufti Jalaluddin Amjadi Sb رحمه الله عليه ne Karbala ke wakiyat par kitaab likhi "Khudbat e Moharram" iske andar bhi ye wakiya hai
- ✚ Hazrat Shafique Aqadwi رحمه الله عليه Pakistan ke hamare ek bare jayyad alim guzre hain, inhone Karbala ke wakiyat par "Shaam e Karbala" me is wakiye ko likha
- ✚ Ye kehte hain wakiyat e Karbala ko jo raawi hai jiski sanad se aata hai ya jisne byan kiya usme ek jo shaks hai jisne sab se zyada Karbala ke wakiyat likhe wo hai Loot ibn Yahya, kehte hain ye shia tha, lehaza ye shiao ki riwayat hai, isey byan nahi karna chahiye.

Ibn Qaseer kehte hain ke Loot ibn Yahya tareekh me moattebar hai, tareekh ka ye hafiz raha apne daur ka, lehaza tareekh ki baat par hum iska aitbaar karte hain magar jab Hadees byan karega tab hum iska aitbaar nahi karte hain



- ✚ Shia 2 qism ke rehte hain, ekhote hain "aam shia" aur dusre hote hain "ghaali shia", "aam shia" mohibbe Ahle Bait me Muwaiyah رضى الله تعالى عنه ke khilaf the inka aqeeda ahle sunnat ka aqeedah tha, inko bhi shia kaha gaya inki jo riwayat hoti hain hamare yahan qubul kar li jaati hain, "ghaali shia" wo hote hain jo khulfa e rashedeen aur Sahaba ko galiyan bakte hain, inki riwayat nahi li jaati hain hamare yahan
- ✚ Bukhari me 36 raawi shia hain aur Sahi Muslim me 45 raawi shia hain, inhone ehkaam me koi bhi riwayat nahi li, fazail me riwayat le li jaati hai.
- ✚ Mohaddis e Azam Pakistan Ahle Sunnat ke mohaddis hain, Hazrate Moulana Sardar Ahmed alaih rehmatu rizwan farmaya karte the aise mohakkekeen ke baare me agar Karbala ke wakiyat ke baare me itni bariki me jaoge na tum, ke ye riwayat kahan se ayi wo kahan se ayi, to phir Karbala itni reh jayegi 'khateeb baithe aur kahe, Hazrat 10 Moharram ko Imam Hussain Karbala me aye aur shaheed ho gaye' bus khatm issey zyada phir khuch bhi nahi hai Karbala me

# [97] waseela jaiz hai ya nahi muolana farooq khan razvi

#### 1. Waseela:

Yahudiyo ka ek amal quran byan kar raha hai, aur ye amal us wakht ka hai ke jab Nabi ﷺ mabuz nahi hue

Para 1, Surah Baqarah, Ayat 89

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۖ

Allah farmata hai, ai habib, tujhse pehle, apke mabuz hone se pehle, ye isi nabi se yaney tere waseele se kafiyo par fatah ki dua maanga karte the

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۚ

jab ai habib ap tashreef la chuke to apke nabuwat ke munkir hokar baith gaye

فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

To bus Allah ki laanat ho in kaafiro par

Isi ayat ki tafseer ke Hadees me Imam Hakim رحمه الله عليه apni Al Mustadrak, Vol 2, Pg 316, Hadees 3101 me likhte hain, Imam Hakim, Hazrate Abdullah ibn Abbas رضى الله تعالى عنه se ye Hadees nakal farmate hain, Hazrate Abdullah ibn Abbas kehte hain ke Khyber ke Yahudi ki junge aqsar Kabila Adfaan se hua karti thin, Khyber ke Yahudi shikast khate the, to phir Yahudiyo ne is dua ke zariye Allah se madad mangi, panah mangi, kaun si dua,

“ai parwar digar, hum tujhse ub nabiye ummi Mohammad ﷺ ke waseele se teri panah chahte hain jo tu akhri zamane me jinko mabuz farmane ka wada kiya hai, ai Allah tu hame in par fatah ata farma de”, jab unhone ye dua maangi to Allah ne unhe fatah ata farmana shru kar di, aur phir jab Sarkar Nabi mabuz kiye gaye tab unhone apke Nabi hone ka inkaar kar diya, aur isi zimn me ayat e kareema nazil hui

Dusre Hawale is Hadees ke:

- Imam Ibn Jarir Tabari ne apni Tafseer e Tabari me Vol 1, Pg 473
- Imam Abu Noyem ne Dalalil Un Nabuwat me Vol 1, Pg 96
- Imam Bayhaqi ne Dalalil Un Nabuwat me Vol 2, Pg 76
- Imam Baghawi ne Ash Shafai Tafsir e Quran, Vol 1, Pg 49
- Imam Jalaluddin Suyuti ne Durrey Mansur, Vol 2, Pg 465

## 2. Waseela lene ki Dua hame khud Nabi ﷺ sikha rahe hain

Hadees: Sunan Ibn Majah, Vol 1, Pg 429, Kitabul Masajid, Hadees 778

Imam ibn maaja is Hadees ko Hzrt Abu Sayeed Khudri رضى الله تعالى عنه se riwayat karte hain, Rasulallah ﷺ ne irshad farmaya, jo shaks apne ghar se namaz ke liye nikle to wo ye dua kare

'Allahumma inni asa'luka bi-haqqis-sa'ilina 'alaika, wa as'aluka bi-haqqi mamshaya hadha, fa inni lam akhruj asharan wa la batran, wa la riya'an, wa la sum'atan, wa kharajtu-ttiqa'a sukhtika wabtigha'a mardatika, fa as'aluka an tu'idhani minan-nari wa an taghfira li dhunubi, Innahu la yaghfirudh-dhunuba illa Anta.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَأَسْأَلُكَ بِحَقِّ  
مَمْشَايَ هَذَا فَإِنِّي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا رِيَاءً وَلَا سُمْعَةً وَخَرَجْتُ  
اتِّقَاءَ سُخْطِكَ وَابْتِغَاءَ مَرْضَاتِكَ فَأَسْأَلُكَ أَنْ تُعِيدَنِي مِنَ النَّارِ وَأَنْ تَغْفِرَ لِي  
ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

ai Allah mai tujhse sawal karta hun aur teri bargah me unka waseela paish karta hun sayeleen ka jo tujhse mangte hain, aur apne is chalne ke waseele se mai tujhse sawaal karta hun, mai apne chalne ko bhi waseela banata hun, ai Allah mai ghurur nahi karta, ghamand nahi karta, mera ye chalna sirf teri raza ke liye hai”

Sarkar farmate hain jab masjid me chalte wakht jo banda ye dua karte hue chalta hai, to 70000 farishte uske liye dua e maghfirat karte hain. Is dua me Nabi ﷺ khud waseela sikha rahe hain

1. Jahalat apne ap me qul ek moat hai, jahalat ke saath ibadat bhi na maqbul hoti hai, aur ilm ke saath thori ibadat bhi maqbul hoti hai

Aalim aur Jahil me kya fark hota hai:

Ala Hazrat apne Al Malfuz me ek Hadees nakal karte hain

Hadees: Huzur ﷺ farmate hain ke rozana asr ke wakht Iblis ka takht samundar pe bichta hai, tamam shayateen jama hote hain, aur pure din ki report paish karte hain, ek martaba mamul ki tarah takht bicha hua hai, sare shayateen qatar me khare hue hain, sab ne ek ek kar ke apne kaam batayen, kisi ne kaha ke maine kisi ko wargala ke kisi ka qatl karwa diya, koi kehta miya aur biwi me jhagra karwa diya, Iblis ke liye ye roz ki report thi, bola theek hai, usme se ek kehta hai ke maine ek chote bacche ko madrasah jaane se rok diya, usey behkaya aur usey wapas khelna bhej diya, Iblis bahot khush hua, ab sabh hairan, ke humne itna bara kaam kiya aur koi response nahi diya, lekin iske kaam par hamara badshah itna khush hua, baki sabh ne usse wajah pucha ke isme itna bara kaam kya ha, Iblis apne takht se utra, tamam shayateen ko apne saath lekar aya aur dikhaya, ab maghrib ka wakht ho gaya tha, masjid ke paas khara ho gaya, aur shayateen ko kaha ke ab dekho tamasha

Iblis ne apne ap ko insaani shakal me dhala aur masjid ke bahar khara ho gaya, samne se ek abid masjid me dakhil ho rahe hain aisa koi lamha nahi tha jab wo ibadat me nahi rehte the, lekin aalim nahi the, shaitan ne salam kiya, jawab diya, bola Huzur ek masla puchna hai, bole dekhte nahi namaz ka wakht ho gaya hai, Huzur bus chota sa masla hai, bola ke jab tak jawab denge tab tak azaan bhi khatam nahi ho payege, acha jaldi pucho, shaitan ne ek sheeshi nikali, bola Huzur ye shishi dekh rahe hain ap, bole haan, kya Allah qadir hai ke ye pure zameen aur asmaan ko is shishi me daal de, boley, mardud khabis, sharm haya nahi hai, behuda baat karta hai, mazaq karta hai, are kahan itna bara asmaan aur zameen aur itni si shishi, jahil tu kyun nahi ghus jata iske andar, chal dafa ho.

Shaitan hasne laga, muskura diya, thori dair ke baad us masjid ke imam sb jo aalim e deen the, dakhil hone lage, isne unko salam kiya aur apna wohi sawaal dohraya, boley miya tum musalman hokar aisi baat karte ho, zameen aur asmaan ko is shishi me daalna kaun si bari baat hai, mera rab to wo hai ke agar wo chahe to puri qayenat ko sui ke naake me daal de, ye shishi to bahot bari cheez hai

Iblis ne jaise suna chehre ka rang badal gaya phir shaitan ko bulaya fark dekh liya ek abid aur aalim me, ye ibadat kar raha hai, taqre maar raha hai, magar isko Allah ki kudrat par yaqeen nahi, iski ibadat mooh par maar di jayegi, aur ye aalim e deen ek sajdah bhi karta hai to poor yaqeen ke saath karta hai, aur ye iska ilm tha jisne mere fareb ko chalne na diya, agar wo baccha aalim e deen ban jata to hamare grift se nikal jata, hamare fareb me na aata, khud bhi hidayat pata aur puri koam ko bhi hidayat dene lagta, isne us bacche ko roak kar wo kaam kiya hai, jo tumme se koi nahi kar saka, ye fark hota hai aalim aur jahil me

2. Ilm ki barkaten: Imam Jafar رضى الله تعالى عنه ke paas ek munkir e khuda aata hai, kehta hai ke Imam Jafar ap kehte hain ke Allah hai, usne apna ek Rasul bheja, meri ek baat ka jawab dijiye, kaha pucho, usne bhi ek shishi nikali, kehne laga ke kya Allah qadir hai isme zameen aur asmaan samet ke daal de, apne farmaya, haan, beshaq mera rab qadir hai, phir kehta hai, ke jab apka rab is par bhi qadir hai ke jab is shishi me asmaano ko dale to asmaan chotey nahi hone chahiye aur shishi bari nahi honi chahiye, apne farmaya, ke haan mera rab is par bhi qadir hai, kehne laga ke quran se daleel mat dijiyega, ke jab mai khuda ko nahi manta hun to quran ko kahan se maanunga, mujhe wo daleel dijiye jo mere akl me aaye

Apne farmaya, jis tarah ka sawaal tune kiya, iske jawab ke daleel tere khud ke andar mojud hai, pucha kaise, farmaya, ke apni aankh ki putli ko dekh, Allah ne aankh ki putli banayi aur aankh me baarik sa noor rakha, tu jab aankh ko uthake dekhta hai asmaan ki taraf, pura asmaan teri aankh ki putli me sama jata hai, aur is alam me samate hain ke na aankh ki putli bari hoti hai aur na asmaan chotey hote hain.

3. Ala Hazrat ne farmaya “wazni ban, bojh mat ban”, badaqeeda insaan pure mahashre ke liye bojh ban jata hai, ilm hasil karke jab wo apni field ka mahir ho jata hai to wo insaan wazni ban jata hai, zaruri nahi hai ke aalim e deen bano

1. Nagpur ke ek mashur shayer the Saalim Nagpuri Sb ka shair hai:

Ek naam e Mustafa hai jo barkar ghata nahi  
Ek naam e Mustafa hai jo barkar ghata nahi  
Warna har ek urooj me pinha zawal hai

2. Wohi Saalim Nagpuri ke 3 misre hain -

Nabi ke zikr se milti hai rooh ko thandak; Nabi ke zikr se milti hai rooh ko thandak  
Ali ka zikr lahu ko ubaal deta hai

Nabi ke zikr se milti hai rooh ko thandak; Ali ka zikr lahu ko ubaal deta hai

Aur mera khuda jisey auje kamaal deta hai; Mera khuda jisey auje kamaal deta hai;  
Usey butool ki choakat pe daal deta hai

Mera khuda jisey auje kamaal deta hai; Usey butool ki choakat pe daal deta hai

Aur banake qasime nemat bata diya rab ne; Banake qasime nemat bata diya rab ne  
Bara barey ko bara kamaal deta hai

Banake qasime nemat bata diya rab ne; Bara barey ko bara kamaal deta hai

3. Rabbey Qayenat ne apne mehbub ko qasime nemat banaya hai, aur qasime nemat banakar quran e azeem ka Para no 30, Surah Duha, Ayat 10



Hukm diya apne nabi ko ke ai mehbub apse jo mangte hain unko jhirakiye mat,  
unko naa mat kahiye, jo maangne wala aa rahe hain unko ata kar dijiye

Yahan wazey nahi hai ki maangne wala kya maang raha hai, mutqalan kalaam hua,  
khuch bhi maange ap de dijiye ap jhirakiye mat, aur maangne walo se kaha ja raha  
hai ke jo maangna ho mere mehbub se maang lo

4. Taqwatul Imaan me Maulana Ismail Dehlvi Pg 70 par likha ke jishka naam Mohammad ya Ali hai wo kisi cheez ka mukhtar nahi, aisa shaks ke uska naam Mohammad ya Ali ho aur uske ikhtiyar me duniya ke sab karoobar hoan aisa haqiqat me koi shaks nahu bulke mahaz ye apna khyal hai

5. Maulana Tausifur Rahman kehte hain ke Nabi se khuch nahi milta, jo khuch maangna hai Allah se maango, ye hamare baare me aisa batate hain ke hum Allah ko ikhtiyar wala maante hi nahi, ikhtiyar Rasul ko hai aur Rasul ko ikhtiyar wala maante hain, goyah Allah ki zaat me humne Rasul ko shareek kar diya

Hum Ahle Sunnat Wal Jamaat ka aqeeda ye hai, ke haqiqi dene wala Allah hai, magar Allah ne apne bando ko bhi baaz ikhtiyar ata farmaye hain, aur tamam bando me sab se barkar sahebe ikhtiyar apne mehbub Rasulallah ﷺ ko banaya hai, to jis tarah Allah se maanga ja sakta hai usi tarah Nabi se bhi maangna jayez hai, ikhtelaf to tab hota jab hum kehta ke Allah ikhtiyar rakhta hi nahi, maazallah, tab ap keh sakte the ke hum mushrik hain, kaafir hain, ikhtelaaf to is par hai, ke Allah ki ata se Rasul bhi de sakte hain ya nahi de sakte hain is par baat kijiye, is baat par nahi karte ye log

Misal ke toar par, ghar me kamane wale abba hain, abba ke paas to ikhtiyar hai dene ke liye, lekin khuch ikhtiyar ammi bhi rakhti hain ke bhaiy jab abba ghar me mojud na hoan to ammi de dengi, ya baccho se keh diya abba ne khuch cheezain ammi se maang liya karo, aur ammi ko kisne diya, walid ne diya, ikhtilaf is par hai ke ammi de sakti hain ke nahi, asal ikhtelaf ko choarkar ap dusri baat karte hain goyah ke ap koam ko gumraah karte hain

1. Prof. Arnold, ek Aligarh Muslim University ka Professor tha, isne apni kitaab "Preaching of Islam" ke Pg 280 me likha hai jiska tarjama urdu me kiya hai Allama Badru Qadri sb ne apni kitaab "Musalman aur Hindustan" ke Pg 168 par, likhte hain ke Prof Arnold ne apni kitaab me likha hai ke "wo yahan Ajmer pahonchne ke baad jisko pehle pahal apne musalman kiya wo raja ka ek jogi groh tha, rafta rafta unke muredeen ki ek qaseer tadad unke girdh jama ho gayi jinhone unke taleem aur talqeen se buth parasti ko choarkar Islam qabul kar liya, ab ek mazhabi peshwa ki haisiyat se apki shohrat sabh taraf phail gayi aur apki shohrat sunkar bahot se hindu log Ajmer me aye aur apki targheeb se musalman ho gaye, riwayat hai ke jab ap Ajmer jatey hue raaste me Delhi ke andar thehre to wahan apne 700 hinduon ko musalman kiya tha"
2. "Daleelul Arafeen" ye Sarkar Gharib Nawaz ki malfuzat jiske likhne wale Hazrat Bahtiyar Kaki رحمه الله عليه hain, Bakhtiyar Kaki ki paidaish 568 Hijri hai aur wisal 633 hijri hai, Pg 57, "mohabbat me arif wo hai, jo zikr ke siwah kisi ko dost na rakhey" ye Gharib Nawaz ka jumla likhte hain, kehte hain ke jab Khawaja Sb ye byan kar chuke to apne farmaya, ke ab mai wahan ka safar karta hun jahan mera madfan hoga, yani Ajmer jata hun, in dino Ajmer hinduon se bharpur tha, aur musalmani wahan par khuch aisi tarakki par na thi, jab Khawaja Sb ka maqam e mubarak wahan par pahoncha to is qadar Islam zahir hua jiski koi had nahi"
3. "Akhbarul Akhyar" chapi deobandi ke yahan se hai, ye Hazrat Shah Abdul Haque Mohaddis Dehlvi رحمه الله عليه ki kitaab hai, Pg 55, likhte hain, apki wiladat 958 hijri hai aur wisaal 1052 hijri, likhte hain, "ap Pathura Rai ki hukumat ke doar me Hindustan tashreef laye, aur ibadat e elahi me mashgul ho gaye, Pathura Rai us zamane me Ajmer me hi muqim tha ek roz usne apke ek musalman aqeedat mand ko kisi wajah se sataya, wo bechara apke paas faryad lekar pahoncha, apne uski sifarish me Pathura Rai ke paas ek paigham bheja lekin isne apki sifarish qabul na ki aur kehne laga ke ye shaks yahan akar baith gaya hai aur ghaib ki baaten karta hai, jab Khawaja Ajmeri ko ye baat malum hui to irshad farmaya, ke humne Pathura ko zinda giraftaar karke hawale kar diya, isi zamane me Sultan Moizuddin Saam urf Shahabuddin Gouri ki fauj Ghazni se pahonchi, Pathura lashkar e Islam ke liye muqable me aya aur Gouri ke haathon giraftar ho gaya aur isi tareekh se Islam is mulk me phaila aur kufr ki jarey kat gayin"



4. "Siyarul Auliya" , is kitaab ke musannif hain Hazrat Khawaja Mohammad bin Mubarak Qarmani رحمه الله عليه , Pg 57, inka wisaal 711 hijri me hua, likhte hain ke "inki aur karamat ye hai, ke Hindustan ki mumliqat me mashriq ke akhri sirey tak, sabh taraf kufr kafiri aur buth parasti ka doar tha, Hindustan ke sarkash wa maghrur log aqsar khudayi dawa karte the, aur patthar, darakhato, jaanwaro, chopaye aur gaye ke gobar tak ko pujte the, kufr ke in tarikhiyon me inke dilon par kufr lage hue the, sabh deen e Islam se ghafil the, aur sab khuda aur uske Rasul se bekhabar the, kisi ne kabhi Kaabe ka rukh na dekha aur na kahin Naare Taqbeer sunne me aya, apke nuzum se is sar zameen par kufr ki tarikiyan chat gayin aur har suh Islam ka ujjala phail gaya, ap waqetan deen ke moen the, aaj church ke bajai masjido ke mimbar nazar aa rahe hain, jahan kabhi mushrekeen ke naare buland hote the aaj musulmano ke naare taqbeer sunayi dete hain, is sar zameen par jo bhi musalman hua aur log ta qayamat musalman hote rahenge aur phir agey naslan baad naslin inki aulad musalman hogi aur wo groh jinki tableegh Islam ne is darey harat ko darey Islam banaya ta qayamat inka sawab in buzurgo aur Shaikhul Islam Khawaja Moinuddin Hasan Khanjari ko pahonchta rahega
  
5. "Meratul Asraar" likhe wale hain Shaikh Abdul Rahman Chisti رحمه الله عليه , apne ye kittab tab likhi jab Khawaja Gharib Nawaz apke khwab me tashrif laye aur basharat di aur hukm farmaya ke hamare silsile ke baare me tum kitaab tehreef karo, apki wiladat hai 1005 hijir aur 1094 hijri me apka inteqal hua, Pg 552, likhte hain, "ke jo shaks apka (khawaja Gharib Nawaz) ka chehra mubaraka dekhta, wehdaniyat e haque aur risalat e mustafa alito salato wassalam par imaan le aata, Hindustan ke goshe goshe me jo log ghairullah ki parishti me jo mubtila the ap in sabh ko shirk ki tariki se nikal kar imaan ki roshni me le aye"
  

Phir isi kitaab ke Pg 600 pe ap Gharib Nawaz ki tableegh ke hawale se nakal farmate hain, kehte hain ke Sayidul Arafeen me likha hai ke "Ajmer ke girdoh nao me aqsar log Sayyed Hussain ki koshish se Ajmer akar Khwaja buzurg ke haathon par Islam laye, gharz jab apki karamat aur kamalat ka charcha hua tab mukhtalif kawail ke log Ajmer pahonch kar Khawaja buzurg ke haath par musharraf e Islam hone lage"

  
6. "Safinatul Auliya" ye likhi hui hai Shehzada Mohammad Dara Shikoh Qadri ki jo Hazrat Aurangzeb رحمه الله عليه ke bare bhai the, aur Shahjahan ke bete the, apne Silsila Chisth par ye puri kitaab likhi, apki wiladat 1024 hijri, Pg 128 par Sarkar Gharib Nawaz ke Islam ka zikr kiya, apne kis tarah Islam phailaya

7. "Al Qaulul Jamil" jo likhi hai Hazrat Shah Waliullah Mohaddis Dehlvi رحمۃ اللہ علیہ ne, wahabi ke nazdeeq ye bahot moattabar hain, ap walid hain Shah Abdul Aziz Mohaddis Dehlvi ke aur inke bete hain Shah Ismail Dehlvi ke jinhone Taqwatul Imaan aur jiska rakhna deobandi ke mutabik ain Islam hain, is tarah Shah Waliullah Moulana Ismail ke dada Huzur hain, hindustane ke saare ullema ka silsila e Hadees sanad ke aitbaar se Shah Waliullah Mohaddis Dehlvi par jakar khatam ho jata hai

Hazrat Shah Waliullah Mohaddis Dehlvi رحمۃ اللہ علیہ ki wiladat 1114 hijri apka wisaal 1176 hijri me hua, Al Qaulul Jamil, chapi hai Manzur Book Depot se, jo wahabiyo ka idara hai, Pg 67 me likhte hain "ke maulana ne farmaya (maulana se murad yahan shah waliullah sb hain), ke Khwaja Moinuddin Chisti is ummat ke umdah auliya me se hain, unke haath par hazaro kuffar musalman hue" yane inke ghar ki bhi shahadat hai ke hazaro kaafiro ne Khawaja ke haatho par Islam qabul karte hain

8. "Sayarul Akhyar" ek Mahera ke buzurg guzre hain Ala Hazrat ke peer zaado me aate hain Ala Hazrat se bahot pehle ke, inka naam hai Hazrat Allama Shah Murad Sohrawardy رضى الله تعالى عنه, Raza Academy se chapi hai, ASWJ ka idara hai, 12 sadi ke ap ek zabardast aalim hain, apni is kitaab ke Pg 349 par likhte hain ke hindustan me Sarkar gharib nawaz ne Islam phailaya

9. "Khazinatul Auliya" kitaab ke likhne wale ka naam hai, Hazrat Ghulam Sarwar Lahori رحمۃ اللہ علیہ, terwi sadi ke apne wakht ke azeem mohaddis hain, pharsi zubaan me inhone ye kitaab likhi, mafun ye hai "hazaro hazar chote bare insaan Khawaja Gharib Nawaz ki khidmat me hazir hua karte the, apke haath par Islaam latey, in logo ke Islam itna phailaya ke is khandan ke wajah se hi hindustan me Islam phaila, yehi wo silsila hai jisne hindustan me Islam laya aur roshan kiya"

10. "Qulyate Ibal Dr Iqbal" likhne wale hain Dr Iqbal, inhone Pakistan ka tasawwur diya, inka naam har firqa leta hai, khaas toar par ghair muqallid aur deobandi apni apni jamat ka kehte hain inko, hum Bareilvi ahle sunnat khamoshi ikhtiyar karte hain, Pg 144 par likhte hain, "chishti ne jis zameen par paigham e haq sunaya, nanak ne jis chaman me wehdat ka geet gaya, tatariyon ne jisko apna watan banaya, jisne hijaziyon se daste arab churaya, mera watah wohi hai, mera watan wohi hai"

11. Ghair Muqallid to Khawaja Moinuddin Hasan رحمۃ اللہ علیہ ko kafir kehte hain, maazallah, lekin Khawaja ka kya maqaam tha, khuch buzurgo ke hawale se janiye:-

(a) Syed Mohammad Qarmani رحمۃ اللہ علیہ farmate hain, ke jis raat Khawaja Gharib Nawaz رحمۃ اللہ علیہ wafat payi chand buzurgo ne Nabiye Kareem ﷺ ko

khwab me dekha aur Huzur e Paak farma rahe hain, khuda ka dost moinuddin sanjari aa raha hai, hum istaqbaal ke liye aye hue hain

- (b) Akhbarul Akhyar, me Shah Abdul Haque Mohaddis Dehlvi رحمه الله عليه, likhe hain, "ke mashur hai ke Khwaja Ajmeri ke wafat ke baad apki peshani par ye naksh zahir hua - habibullah mata fi hubbullah, ye allah ka dost hai, allah wala hai, allah ka habib hai, aur iski moat allah ki mohabbat me hui hai
- (c) Safinatul Auliya me Darashikoh likhte hain, ke riwayat hai ke 30 zil hijja ko wafat hui lekin pehla qaul zyada sahi malum hota hai ke apke wisaal ke wakht apke peshani par logo ne likha hua dekha, "habibullah mata fi hubbullah"
- (d) "Sawaiy Sanavil Sharif" likhne wale, Hazrat Abdul Wahab Bilgrami رحمه الله عليه hain, ye kitaab bargah e rislat me maghbul ho chuki hai, ye buzurgo ke halat par likhi hui hai, 952 hijir me inki paidaish aur wisal 1017 hijri, pg 435 me likhte hain, "nakal hai ke Khawaja Moinuddin Hasan Sanjari ilm e qamil rakhte the, apki tasaneef Kharasan ke aitraaf bahot milti hai, 70 saal tak raat ko aram na kiya aur na pusht zameen se lagayi, 70 saal tak apka wazu siwai hazrat e isaani ke na tuta, ankhen amuman band rakhte, namaz ke wakht kholte aur Shaikh ki nazar jis par par jaati wo waliullah ho jaya karta tha"
- (e) "Al Qaulul Jamil" ke andar Pg 67 likha hai "ke manqul hai ke jab Khawaja ka wisal hua tab apki peshani mubarak par ye naksh zahir ho gaya - habibullahi matafi hubbullah, ye allah ka habib hai jo allah ki mohabbat me wisal pa gaya"
- (f) "Anfasul Arafeen", ye bhi Shah Waliullah Sb ki likhi hui hai, Pg 37, khud apne khandan aur apne mutallik farmate hue likhte hain ke, "katebul huruf (yani kitaab likhne wala) musannif shah waliullah kehta hai ke hamare islaaf ka ruhani dastur ye chala raha hai ke har sadi me tariqe chishtiya ki nisbat ke hamil rahe hain", yani ke hamara khandan silsila e chishiya me raha hai
- (g) "Seratey Mustaquim" zamana e ruswa kitaab hai, wahabi ke nazdeeq bari moattabar kitaab hai, maktabe Thanvi deoband se chapi hai, likhne wale Maulvi Ismail Dehlvi hain jo Shah Waliullah ke potey hain, 1193 hijri me inki paidaish hui, moat 1246 hijri me hui.

Ye kitaab hamare nazdeeq isliye moattabar nahi hai, ke is kitaab me likha gaya hai, ke maazallah, "namaz me nabi ka khayal lana, zinah ke khayal aur gadhe aur bail ka khayal lane se bhi zyada bura hai", maazallah, lekin is kitaab me 2 baten aisi likh

gaye Maulvi Ismail Dehlvi jo inke aqeede ke khilaaf jati hai, Pg 251 par wo likhte hain, ek heading lagaya unhone, "taqmila rahe wiladat ke suluk e saani ke byaan me" aur isme tamheed aur ek maqsad hai, ibarat thori hard hai, asaan kar ke mafun ye hai " khuch log jab ibadat bahot kar lete hain, to ibadat karne ke baad wo samajhte hain ke hum Ghaus Paak ke makam tak pahonch gaye, Gharib Nawaz ke maqam tak pahonch gaye, to wo kehte hain ke ye jahalat hai, bad aqeedgi hai, insaan aaj ka kitna hi ibadat kar le lekin inki barabari nahi kar sakta"

Isi kitaab me aur ek jagah Pg 215 par likht hain, ke zikr karne se pehle chahte hain ke zikr ka faida mile hame, to uske liye ek tarika bata rahe hain, heading lagayi "peha ifada, pehla faida", taalib ko chahiye ke pehle ba wazu 2 zano batore namaz baithkar is tarike ke buzurgo me, yani Moinuddin, Bakhtiyar Kaki waghera Hazrat naam ka fateha parkar, bargah e khuda bandi me in buzurgo ke tawassud aur wasile se iltija karen, niyad aur be andaz beshumari ke saath apne kaam ke fatah yaab ke liye dua karen"

12. Hamara aqeeda hai ke Awliya Ekram se har alam zahir kar diya jata hai lekin ghair muqallid ke nazdeeq ye aqeeda rakhne wala dairey Islam se kharij hai

(a) "Asrarul Auliya" jo Baba Faridganje Shakkar رحمۃ اللہ علیہ ki likhi hui hai, Pg 66 pe likhte hain, ke 70000 maqamat hain jo wali ko tai karne parte hain, inme se pehli maqam par ye kaifiyat tari hoti hai ke har roz pancho wakht ki namaz arsh ke ird gird khare hokar saqinane arsh ke humrah ada karta hai aur jab wahan se ata karta hai to wali apne ap ko har wakht Khane Kaaba me dekhta hai aur jab wahan se ata hai, to tamam jahan ko apne 2 ungliyon ke maa bain dekhta hai, ai durwesh ye wilayat ki ibtedayi halat hai

(b) Hadees: Sahi Bukhari Vol 1, Hadees 2005

Sahaba kehte hain ke Huzur ﷺ namaz parha rahe the, achanak ap ﷺ ne namaz ki halat me apne 3 baar haath ko agey kiya phir piche le liya, Namaz ke baad sahabi ne pucha, Ya Rasulallah, apne aisa kyun kiya, irshad hua, ke mere saamne jannat pesh ki gayi, aur maine jannat ke andar anguro ke gucche latakte hue dekhe, maine chaha ke ek guccha toar ke tumhe dun, lekin mai rukh gaya is gharaz se ke jannat me marne ke baad khane ka wada hai, kasam wahdahu lashareek ki, agar mai anguro ka ek guccha toar kar tumhe de deta to tum qayamat tak khate rehte aur wo khatam na hota

1. Nabi ki apni wilayat uski Nabuwat se afzal hoti hai:

Ala Hazrat farmate hain, Wilayat tawajje elallah, yane, maqam e wilayat ki jab jalwa jari hoti hai nabuwat par ek nabi par maqam e wilayat ka ghalba hota hai to Allah ka qurb e khaas uspar parta hai, aur nabuwat kya hai tawajje elalkhalq, makhluk ke taraf tawajje karna, ek nabi jab maqam e nabuwat par jab fayeze hota hai to uska rafta makhluk se hota hai aur maqam e wilayat par hota hai to rafta khuda se hota hai, wilayat hai insaano se khuda ke taraf barna aur nabuwat hai rab ki janib se insaano ke taraf mabuz hona

2. Karamat ki tasdeeq har zamane ke buzurgo ne ki hai:-

- (a) Karamat ke baare me Imam e Azam Abu Hanifa رحمه الله عليه farmate hain, "Al Fiqh Al Akbar" Pg 18 pe farmate hain, Anbiya ka mojizah aur Awliya ki karamat haq par hai, is par imaan laana zaruri hai, Nabi ke mojizeh ka inkaar kufr hai aur wali ki karamat ka inkar gumrahi hai
- (b) Hazrat Imam Abu Jafar Ahmed bin Mohammad Tahawi رحمه الله عليه jinko Imam Tahawi kaha jata hai short me, apni Aqaid ki kitaab "Aqeedatul Tahawi" Pg 46 me likhte hain, ke hum auliya ekram ki karamato par imaan rakhte hain
- (c) Hazrat Imam Umar bin Ahmed Nasafi رحمه الله عليه jinhe short me Imam Nasafi kehte hain, 533 hijri me inteqaal hua, mashur kitab hai inki "Aqeedatul Nasafiya" Pg 31 kehte hain ke auliya ki karamat haq hai
- (d) Hazrat Shah Abdul Haque Mohaddis e Dehlvi رحمه الله عليه apni Aqeede ke kitaab "Takmeel ul Imaan", Pg 183 pe farmate hain ke karamat ka wajud Sahaba Ekram aur har zamane me karamat chali aa rahi hai" is par kisi tarah ki shak ki gunjais nahi hai, anbiya se jo cheez batore mojiza zahir hoti hai wohi waliullah se batore karamat zahir hoti hai
- (e) Ibn Taimiya bhi apni aqaid ki kitaab "Aqeedatul Wasiya" Pg 78, arabi me kitaab hai, uska tarjama ye hai, kehta hai, ASWJ ke usul me se ye hai ke auliya ki karamat par aur kashf par yaqeen rakhna, is tarah ki cheezen sabiqah ummato me bhi thin jinka taskira Surah Kahf me bhi hua, aur neez karamat ka ye silsila ummat ke saleheen, sahaba, tabeyeen me bhi paya jata hai, ye silsila qayamat tak jaari rahega"

(f) "Futuhul Ghaib" khud Ghaus Paak ki likhi hui hai, iski sharah kari hai ibn Taimiya ne Majmaul Fatawa me likha, har zamane me Ullema ekram is baat ki tasdeeq karte aye ke Futuhul Ghaib Ghaus Paak ki khud ki likhi hui hai, "logo tumhare aur mere darmiyan aur tamam makhluq ke darmiyan isi tarah doori hai jaise asmaan aur zameen me doori hai", dusre lafzo me tumme aur mujhme utna hi fark jitna asmaan aur zameen me fark hai, kabhi asmaan aur zameen ek nahi ho sakte, usi tarah tum mere barabar nahi ho sakte, agey farmate hain "isliye mujhe kisi par qyaas mat karo aur kisi ko mujh par qyaas mat karo"

3. Ullema kehte hain ke Ramzan Mubarak ke khuch din pehle Ghaus e Azam ki wiladat hui, aur jab Ramzan aya to Ghaus e Azam chote sheerkhan bacche hain, abhi khuch mahine ka arsa guzra hai, halat ye hai ke sehri ke wakht apni maa ka doodh pitey tha phir aftaar tak phir kabhi doodh nahi piye, Ghaus Paak ki ye karamat hai

Ghair Muqallid ka moulvi kehta hai ke ye kissa mangarat hai, is karamat ka mazaq urata hai, kehta hai ke maa ke paith se paida hote hi roza rakhne lage aur namaz kab pari, roza bari ibadat hai ya namaz, is tarah ki bakwas karte hain inke mullah, Ghaus Paak ke is karamat ke wakiye jo ke sehri ke wakht doodh pina aur aftaar tabk na peena kin kin buzurgo ne likha hai dekhiye:

(a) Hazrate Imam Abul Hasan Shatuni رحمه الله عليه, inki wisaal 640 hijri me hui, "Bahjat Ul Asrar" Pg 262 par inhone likha, ap Allama Zehbi jinko wahabi bahot mante hain jinka inteqal 774 hijri me hua, apni kitaab me Imam Shatuni ke baare me farmate hain ke Imam Shatuni wo hain jo Mohakkaur Rijaal kaha jata hai, wo paras ke tarah hain, wo jis raawi ke baare me keh dain ke wo khara hai to wo khara hai aur jiske bare me keh dain ke jutha hai to usey jhutha maan liya jata hai, apka ye maqam hai, apke abao ajdaad shaam ke rehne wale the, magar ap Tahera me 440 hijri me paida hue aur Imam Zehbi kehte hain ke mai khud apse mila apki majlis me maine shirkat ki apko suna, wo Sheikh Abdul Qadir Jilani رحمه الله عليه ke sacche ashiquo me se the, apne Shaikh Abdul Qadir Jilani ke manaqib aur kamalat par zakheen kitaab likhi

Hazrate Imam Abul Hasan Shatuni رحمه الله عليه ke bare me riwayat byan ki gayin ke Sarkar Ghaus e Azam aur inke darmiyan sirf 2 waasten hain, aur inhone Ghaus Paak ke har wakiye ko aisa likha jaisa Hadeeso me sanad ke saath likha jata hai, aur inke baare me ye bhi ata hai, ke Ghaus e Azam ne apne zamane me

ye paishe ghohi ki thi, ke mere baad ek aisa shaks paida hoga jiska naam Abul Hasan hoga mere halate zindagi par kitaab likhega aur wo meri bargah me itna maqbul hai ke jo mujhe na paye Abul Hasan ko dekh le, jisne mujhe nahi dekha wo Abul Hasan ko dekh le goyah usne mujhe dekh liya, aise mohaddis ne likha hai ye wakiya

- (b) Hazrate Imam Abdullah bin Asad Yafey رحمه الله عليه bahot bare mohaddis hain, inka inteqaal 778 hijri me hua, "Miratul Jinan" isme likhte hain ke Imam Abul Hasan wo hain apne zamane ke shaikh hain, imam hain, faqih hain"
- (c) Hazrat Shah Abdul Haque Mohaddis Dehlvi رحمه الله عليه farmate hain, unki kitaab hai "Zubdat-ul-Aasaar ", Pg 5, me kehte hain ke Bahjat Ul Asrar, Tasawwuf ki bari maaruf wa mashur kitaab mani jati hai
- (d) Hazrat Imam Abdul Rehman Jami رحمه الله عليه apni kitaab "Nafahat al-Uns" Pg 755 pe ye karamat ka wakiya nakal kiya hai
- (e) Hazrat Allama Mohammad bin Yahya Shafi ne bhi apni kitaab me ye karamat wala wakiya nakal kiya hai
- (f) Hazrat Imam Abdul Wahab Shaizani رضى الله تعالى عنه ne apni kitaab "Tabqatul Qubra" me Pg 249 pe is wakiye ko nakal karte hain
- (g) Hazrate Allama Imam Mulla Ali Qari رحمه الله عليه apni kitaab "Nuzratul Fazir" me Pg 45 pe nakal karte hain
- (h) Hazrat Daaro Shikoh ne apni kitab "Seeratul Auliya" me Pg 73 pe ye karamat ka wakiya likha
- (i) Sheikh Abdul Haque Mohaddis Dehlvi ne apni kitaab "Zubdat-ul-Aasaar" Pg 44 pe ye wakiya likhte hain
- (j) Hazrat Allama Yusuf Ismail Labhani رحمه الله عليه jo apni sadi ke mujaddid maane jate hain inteqaal 1350 hijri, "Jame Karamatey Auliya" me Vol 2, Pg 103 pe likhte hain

1. Nabiye Kareem ﷺ ne Hazrat Musa عليه السلام ko Meraj jaate wakht jab Musa عليه السلام ko apni kabr par namaz parta dekha aur salam ke baad ap ﷺ ne unko salam kiya, is par wahabiyon ka aitraaz ata hai

Nabi ﷺ ki kabr se salam aur jawab to bahot bari hai, Sahab Ekram رضيكم رضوان ki kabro se bhi salam aur guftagu ki awaaz ati hai, aur ye bhi hadees se sabit hai

Hadees: Tirmizi Sharif, Kitaab Fazail e Quran, Baab – Maja'a e Fi Suratil Mulk, yani Surah Mulk ke baap ke andar Surah Mulk ki Fazilat, Hadees 2890

Imam ibn Maaja kehte hain ke Hazrat Abdullah ibn Abbas رضي الله تعالى عنه kehte hain, Nabiye Kareem ﷺ ke sahabiyon me se ek sahabi ne ek maqaam par khema laga diya aur wo jagah kabr ki thi, unhe khabar nahi thi ke maine jo ye khema lagaya hai wo kisi kabr ke upar hai, nawaqifi ne unhone ye khema laga diya, phir raawi Hazrat Abbas رضي الله تعالى عنه kehte hain ke jaise hi unhone khema lagakar abhi wo baithe hi the ke unhone dekha ke kabr me jo sahebe kabr hai wo Surah Mulk ki tilawat kar raha hai (ye kabr ke andar talawat kar rahe hain aur bahar dusre sahabi usko sun bhi rahe hain)

Phir un sahabi ne apne kheme ko uthaya aur bargah e aqdas ﷺ me hazir hue aur arz kiya, Ya Rasullallah ﷺ, maine ek kabr par khema laga diya, aur us kabr ke bare me koi khabar nahi thi, pata nahi tha kisi momin ki kabr hai, aur maine dekha ke wo sahebe kabr Surah Mulk ki tilawat kar raha hai, Allah ke Nabi ﷺ ne irshad farmaya, suno Surah Mulk ki fazilat tum nahi jante, ye Surah Mulk wo hai jo azaab e kabr ko rokne wali hai, nejaat dene wali hai.

Is hadees ke sharah me mufasssareen farmate hain, ke is hadees ka matlab wo hai, ke wo sahabi jo Surah Mulk kabr me par rahe the unhe Surah Mulk se bari mohabbat thi aur puri zindagi wo surah mulk parte the, to Surah Mulk ki tilawat ki fazilat aur uska darjah unhe ye ata hua ke wo kabr me salamat the aur Surah Mulk ki tilawat karte the. Imam Tirmizi is hadees ko hasan kehte hain

2. Kya Nabiye Kareem ﷺ ne Meraj ke moake par Allah ka deedar kiya:

Wahabi kehta hai ke Huzur ﷺ ne Allah ka deedar nahi kiya magar hum Ahle Sunnat Wal Jamaat ka aqeeda ye hai ke deedar hua



(a) Hadees: Sahih Bukhari, Vol 3, Hadees 7380

Imam Bukhari se ne ye hadees suni Mohammad bin Yusuf, unhone Sufyan bin Ismail se, unhone Shaibi se, unhone Masrook se, ab Masrook se hadees riwayat hoti hai, ye Masrook Tabeyee hain aur Hazrate Ayesha رضى الله تعالى عنها ke shahgird hain, Masrook riwayat karte hain ke maine Hazrate Ayesha se suna, jisne ye kaha ke Mohammad ﷺ ne Allah ko dekha wo jhutha hai, usne jhuth bandha, kyun usne jhuth bandha, ab Hazrate Ayesha رضى الله تعالى عنها ki daleel sun lijiye, isliye ke rab irshad farmata hai, ke koi nigaah uska aatah nahi kar sakti, ye Quran ki ayat hai

Wahabi hadees itni hi sunayega, agey sunayega to uski poal khul jayegi, phir agey farmati hain, ke jo ye kahe ya jisne ye kaha ke Nabi ﷺ ilm e ghaib jante hain wo jhutha hai, usne jhuthi tohmat bandhi Huzur par, isliye ke rab wa taala irshad farmata hai, ke ghaib koi nahi janta siwai Allah ke

Iske baad Imam Bukhari رحمه الله عليه ne baab qayam kiya aur surah jin ki ayat 26, 27 likhi, ke ghaib ka jaanne wala parwar digar, apna ghaib kisi par zahir nahi karta, magar haan rasulon me jisey farmata hai usko apna ghaib ata farma deta hai, to Hazrat Ayesha keh rahi hain ke jisne ye kaha ke Rasulallah ﷺ ko ilm e ghaib hai wo jhutha hai, to ye baab bandh kar Imam Bukhari bata rahe hain ke wo ilm e ghaib e zaati ka inkaar kar rahi hain atayi ka nahi, to jab ye usul yahan ban gaya to yehi usul wahan par bhi lagu hoga ke Huzur ne Allah ko nahi dekha, ke koi nigah Allah ko nahi dekh sakti magar Allah jisko dikhana chahe, to phir kya nahi dekh sakta

(b) Hadees: Sahih Bukhari, Vol 3, Baab - wakamallahoh musa, ke Allah ne Musa عليه السلام se kalam kiya aur ye puri safar e meraj ki takreeban 3, 4 safah ki hadees hai, jo Huzur pura meraj byan kar rahe hain, mai Haram se nikla, wazu kiya, mere dil ko shak kiya gaya, mai baitul muqaddas pahoncha, wahan anbiya ko namaze parayin, mai anbiya se asmaano se mila puri tafseer chal rahi hai, chalte chalte phir ye hadees no 7517, Huzur yahan par aate hain, ab riwayat Hazrat Anas ibn Malik رضى الله تعالى عنه hai, ab wo jagah hai jahan Huzur rab ke deedar ka zikr kar rahe hain.

Huzur ﷺ farmate hain, phir mujhe sidratul munatah se upar le jaya gaya, jiske bare me Allah ke siwa koi nahi janta, phir Allah rabbul izzat se mai kareeb hua, phir mai aur kareeb hua, aur kareeb hua, apne rab se itna kareeb hua ke mai apne rab se 2 kamaano se kam ka bhi faasla reh gaya, phir parwar digar ne mujhpar wahi nazil ki, jo usne wahi farmani thi farmayi, aur mujhe meri ummat ke liye 50 din aur raat ki namazen di

**Kamaan kyun kaha gaya iski wazahat:**

Arab ke ek mahol me ek cheez thi ke 2 kabile apas me larte the, junde chalti rehti thin, jehalat ka doar tha, mamuli mamuli baaton me jung ho jati, bahot khun khun kharaba, jab larte larte thak jata tab sulah hoti, to dono kabile ke akalmand sulah karate, ab samjhauta hota, usme jo pakka aur mazbut samjhauta hai wo ye hota ke us kabila ka sardar ek teer aur kaman lekar nikalte, ek maidan me pure kabile ke log jama ho jate, idhar ke log bhi hote aur udhar ke bhi, dono kabile ke sardar bhi aate, dono sardar ke haatho me apni apni teer kaman hoti, beech me pahonchte to ek sardar ek teer phaik deta, phir ye dono apni apni kaman ko ek saath mila lete aur dono kamaan ko milakar dono sardar milkar ek teer lagate aur hawa me choarte , iska matlab ye hota ke aaj se hum kamaano ki tarah ek ho gaye, ab hamare hathyar ek dusre ke khilaaf nahi, ab jo tera dushman hai wo mera dushman hai, rab ne yahan kamaan se misaal di ai habib tu itna kareeb aa ja ke 2 kamaano ke barabar faasla, usse bhi kam faasla

Ye baat Quran se bhi sabit hoti hai Surah Najam Ayat 17 me Allah farmata hai, aur itne kareeb hue mere mehbub ne jab dekha to na aankhen jhapkin aur na had se agey barin

- (c) Sahi Muslim, Kitabul Imaan, Baab - fi kaulehi alaihis salam noorul, Hadees 333 Is hadees ke raawi hain Hazrat Abdullah bin Shakeek رضى الله تعالى عنه se, ye bhi Tabeyeen hain, wo kehte hain ke maine apne walid Hazrat Abu Ghaffari رضى الله تعالى عنه se pucha, ap sahabi e rasul hain, maine unse sawal kiya ke agar mai Huzur ﷺ ko dekhta to zarur mai unse ek sawal karta, Hazrat Abu Ghaffari رضى الله تعالى عنه puchte hain ke tum kaun sa sawaal karte, Hazrat Shakeek farmate hain ke mai Sarkar ﷺ se puchta ke kya ai Allah ke Nabi apne apney rab ko dekha, is par Hazrat Abu Ghaffari رضى الله تعالى عنه farmate hain ke humne pehle hi Rasullallah ﷺ se ye sawal kar liya tha, to Hazrat Shakeek puchte hain ke Rasullallah ﷺ ne kya jawab diya, farmaya, ke Huzur ﷺ ne irshad farmaya, haan maine apne rab ko dekha aur is alam me dekha ke sirf noor hi noor tha, maine apne rab ko noor paya

- (d) Musnade Ahmed, Hadees 2580

Hazrate Abdullah ibn Abbas رضى الله تعالى عنه se riwayat hai, ke maine Rasullallah ﷺ ko kehte hua suna, ke Rasullallah ﷺ ne farmaya ke maine apne rab tabarak wa taala ka deedar kiya

- Imam Ahmed ibn Hanbal رحمه الله عليه kehte hain ke is hadees ke sabhi rawi sahi hain

(e) Jame Tirmizi, Hadees 3278, kitabut Tafseer

Imam Tirmizi kehte hain Allah Taala ne apne Anbiya me intekhaab kiya apne kalaam aur deedar ke ta'alluk se, aur Musa se Allah Taala ne 2 martaba kalaam kiya aur Mohammad ﷺ ne 2 martaba apne parwar digar e alam ka deedar kiya

### Conclusion:

- (a) Pehli hadees me Masrook kehte hain ke maine Ayesha Siddiqa se suna, yahan riwayat karne wale hain Tabeyee aur Sahabiya jo Hazrate Ayesha hain ke kaul byan kar rahe hain
- (b) Dusri hadees me Anas kehte hain maine riwayat kiya aur maine suna Rasullallah ﷺ se, yahan Anas hain sahabi aur Rasullallah ﷺ ke kaul byan kar rahe hain
- (c) Teesra hadees me Abu Zarh Ghaffari kehte hain ke humne Rasullallah ﷺ se suna, Ghaffari hain sahabi aur Rasullallah ﷺ hain nabi
- (d) 4<sup>th</sup> sanad me Abdullah ibn Abbas hain sahabi aur kaul byan kar rahe hain Rasullallah ﷺ ke

Lehaza 3 sanad me hain sahabi jo direct rasul se sun rahe hain aur 1 sanad me hain tabeyee jo sahabi se sun rahe hain, to yahan kaul e rasul mana jayega naaki kaul e sahabiya, tabeeyee ke muqable me sahabi afzal hain isliye sahabi ke kaul ko mana jayega, wahan kaul Ayesha ka hai aur yahan kaul Rasullallah ﷺ ka hai, Rasul ka kaul Ayesha ke kaul se fawqiyat rakhta hai

### 3. Usul e Hadees:

Mohadaseen ka ek usul hai agar 2 hadeeso me takraw aa jaye to is baat nafi par muqaddam ho jayega, maslan, ek hadees me maan lijiye ke Rasullallah ﷺ ne ye kaam kiya aur ek hadees me aata hai nahi kiya, to kiya jo hai issey fazilat zahir hoti hai aur nahi karne se fazilat zahir nahi hoti, mohaddaseen kehte hain ke hum us hadees ko ikhtiyar karenge jisme Nabi ke azmat ka izhaar ho, to deedar nahi kiya ye inkaar hai, aur deedar kiya isme iqraar hai ke kiya, to iqraar me Nabi ki azmat zahir hoti hai, inkaar me Nabi ki azmat ki kami waqey hoti hai to iske muqable me iqraar wali hadees ko qabul kar liya jayega

Ghaus e Azam رحمه الله عليه apni kitaab "Ghunyatut Talebeen" Pg 178, chapa hai Darul Ilm, Mumbai, ahle hadees ke idare ne chapa hai aur wahabiyon ne hi tarjama kiya hai, farmate hain, "ke hamara aqeeda hai, ke Nabi ne Shabe Meraj bedari ki halat me khawab me nahi, apni sir wali ankhon, se dil se nahi Allah Tala ka deedar kiya hai",

jaisa ke Hazrate Jabir رضى الله تعالى عنه riwayat karte hain ke Huzur ﷺ ne is ayat Para 29, Surah Qayamah, Ayat 22 **وَجُودٌ يَوْمَئِذٍ نَّاضِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ** (Allah farmata hai, ke us roz khuch chehre honge taro taaza, aur apne rab ka deedar kar rahe honge) ki tashreeh me farmaya, ke apne Allah ko dusri martaba dekha ki tafseer me farmaya ke maine bina shubha shak apne rab ko apne saamne dekha

Ap ﷺ ne sidratul muntaha ki tafseer me farmaya ke maine rab ko sidratul muntaha ke paas dekha hatta ke mere liye mere rab ke chehre ka noor zahir ho gaya

Hazrat ibn Abbas رضى الله تعالى عنه, ke humne jo khawab apko dikhaya, ye ayat ka tarjuma likha hai, wo logo ke liye azmaish bana diya, iski tafseer me farmate hain, ke yahan dekhne se khwab nahi bulke ankhon ki ruhiyat murad hai jo shabe meraj apko karayi gayi

Hazrat ibn Abbas رضى الله تعالى عنه farmate hain ke Mohammad ﷺ ne apni ankhon se 2 martaba rab taala ka deedar kiya, aur phir Hazrate Ayesha رضى الله تعالى عنها wali hadees ka jawab dete hain, aur ye riwayat ke Hazrate Ayesha ki riwayat se mutarrif nahi kyunke unki riwayat me nafi hai aur ye isbaat hai aur ijma ke wakht isbaat nafi par muqaddam hota hai aur Nabi ne jo apni ruhiyat ka isbaat farmaya hai, yehi baat Ghaus e Azam bhi farma rahe hain ke Hazrate Ayesha ki hadees me nafi hai aur Huzur ﷺ ki hadees me isbaat hai aur isbaat mana jayega nafi ka radh kiya jata hai

#### 4. Daari ki fazilat:

Hadees: ek sahabi the unki sirf ek daari ka baal tha, Nabiye Kareem ﷺ ki majlis me aate, Huzur ﷺ unko dekhte aur muskura dete, ek din unke khyal me aya ke Huzur shayad mera mazaq ura rahe hain, shayad meri dari ko dekh kar haste hain, muskurate hain, mazaq karte hain, to unhone us ek baal ko saaf kar diya, Huzur ki bargah me aye Sarkar ne unhe dekha to apna chehre e mubarak unse phair liya, wo Huzur ke saamne aya Huzur ne phir chehra phair liya, aisa kai baar hua phir unhone kaha, ai Allah ke Nabi ap par mere maa baap qurban kis baat se ap mujhse naraaz hain jo ap mujhse chehra baar baar phair le rahe hain, kya kasur hua hai mujhse, Nabiye Kareem ﷺ ne farmaya ke ab tu mere saamne na aana

Kaha, ai Allah ke Nabi mera jurm bata dain, farmaya ke tere daari ka ek baal tha wo tune kyun kata, arz kiya Allah ke Nabi ap muskurate the mai samjha ke ap mazaq urate hain, farmaya ke Nabi kisi ke mazaq urane se paak hai, mai isliye muskurata tha, kasam wahdahu la shareek ki, ke jab tu meri bargah me aata meri bargah me jo

rehmat ke farishte hote tere daari ke baal se khela karte the, mai isliye muskurata tha, ab tune wo baal kaat diya ab wo rehmat ke farishte bhi juda ho gaye, lehaza daari wo hai jo rehmat ka sabab hai. sahaba ne daari ka ek baal kaata tha to Nabi ne chehra phair liya tha aur jo puri daari saaf kar de, tasawwur kijiya kya hoga

5. Fuqahat ki misal, Imam Abu Hanifa رضى الله تعالى عنه ki fiqh ki karamat:

Imam Abu Hanifa رضى الله تعالى عنه ka zamana hai Badshah Mansur hai, iski biwi se kisi baat par jhagra ho gaya, ghusse me aya aur kehta hai ke meri hukumat se nikal ja, agar suraj ghurub hone tak tu meri hukumat se bahar nahi nikli tujh par teen talaq aur pakri gayi to qatl kar dunga, biwi pareshaan aur hairaan ke ab qatal bhi ki jaungi chalo qatl se agar kisi tarah bach bhi gayi to talaq to hona hi hai, aur hukumat Mansur itni bari ke mumliqat Islamia, Mecca, Madina, Baghdad, Koofa, ye tamam Islami hukumat me shamil, suraj ghurub hone tak nikalna to door ki baat hai iski hukumat se nikalne ke liye 15, 20 din bhi agar safar karen to nahi nikal sakte

Ghusse me Mansur ne bol di, ye pareshan hui, bahar nikli to soche kya kya karun, to isko ab Imam Abu Hanifa yaad aye, apke ghar pahonchi, salam kiya, arz kiya, Huzur aisi aisi baat hai, ye Mansur bara zalim badshah tha, isine baad me Imam Abu Hanifa ko shaheed bhi kiya, Imam Jafar رضى الله تعالى عنه ko bhi isine shaheed kiya, bahot zalim tha, sirphira badshah hai ghusse me keh diya, ab ap koi raasta bataiye, Imam muskuraye, kaha ke na talaq hogi na qatl ki jaogi, mere ghar me thehro, apni biwi ko bulaya ke dekho ye malika hain inki achi si dekh bhaal karo aur inki tasallai do, un bechari ka kya khane pine me dil lagega, jaan bhi khatre me hai aur nikaah bhi khatre me hai

Zohar ka wakht hogaya, azaan hui Imam ne kapre badle aur namaz parne masjid ke taraf jaane lage, to ye parde me se kehti hai ke Huzur zuhar ka wakht ho gaya, ab tak to apne koi hal to bataya nahi, Imam muskuraye, bole smenan rakho na talaq hogi na qatl ki jaogi, phir baith gayi khamoshi se, Imam namaz parkar ghar loatey, khana khaya aur araam se so gaye, jaise jaise wakht guzar raha iski dharkane bar rahi, asar ka wakht hua Imam Hanifa bedaar hue, apne wazu kiya kapre tabdeel kiye aur masjid ke liye jaane lage to phir isne parde me se awaaz di, Huzur ab to asar bhi ho gayi, apne ab tak to koi tadbeer batayi nahi, mai to isliye ayi thi ke ap to Allah ke wali hain, kamas kam karamat se mujhe iski sarhado se bahar kar denge, ap to karamat bhi nahi dikha rahe hain, kaha malika sabr karo na talaq hoyegi na qatl hoga, khuch na hoga, ye farma kar ap namaz ke liye tashreef le gaye

Maghrib ka wakht hone laga ab ye kehne lagi ke wakaiy maine bahot bari himaqqat ki, behtar tha ke mai bhagti talaqq hoti to hoti lekin mai sarhad se na bhi nikal pati kamas kam chupte chupati mai apni jaan to bachane ki koshish karti, ab maghrib ka wakht hua, ap bahar nikle to dekha ke Mansur ke sipahi idhar udhar ghum rahe the, ek sipahi ko bulaya aur kaha ke jao Mansur se kehna ke malika mere ghar me hain, ye lo sone pe suhaga, malika ne jaise suna rone lagin dhaare maar ke, bolne lagin, Huzur apne to hamare saath gaddari kar di, farmaye, koi ghaddari nahi, Abu Noaman ibn Sabit tumhare saath hai, wohi suluk karega jo usne wada kiya hai, na talaqq hogi na qatl hoga, Huzur apne to khud raaz faash kar diya ke mai apke ghar me chupkar hun, wo to dhund raha tha kam se kam chupi hui to thi

Sipahiyo ne khabar di, Mansur aya, jab Mansur aya to apne apney ghulam ko khara kiya kaha dekho ke jaise Mansur nazar aye foran akar mujhe khabar kar dena, Mansur ko dekhte hi ghulam ne apko khabar di, ye ghore se utar hi raha tha, apne Mallika se kaha ke ap mere saath aiye, Malika ko saath liya paas hi masjid thi, Imam Hanifa ne Malika se kaha ke ap masjid me baith jaiye

Badshah aya, kaha kahan hai Malika, bataya gaya ke masjid me baithi hain, kaha qatl karunga usko bulao, apni kasam puri karunga, apne farmaya ke tu qatl nahi kar sakta, teri shart yahan par khatam ho gayi, pucha kaise khatam ho gayi meri sarhad se to nikli nahi, kaha apni shart ko yaad kar, tune kaha ke meri huqumat se nikal ja ab wo jis jagah baithi hai wahan teri hukumat nahi wahan parwar digar e alam ki hukumat hai, jaise badshah ne suna, muskuraya, ap ke haathon ko chuma bola ke jab tak ap jaisa imam hum me mojud hai na talaqqen hongin na log qatl kiye jayenge, ye hoti hai "Fuqahat", kitaben parne se thori ilm aa jata hai

1. Hazrat Haroon Rasheed, unki biwi Zubaida aur Hazrate Behlol Danaa رحمه الله عليه Jannat khareedne ka wakiya:

Ek din Haroon Rasheed apni biwi Zubaid ke saath dariya ke kinare tahal rahe the, ke dekha Hazrat Behlol Dana baithe hue rait ka ghar bana rahe the, pucha ye kis liye bana rahe ho, boley, ke jo isko kharidega mai uske liye dua karunga aur Allah Rabbul Izzat usko iske badle me Jannat me ghar ata farma dega, pucha keemat kya hai, farmaya, ke 1 dinar, Haroon Rasheed ye sock kar agey chala gaya ke ye ek deewane ki baat hai

Piche se Zubaida Khatoon ayin aur 1 dinar un buzurg ko diye aur kaha ke mere kiye dua kar dain, Haroon ne raat me khwab dekha ke ek bahot hi nihayati khubsurat mahal dekha, jannat ke manazir dekhe , usmahal par Zubaida ka naam likha hua dekha, w mahal ke andar jaise dakhil hone ke liye pahoncha to ek darwan ne rok liya, bola ke is par to meri biwi ka naam likha hua hai, darwan ne ijazat nahi di aur itne me hi apki aankh khul gayi, aur sochne laga ke lagta hai buzurg ki dua Zubaida ke haq me qabul hui aur mai bhi apne liye khareed leta to kitna accha hota, puri raat afsos karta raha

Agle din wo Zubaida ke saath dariya kinare tahelne ko nikla aur buzurg ki talaash karta raha. Door dekha ke wo baithe usi tarah ke rait ka ghar bana rahe hain, paas gaya, wohi baat cheet hui dono ke beech, ab Haroon Rasheed ne pucha iski qeemat kya hai, boley ke iski keemat teri badshahat hai, Haroon Rasheed boley ke kal to 1 dinar me de rahe the aur aaj puri hukumat maangte ho, kaha, kal bin dekhe mamla tha, aaj dekha hua mamla hai, aaj kyunki dekh kar aaye ho to isliye iski keemat teri hukumat hai

2. Shabe Meraj ke taalluk se hamare aqaid:

- (a) Ilm e Ghaib bhi wazey hau
- (b) Waseela bhi sabit hua
- (c) Ambiya Ekram ke wisaal ke baad hayat hona bhi sabit ho gaya
- (d) Apne Mubarak jismo ke saath rehna bhi sabit ho gaya
- (e) Jahan chahe wahan jana bhi sabit ho gaya
- (f) Ek hi wakht pe ek se zyada jagah par rehna bhi sabit ho gaya

3. Allah ke Nabi ﷺ ke talluk se kufriya aqaaid rakhne se insaan Imaan se kharij ho jata haia aur Islam se kharij ho jata hai
4. Esale Sawab par Hadees:
  - (a) Hadees: Imam Jalaluddin Suyuti apni kitaab, Al Jamey Us Sagheer me Hadees nakal karte hain, Rasulallah ﷺ ne irshad farmaya, ke jab banda kisi karbrastan ke taraf se guzarta hai, aur 11 martaba Surah Ikhlaas parta hai aur Allah se dua karta hai, ke mai iska sawab yahan jitney bhi qabro me musalman araam kar rahe hain, un sabh ke taraf mai hadiya karta hun, Huzur ne farmaya, to kabrastan me jitney bhi murdey hain us sabh ko ek ek karke, 11 baar Surah Ikhlaas jo nearly 1 Quran ke barabar sawab Allah deta hai, parne wale ko unsabh ko milakar sawab milega  
  
3 martaba Surah Ikhlaas parne ka sawab 1 Quran ke parne ke barabar sawab hai Pehle Durud parao 3 martaba, 11 Surah Ikhlaas paro, phir 3 baar durud paro aisa parne se har ek ek murde ko takreeban 4 Quran ka sawab milta hai, aur parne wale khud ko 4 Quran ka sawab aur uska khud ka 4 Quran ka sawab multiplied by no of murda in graves
  - (b) Hadees: Nabi ﷺ ne farmaya ke aulad Hajj e Badal kare apne walidain ke taraf se. Jab ek aulad apne maa ya baap ke taraf se Hajj ada karta hai to unke taraf se Hajj to qabul ho hi jata hai, aur aulad ko 10 magbul Hajj ka sawab milta hai
  - (c) Hadees: Rasulallah ﷺ ne irshad farmaya, jab tum sadqa khairat karo, tum apne walidain ke taraf se do, agar Rs 100 diye apne is irade se ke ye mai apne walidain ke taraf se de raha hun to unko Rs 100 ka sawab milega hi, apko Rs 200 ka sawab milega, pehla 100 dene ka aur dusra 100 unke taraf se
  - (d) Hadees: Rasulallah ﷺ ne farmaya, ke apne waledain ke karz ko ada karo, issey unki rooho ko sukun milta hai
5. Hadees: Rasulallah ﷺ ne farmaya, tumhare amaal, tumhare rishtey daro ko inteqaal ke baad unke kabro me pahonchaya jata hai, jab amaal paish hote hain to tumhare ek amal ko dekh ke wo Allah ka shukr ada karte hain, aur unke chehre khushi se taro taaza ho jaate hain, aur tumhare gunaho ko dekh kar wo rangeeda hote hain, phir Allah ki bargaah me dua karte hain, ke Ya Allah, jab tak tu inhe hidayat na de tab tak inhe moat na dena, Ya Allah, jaise tume hame hidayat di inhe bhi ata farma

6. Kabrastaan me Hazri :



Hadees: Rasulallah ﷺ ne irshad farmaya, jo shaks apne maa baap ki kabr par har Jumma ke din ziyarat karta hai to Allah usko baksh deta hai, wahan jakar jab Surah Yaseen ki tilawat karta hai to har huruf ka sawab Allah usko fermata hai

Rasulallah ﷺ ne dusri Hadees me irshad farmaya, ke jo banda baar baar apne waledain ki kabr ki ziyarat karta hai, to jab ye jo hazri dene wala hai jab inteqaal karega, farishte uski ziyarat ko ayenge

7. Hadees : Kabrastaan me dakhil hote wakht salam:

- "assalamoalaikum ya ahlal kubur", ai jitney kabr wale ho tum par salam
- "yaghfirul lahu lana walakum", Allah hamari bhi maghfirat kare aur tumhari bhi maghfirat karye
- "nasarullaha lana walekamul afiya", ai kabr walo hum Allah se hamare liye bhi salamti ki dua karte hain aur tumhare liye bhi
- "wa inna inshallahun bekum lahikum", inshallah bahot jaldi hum apse milne wale hain

8. Hadees: Huzur ﷺ ne farmaya, ke jab banda apne kisi bhai ki kabr par jata hai jisey wo duniya me pehchanta tha to ab bhi pehchanta hai aur jitni dair ap musalman bhai ki kabr par khare rahenge utni dair tak usko sukun milta rehta hai

9. Roohain Idd ki raat, Ashoora ki raat aur har Jumrat ki Shaam gharo me aati hai

10. Darjaat Buland kaise hote rehte hain:

Hadees: Mishkat Sharif, Ek bande ko Allah ne baksh diya, jannat se nawaz diya, lekin us bande ne dekha ke mere darjaat buland hote rehte hain, us bande ne rab se iski wajah puchi, irshad hua, tumhari aulad tumhare liye maghfirat ki duain karti hai, us dua ke sabab mai tumhare darjaat buland karta hun

11. Hadees: Hazrate Umme Salma رضى الله تعالى عنها farmati hain me maine khwab me Rasulallah ﷺ ka deedar hua, dekha ke daari e mubarak aur chehre aqdas par ghubaar the, maine pucha, Ya Rasulallah ﷺ, mamla kya hai, irshad hua, mere nawase Imam Hussain aur unke saathiyo ko shaheed kiya gaya, mai Karbala se aa raha hun

- Jame Tirmizi, Al Mustadrak, Dalaeyun Nabuwat, Ibn Qaseer

Isme sabit hua ke Nabiye Kareem ﷺ apni kabr me apne jism ke saath ba-hayat hain aur jahan marzi tashreef le ja sakte hain

12. Hadees: Hazrate Abdullah ibn Abbas رضى الله تعالى عنه farmate hain ke maine Huzur ﷺ ko khawab me dekha, apke sir e aqdas par ghubar the, chehre par gardh ghubar, haath me ek bottle jisme jama hua khoon tha, maine pucha ap ﷺ se ke kya mamla hai, irshad hua Karbala se aa raha hun, mere nawase ko shaheed kar diya gaya, unke saathiyo ki shahadat ho gayi, maine unka khoon is shishi me jama kiya hai, Allah ki bargah me isko paish karunga

- Musnade Ahmed, Al Mustadrak, Ibn Qaseer

(a) Khawab me Huzur ko dekhna ain Huzur ko dekhna hai

(b) Sarkar ki baat ko kabul bhi kiya aur agey riwayat bhi kiya

(c) Ap ﷺ shohadah ka khoon paish karne ke liye tashreef le jaa rahe the

### 13. Hadees on Azmate Rasul

Rasulallah ﷺ ne ek martaba irshad farmaya, ke namazi ko jannat ke namaz ke darwaze si bulaya jayega, rozedaar ko Babu Rayaan se bulaya jayega, yane ki jo naik amaal ka taskira Hadees me aya to logo ko un darwazo se buyaya jayega

Hazrat Aabu Bakr رضى الله تعالى عنه ne pucho Ya Rasulallah, kya apki ummat me koi aisa shaks bhi hai jiska jannat ke aatho darwaze se pukar jayega, apne irshad farmaya, ai Abu bakr tum bhi unhi me se ho”

### 14. Taihatul Wazu Namaz ki fazilat

Hadees: Allah ke Nabi ﷺ ne Hazrte Bilaal se pucha ke aisa kaun sa amal ap karte ho jisse jannat me apki kadmo ki ahat sunta hun, jawab diya, Ya Rasulallah, aisa koi khaas to nahi karta mai, haan, albatta, wazu karne ke baad Taihatul Wazu ki 2 rakat par leta hun

15. Ap kursi me baithe ho, Quran aur Haddess pairo ke paas rakhi hai, daleel - 3 manzile ki building hai pehle floor me Quran dusre aur teesre me bhi Quran, bus aise hi samajh lo, are bewakuf, Floor me uzre sharai ki buniyaad hai yahan uzr thori hai

### 16. Maqaam e Wali:

Hadees: Sahih Bukhari, Vol 2, Hadees 3037

Hazrat Abu Huraiar رضى الله تعالى عنه kehte hain, ke Rasulallah ﷺ se riwayat hai ke Sarkar ne irshad farmaya, Allah jab apne bando me se kisiko apna mehbub bana leta hai, to Allah Jibreel ko nida karta hai, ai Jibreel jaan le maine falah bande ko apna mehbub bana liya hai, tu bhi ussey mohabbat kar, phir Jibreel bhi us bande se mohabbat karne lagta hai, aur iske baad

Jibreel عليه السلام farishto ke darmiyaan me aate hain, aur farishto ko mukhatib karke kehte hain, ai farishto beshaq Allah apne falah bande se mohabbat karta hai, usko apna mehbub bana liya hai, tum bhi sabh us se mohabbat karo, kyunke mai bhi karta hun, tum bhi karo, phir Allah ke Nabi ﷺ farmate hain ke asmaan ke tamam farishte ussey mohabbat karte hain aur usko apna wali bana lete hain, aur phir ye farishte zameen par aate hain aur logo ke dilon me inki mohabaat aur maghbuliyat daal di jaati hai, mashur kar diya jata hai, ke inki wilayat ka zikr asmaano me bhi ho raha hai, ab tum bhi pehchaan lo, ye Allah ka wali hai. (Farooq Khan Razvi New Bayan 2018\_ Part 1)

- Sahih Muslim, Hadees 2637
- Imam Malik ne Moata Imam Malik me Vol 3, Pg 953, Hadees 1710
- Musnade Ahmed me Vol 2, Pg 509, Hadees 10623
- Imam Aby Noyem ne Hilyatul Auliya me Vol 7, Pg 41
- Imam Bahyqi ne Kitabuz Zuhad, Vol 2, Pg 301, Hadees 805
- Imam Tirmizi ne Kitabuz Tafseer, Hadees 3161

17. Masjido me bhi choriyan hoti hain to Allah ke paas kul ikhtiyar hai to apne ghar se chori kyun nahi rok saka, apne ghari ki hifazat kyun nahi kiya. Are janab, ye duniya darul amal hai, sabh ko ikhtiyar hai jo chahe karo, saza aur jaza wahan hai. (Maulana Farooque Khan Rizvi Part 2, 18 March 2017 Lakheempur Khiri)

18. Adab kya hota hai:

“Zaato ka maqaam barta hai to jumlo ke darjeh bhi barte hain”

Hazrat ne ek chote bacche ko mere ghar bheja ke bête jao hasan se falah kitaab le aao, wo aya usne mujhse kaha ke Hazrat falah kitaab mangwa rahe hain to maine usse kaha, “baith” mai lekar aata hun

Hazrat ne apne ek shahgird ko mere ghar bheja ke jao hasan se falah kitaab le aao, wo aya usne mujhse kaha ke Hazrat falah kitaab mangwa rahe hain to maine usse kaha, "baitho" mai lekar aata hun

Hazrat ne apne madrasah ke ek ustad ko mere ghar bheja ke jao hasan se falah kitaab le aao, wo aye mujhse kaha ke Hazrat falah kitaab mangwa rahe hain to maine unse kaha, "baithiye" mai kitaab laata hun

Hazrat banafsey nafees karam farmayen aur khud tashreef layen, ke mai kitaab ke liye ayah un, to mai kahunga Huzur "tashfreef" rakhiye mai la deta hun

To hum aam logo ke liye kehte hain ke mar gaye, inteqaal kar gaye, lekin jab Mustafa ki baat ati hai, to adab gawara nahi karta ke mar gaye kahen, adab kehta hai ke, pardah farma gaye, nigaho se ojhal ho gaye, hijaab me hain hamari aankhen Musatafa ko dekh nahi par rahi hain. (Maulana Farooque Khan Rizvi Part 2, 18 March 2017 Lakheempur Khiri)

19. Kahan ki hadees, kidhar ki eenth, kahin ka roara, Bhang mati ne kumba joara